VOLUME IV
THE MID-CHINA AND THE NORTH KIANGSU MISSIONS
OF
THE PRESBYTERIAN CHURCH
IN
THE UNITED STATES
1912-1920

**********

James E. Bear, Jr.
Union Theological Seminary
Richmond, Virginia
1971
# GENERAL TABLE OF CONTENTS, VOLUME IV

## Detailed Table of Contents, Volume IV

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abbreviations used in the Footnotes</td>
<td>xxvi</td>
</tr>
<tr>
<td>THE MID-CHINA AND THE NORTH KIANGSU MISSIONS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES, 1912-1920</td>
<td></td>
</tr>
<tr>
<td>Preface</td>
<td>1</td>
</tr>
<tr>
<td>Background of the Story, -- China and the U.S.</td>
<td>5</td>
</tr>
<tr>
<td>The Missionaries</td>
<td></td>
</tr>
<tr>
<td>Active in 1912</td>
<td>25</td>
</tr>
<tr>
<td>Personnel Changes, 1912-1920</td>
<td>26</td>
</tr>
<tr>
<td>THE STORY OF THE TWO MISSIONS, 1912-1920</td>
<td></td>
</tr>
<tr>
<td>The Mid-China Mission</td>
<td></td>
</tr>
<tr>
<td>Development by Stations, 1912-1920</td>
<td></td>
</tr>
<tr>
<td>Hangchow Station</td>
<td>56</td>
</tr>
<tr>
<td>Tunghiang Station (1912-1917)</td>
<td>89</td>
</tr>
<tr>
<td>Kashing Station</td>
<td>97</td>
</tr>
<tr>
<td>Soochow Station</td>
<td>122</td>
</tr>
<tr>
<td>Kiangyin Station</td>
<td>155</td>
</tr>
<tr>
<td>Unorganized, -- Changchow, Shanghai, Nanking</td>
<td>190</td>
</tr>
<tr>
<td>Mission Organization, Policies and Interests</td>
<td>192</td>
</tr>
<tr>
<td>The North Kiangsu Mission,</td>
<td></td>
</tr>
<tr>
<td>Development by Stations, 1912-1920</td>
<td></td>
</tr>
<tr>
<td>Chinkiang Station</td>
<td>215</td>
</tr>
<tr>
<td>Taichow Station</td>
<td>237</td>
</tr>
<tr>
<td>Yencheng Station</td>
<td>251</td>
</tr>
<tr>
<td>Hwaianfu Station</td>
<td>266</td>
</tr>
<tr>
<td>Tsingkiangpu Station</td>
<td>277</td>
</tr>
<tr>
<td>Suchien Station</td>
<td>299</td>
</tr>
<tr>
<td>Haichow Station</td>
<td>318</td>
</tr>
<tr>
<td>Suchoufu Station</td>
<td>335</td>
</tr>
<tr>
<td>Mission Organization, Policies and Interests</td>
<td>363</td>
</tr>
<tr>
<td>Union Projects of the Two Missions</td>
<td></td>
</tr>
<tr>
<td>Educational Institutions, etc.</td>
<td>373</td>
</tr>
<tr>
<td>Formation of the United Presbyterian Church in China</td>
<td>413</td>
</tr>
<tr>
<td>Bibliography</td>
<td>436</td>
</tr>
<tr>
<td>General Index, Volume IV</td>
<td>439</td>
</tr>
<tr>
<td>Alphabetical Index of Missionaries of S.P. Missions in China 1912-1920</td>
<td>455</td>
</tr>
<tr>
<td>Partial List of &quot;Short-term&quot; Workers, 1912-1920</td>
<td>467</td>
</tr>
<tr>
<td>Map of the S.P. China Mission Field</td>
<td>469</td>
</tr>
</tbody>
</table>
VOLUME FOUR, 1912--1920
DETAILED TABLE OF CONTENTS

PREFACE

The Scope of our Projected Work
The Nature of our Project
The Problems we face in this Project
Volume IV, 1912--1920
Our Source Materials

BACKGROUND OF THE STORY

The Situation in China, 1912-1920

A Changing Attitude Towards the West and its Culture

China in the World Situation
The First World War
The Versailles Peace Conference
May 4th, 1919,-- Student Uprising

China's Internal Political Situation
The Republic of 1911, and its Failure
The Second Revolution, 1913
A Government in the South
The Period of the War Lords

China's Twentieth Century Renaissance
A Modernized Language
Young China Politically Conscious and Vocal

Three Alternatives for China
The Kuomintang and Constitutional Government
Dr. Sun and the "Three People's Principles"
Marxism and the Communist Party

Chinese Critical Thought and Christianity

The Situation in the United States, 1912-1920

A Growing Missionary Interest

A Growing Work under Financial Stress
Dr. Egbert Smith and the Debt on Foreign Missions

Why the Growing Debt?
The Every Member Canvass and the Percentage System
Promotional Efforts Fail
The Rising Price of Silver in the Orient

The Presbyterian Progressive Program to the Rescue

The Fundamentalist--Modernist Controversy

In the United States

In China

Liberal Teaching in Union Institutions?-- Dr. Griffeth Thomas

The Bible Union in China
THE CHINA MISSIONS OF THE PRESBYTERIAN CHURCH, U.S.,-- 1912-1920

The Missionaries

Active on the Field in 1912

The Mid-China Mission,-- by Stations
The North Kiangsu Mission by Stations

Personnel Changes, 1912-1920

1912

Added to the Force
- Mr. and Mrs. James M. Wilson M.C.
- Miss Lillian C. Wells N.K.
- Rev. and Mrs. Thomas L. Harnsberger N.K.

Wedding in North Kiangsu
- Rev. George Stevens-- Miss Mary Thompson (July 19)

Loss by Death
- Mrs. Annie Wilkerson (J.P.) Mooney, (Dec. 2) M.C.

1913

Losses--
- Died, Jan. 22, Mrs. Jeanie (S.I.) Woodbridge M.C.
- Died, Nov. 24, Rev. John Linton Stuart, D.D. M.C.
- Resigned,-- R.M. Stephenson, M.D. N.K.

Wedding in North Kiangsu
- Rev. O. P. Yates-- Miss Ellen Baskerville (July 1)

1914

Added--
- Miss Millie Shaver Beard, (1916, m. C.H. Smith) M.C.
- Miss Helen M. Howard, R.N. (1916, m. Dr. McFadyen) M.C.
- Francis R. Crawford, M.D.
- Miss Pearl Sydenstricker, (1917, m. J.L. Buck) N.K.

Losses--
- Died, Jan. 17) Mrs. Catherine (A.A.) McFadyen N.K.
- Died, Feb. 12, Mrs. Pauline (H.C.) DuBose M.C.
- Resigned,-- Dr. and Mrs. William Malcolm N.K.

Wedding in North Kiangsu
- Rev. F.A. Brown-- Miss Charlotte Thompson, (July 1)

1915

Added--
- Miss Elizabeth Irene McCain M.C.
- Miss Nettie McMullen M.C.
- Miss Florence Nickles M.C.
- Miss Mary E. Newell, married S.I. Woodbridge M.C.
(1915 con.)

Miss Agnes L. Woods, (1919, m. T.L.Harnsberger) N.K.
Miss Lily Woods M.K.
Dr. and Mrs. Robert B. Price N.K.
Dr. and Mrs. Julius Hewett N.K.
Dr. Samuel H. Miller N.K.

Losses by resignation
Dr. James P. Mooney M.C.
Miss Mary S. Mathews M.C.
Rev. Lyle M. Moffett N.K.

1916

Added-
Dr. Z.P. Young and Miss Louise Oehler (M. April 16) M.C.
Miss Sophie Peck Graham M.C.
Miss Annie M. Sykes M.C.
Miss Martha Paxton Moffett, (1917, m. Dr. Crawford) M.C.
Rev. and Mrs. W.C. McLaughlin N.K.
Miss Carrie Knox Williams, R.N. N.K.
Rev. Charles Ghiselin N.K.
Rev. Lewis H. Lancaster N.K.
Dr. and Mrs. L. Nelson Bell N.K.

Weddings ,--(besides Young-Oehler)
Rev. C.H. Smith-- Miss Millie Beard, March 26)
Dr. A.A. McPadyen-- Miss Helen Howard, R.N. (June 1)

Losses by Death
Samuel H. Miller, M.D, (May 1) M.C.
Mrs. Ella Davidson Little, (May 8) M.C.
Rev. George Hudson, (Sept. 28) M.C.

1917

Added--
Mrs. Nancy Smith Farmer, R.N. M.C.
Rev. Henry L. Reaves M.C.
Miss Lois Young M.C.
Miss Frances Stribling M.C.
Rev. and Mrs. Martin A. Hopkins M.C.
Mr. Stacy C. Farrior M.C.
Rev. and Mrs. Kerr Taylor N.K.
Miss Elizabeth L. Neville, (1918, m. L. Lancaster ) N.K.
Rev. and Mrs. James N. Montgomery N.K.

Losses by Death
Rev. Mark B. Grier, (Jan. 6) N.K.
Mrs. Lannie (T.L.) Harnsberger (Jan. 9) N.K.
Rev. Robert A. Hayden, (Feb. 17) M.C.

Married out of the Mission
Miss Pearl Sydenstricker married J. Lossing Buck, (May 31) N.K.

1918

Added--
Miss Sade Nesbit M.C.
Mrs. Claudia (Brown) Reaves

Losses:--
  Resigned- Miss Carrie K. Williams, R.N.  
  Leave of Absence, 1918-1920, Rev. Charles Ghiselin

Weddings in North Kiangsu:
  Rev. Lewis Lancaster-- Miss Eliza Neville, (June)
  Rev. T.L.Harnsberger--Miss Agnes Woods, (Nov.)

1919

Added:
  Miss Mabel C. Currie
  Miss Mary S. Bissett, R.N.
  Miss Isabel Grier

Transferred, Mid-China to N.K.
  Miss Lois Young

Losses:
  Died,- Mrs. Millie Beard (C.H.) Smith, (Jan. 30)  
  Rev. A.D.Rice, (May 31)
  Mrs. Mary Thompson (George P.) Stevens (Sept.)

Resigned: Dr. and Mrs. J.W.Wilkinson

Married out of the Mission:
  Miss Anna Sykes to J.H.Byars (March)
  Miss Ida McK. Albaugh, R.N. to Mr. J.R.Vousden

Weddings in the Missions:
  Mr. Stacy Farrior-- Miss Kitty McMullen (June)
  Rev. L.L.Little--Miss Nellie Sprunt (June)

1920

Added:
  Rev. and Mrs. R. Clyde Douglas
  Mr. and Mrs. Edward Evans, Jr.
  Miss Ruby Satterfield
  Edwin W. Buckingham, M.D.
  Rev. and Mrs. John E. Wayland
  Rev. and Mrs. Edward S. Currie
  Rev. and Mrs. Harold T. Bridgman
  Miss Grace Parr
  Miss Mary McCown
  Miss Mary Lee Sloan
  Miss Minna Amis  (1923 m. Rev. C.H.Smith)

Died: Mrs. Henry M. Woods, (Feb. 21)

Transfers:
  Rev. and Mrs. Martin Hopkins, M.C. to N.K.
  Rev. and Mrs. S.I.Woodbridge, M.C. to N.K.

THE STORY OF THE TWO MISSIONS BY STATIONS, 1912--1920

Arrangement of the Material
The Development of the MID-CHINA Mission by Stations, 1912-1920

HANGCHOW STATION.

1912-1913

Missionaries and their Work in Hangchow, June 1912
The TehTsing Field
The New Hangchow Presbytery
Woman's Work
Hangchow Day Schools

Growth of the Hangchow Church, 1906-1912
United, City-wide Evangelism Planned
Preachers Conference
Missionary Activities, Fall, 1913
Mother Stuart, 75th Birthday, Jan. 8, 1913
Death of Dr. Stuart, Nov. 24, 1913

1914

Personnel Changes, 1914

Work of the Station, 1914
The Church
Kiangcheh Preachers' Institute.
Day Schools
The Union Evangelistic Committee, -- the Sherwood Eddy Meeting

The Hangchow Jubilee, 1864--1914

1915

Personnel Notes--
Miss McMullen joins Station
Miss Matthews resigns

Activities of the Missionaries, 1915.
Men's Bible Classes, -- Giving Emphasized
Miss Matthew's Kindergarten
Ladies Itinerating
Eddy Meetings -- Results
Stuart Memorial Hall, -- Land bought.

1916

Personnel Changes, 1916
Miss Sophie Graham arrives

Work of the Station
The Tien Swe Gyao Church
Supervision of Evangelistic Work
Stuart Memorial Church, -- construction
Mission-wide Woman's Conference, Hangchow, March 25-28

1917

Personnel changes
Miss Stribling arrives
Mr. Parrior transferred to Kashing

Work of the Station
Activities of the Missionaries
Union Bible Study Groups
1918

Personnel Changes
"Mother Stuart" retires,-- goes to Nanking to Leighton Stuart

Work of the Station
Eddy Meeting at the College
Union Evangelistic Committee makes plans for the year

1919

Personnel changes

Work of the Station--
Dedication of new Chapel at the College
Hangchow's interest in the Yunnan Field
Miss Ruth Paxon at the Girls' School
Annual Institute and Rally for Christian Workers
Survey for Inter-Church World Movement
Bible Study Classes

1920

Personnel Changes
Allisons from Kiangyin to Hangchow for a year
The Edward Evans arrive for the College

Hangchow Station Statistics, 1912--1920

Development of Union Schools in Hangchow.

The Union Girls' School,-- Growth by years, 1912-1920

Hangchow Christian College, 1912-1920
Background of the School
1912-1917, Growth traced
1918 Problems facing the school,
Admit Baptist School?
Lack of faculty from S.P.Church
Mission Recommendations,-- An appeal for S.P.Support
1919-1920 Student Strikes
1920, President Stuart's trip to U.S. seeking money

TUNGHIAN STATION, 1912--1917

Question of Consolidation with Kashing discussed, 1912--1917

Routine Evangelism at Tunghiang, 1912-1916

Of special interest--
The Fifth Annual Women's Conference, Tunghiang, 1912
Hangchow Presbytery meets at Tunghiang, Oct. 1914
Church at Ah-zah organized by Presbytery, Nov. 1914
Trouble in the Sinchang Church
The Question of Demon Possession
The Annual Report for 1915-1916

The Station closed,-- consolidated with Kashing, April, 1917

Statistics for Tunghiang Station
KASHING STATION, 1912--1920

1912 Missionaries at Kashing: The W. H. Hudsons, the Venables, the Blains, the Lowry Davises, and Misses Talbot, Hawkins, Watkins, and Corriher.

1914 Their assignment to various types of work

Evangelistic Work,-- Kashing, by years, 1912-1920

1912-1916 Evangelistic activities
Presbytery ordains Mr. Tong and Mr. Yin
Lecture Hall for Kashing provided by Gentry

1917 Consolidation - Kashing and Tunghiang
Personnel changes, adjustments
Distribution of the work
Dr. Hudson honored by the Gentry

1918-1920
Personnel changes
1918-- Miss Watkins transferred to Shanghai
1919-- The Venables transferred to work in Kuling
Mr. Parrior marries Miss. Kitty McMullen,-- furlough
The Hopkins sent to Chinkiang, for Boys' School
Miss Nickles transferred to Nanking
1920-- Miss Nesbit to Soochow
New Missionaries: Miss Satterfield, Rev. and Mrs. Douglas, Dr. and Mrs. Buckingham

The Work,--high points
The Kashing Christian Institute
Chinese leadership growing
Kashing Presbytery organized, Oct. 15, 1920

Statistics,-- Native Church, Kashing, 1911-12--1916-17.

Educational Work,-- Kashing-Tunghiang Field, 1912-1920

Educational Statistics, 1912-1920

The Schools,--
Day Schools
South Gate Girls' School, Miss Hawkins, Miss Talbot
Kashing High School for Boys,-
1912. Mr. Blain. The buildings, aim and organization
1913 Mr. Lowry Davis. Growth, Evangelistic emphasis
1917 Mr. Parrior (acting principal), Mr. George Hudson
1919-20 Mr. Davis, Mr. David McGinnis, Mr. Shires

Medical Work, Kashing, 1912-1920

1912-1914.
Personnel: Drs. Venable and Hutcheson; Miss Corriher, R.N.

Work; Record breaking growth

1915-1916
Personnel:
Dr. Venable elected President of Medical Missionary Ass.
Miss Nesbit arrives for hospital business work (Dec. 1914)
The Hutchesons go on health furlough, Jan. 1915
Miss Corriher went on furlough, Dec. 1915
Spring, 1916, Dr. Crawford loaned Kashing for five months
1917
The Hutchesons return to China, resign, go to Nanking
Miss Corriher severely burned, incapacitated for a time
Dr. Venable breaks down, goes on furlough
Dr. Crawford transferred to Kashing Hospital

1918-1919
work growing
Mr. McGinnis supervising hospital evangelism

1920
Miss Corriher called to U.S. by illness. Nurses school
Miss Nesbit transferred to Soochow for year

KULING MEDICAL MISSION. 1919--1920

Dr. and Mrs. Venable (his T.B. arrested) return to China, Mar. 1919
Transferred to take charge of the T.B. Hospital in Kuling

History of the work in Kuling

SOOCHOW STATION, 1912--1920

Background
Missionaries on roll, 1912: Mrs. H.C. DuBose, Dr. Davis, Dr. and Mrs. Wilkinson, Dr. and Mrs. J.P. Mooney, Miss Fleming, Misses Addie and Gertrude Sloan, Mrs. McCormick, Rev. and Mrs. P.C. DuBose, Rev. and Mrs. Haden.

A Divided Station—North and South Soochow, (reunited, 1917)

Types of work at Soochow

Evangelistic Work in Soochow. 1912-1920

1912-1913
South Soochow
Activities of Missionaries
Celebration for Mrs. H.C. DuBose,---40 yrs. of service
Rev. Chen Shao Chih ordained, acting pastor, Yang Yoh Hang
A Memorial Chapel for Dr. DuBose

North Soochow
Evangelistic activities
Celebrations: Miss Fleming, 20 yrs. of service; Dr. Davis, 40 yrs.

1914-1916
South Soochow--
Mrs. H.C. DuBose died, Feb. 1914
1915 Mission actions
DuBose Memorial approved
question of reuniting work, North and South Soochow
P.C. DuBose,---evangelistic work, 1915-1916

North Soochow--
Evangelistic work--

1917 A Year of Great Changes
Personnel losses: Deaths of Dr. Davis and Mr. Haden, etc.
April 1917, Work in Soochow consolidated
Added to roll: Mrs. Farmer, Mr. Reaves, Miss Young

1918-1920, Soochow Station, Evangelistic work

Activities of the Missionaries
Evangelists' Association organized to advise the missionaries
Maxcy Smiths in Soochow, Fall 1918 to July 1920

Evangelistic Statistics, 1912--1921

Educational Work, Soochow, 1912--1920

The Schools in Soochow
Educational Statistics

South Soochow,— few day schools
School Work at Yang Yoh Hang, Mrs. H.C.DuBose, Mrs. McCormick

North Soochow, Bible Women's Training School, Miss Addie Sloan

George C. Smith School for Girls

1912-1916. Miss Fleming (d. May 1916). Miss Alice Davis

1913 New Building
1914 Miss Millie Beard,— Music
1915 Miss McCain arrives

1916-- Mrs. Wilkinson, acting principal, Miss Paxie Moffett

1917-1920 Miss McCain; Miss Rebecca Wilson. Miss Young arrives

1919 Student unrest. Miss Mabel Currie arrives
1920 Middle School work begun

Day Schools in North Soochow

Medical Work, Soochow, 1912--1920

Background
 Historical Sketch of Hospital until 1915
Missionary personnel-- 1912. Dr. Wilkinson, Dr. Mooney,
Mrs. Wilkinson, Miss Hirseland
Property

Work by Years,-- 1912--1919 and special things to be noted

1912 Celebration, Dr. Wilkinson's 50th birthday
Death of Mrs. Mooney, December

1913 Chester Memorial Building Completed
1914 Miss Helen Howard, R.N., arrives
1915 Dr. Mooney resigns
1916 Dr. Young joins staff
 Miss Howard married Dr. McPadyeh
1917 The Winckasons and Miss Hirseland on furlough
 Mrs. Farmer arrives,— resigns in 1918

1918-1919 Medical situation in Soochow
Dr. Egbert Smith's visit to Soochow
Winckasons return, are asked to resign

1919-1920 Dr. Young in charge. Miss Nesbit joins staff
Plans for the Hospital's expansion
KIANGYIN STATION, 1912--1920

Missionaries on the Station (roll, 1912): The Moffetts, the Littles, the Worths, the Allisons, Mrs. Anna Sykes, and Misses Jourolman, Albaugh and Carrie Moffett

The Work of the Station.

Evangelistic Work, 1912-1920,
Personnel and routine work by years
For special note--

1913 Annual Woman's Conference at Kiangyin
1914 The Rowland-McCallie party in Kiangyin (May)
1916 Miss Siao Chyi Church dedicated
1916 Mrs. Ella Davidson Little died, (July)
1917 Revolt against Yuan,-- Missionaries help save city
1917 East Gate Church becomes self-supporting
1919 Siao Gyi Church dedicated
1920 East Gate Church becomes self-supporting

Kiangyin Church Statistics

Educational Work, 1912--1920
School Statistics
The Schools
Day Schools,-- not emphasized in outstations
Boarding Schools in Kiangyin

1912 Beginning and growth to 1912
1912 The James Sprunt Academy, 1912-1920,-- Mr. Allison
1912 The Luola Murchison Sprint Academy,-- Miss Moffett, Dr. Lee
1912 The Willie Moore Training School for Women

Medical Work, 1912-1920 Sketched by years
1911-1914. Worths on furlough. Dr. Wang Won Bah in charge
1914-1920, Dr. Worth, Dr. Crawford, Miss Albaugh
1915 Woman's Ward built
1917 Dr. Worth honored by Gentry of Kiangyin
1918 Campaign against opium

CHANGCHOW STATION, 1912--1916

Background of the Station
The Station, 1912-1916. Rev. C.H. Smith
The Hospital,-- Dr. Wang Won Bah, 1914
Mr. Smith marries, Station closed 1916

Changchow an Outstation, 1916-- Dr. Wang
1922 "King Memorial Church" dedicated.
Mid-China Mission's Unorganized Stations
Changchow (see above, pp. 185-189)
Shanghai (see below, pp. 373--380
Nanking, (see below, pp. 380--405

Mid-China Mission,-- Organization, Policies and Interests, 1912-1920

Organization of the Mission
Manual, By-Laws
Committees of the Mission
Standing Rules on Mission Policy

Mission Statistics

Topics of Interests before the Mission
Language study for new missionaries,-- course of study
Retirement of Inefficient Missionaries
Ladies voting in the Mission
Purloughs and Salaries
General Secretary Proposed
Personnel and Finances
A S.P.M. Jubilee Celebration Proposed for 1917

Work Policies of the Mission

Evangelistic Work
Chinese leadership in Mission policy
Educational qualifications, grading into groups, salaries
Self Support
Extension of the Mission's Evangelistic Area
Survey of the Mid-China Stations, 1916-1919
Open New Work in Yunnan? Miss Kitty McMullen
Chinese Presbyterian Church opens work in Yunnan 1912-- N.K. Survey,-- Report to 1920 Mission Meeting

Educational Work of the Mid-China Mission
Annual Reports of the Mission's Educational Committee
1912, Report of Union Educational Commission Adopted
1914-1919 Day School Policies Adopted
Middle School Policies, especially report of 1920
Institutions of Higher Learning--(Union Schools, see pp. 76-88)

The Development of the North Kiangsu Mission Stations, 1912-1920

CHINKIANG STATION
1912 Missionaries assigned to the Station: the Sydenstrickers, the Paxtons, the Richards and the Crenshaws
The Work of the Station sketched, (1911 pamphlet)
1912-1913  
Transitional years with depleted force

Things of Interest--

The Revolution of 1911 and the Situation in Chinkiang
Land Bought,— new residences
Boys' Boarding School,— Mr. Crenshaw
Day Schools
Chinkiang and Kiang-an Presbytery.
Tanyang,— Church partially organized
Outstations,— Penniu, Chintan, Hsi-Loh
The Harnsbergers, at Chinkiang studying language

1914-1920  No "Station Reports" published for these years
Information on personnel and evangelistic work.

1914
Personnel changes
Housing changes
Evangelistic work
Miss Pearl Sydenstricker returns to Chinkiang in December

1915
Needs of the Station
Work and Personnel notes

1916
Personnel and Work notes

1917
Personnel,— Pearl Sydenstricker marries Lossing Buck (May)
The Drought of 1917
Evangelistic Work,— The West Gate and South Gate Churches

1918
Personnel changes
Evangelistic Work
Dr. Zwemer visits Chinkiang, a center of Mohammedism
Need of a Lady Evangelist
Kiang-an and Kiang-pei Presbyteries meet: in Chinkiang (Nov.)

1919
Personnel changes
Dr. Richardson called to Seminary at Nanking
Mr. Hopkins takes over School temporarily

Evangelistic Work
Dr. Egbert Smith visits the Station
Dr. Sydenstricker comments on the Chinkiang Mission Field.
The Sydenstrickers Itinerating

1920.
Personnel Notes
Evangelistic Work

Tai-Kiang
West Gate Church
Greatest Need,— a single lady evangelist

Chinkiang High School, 1912-1920,-- sketched by years
1914, Dr. Richardson's sketch of the School
The need for more accommodaions
1918 The Hawley Memorial Building
1919, Dr. Richardson to Nanking. Hopkins takes over School
1920 The Burton Building enlarged

Chinkiang Station Statistics

Comments on North Kiangsu Statistics

The Statistics for Chinkiang
Missionary Force
Native Church-- Explanatory comments
Educational Work,-- Explanatory Comments

TAICHOW STATION

1912-1913
Personnel. The Caldwells. The Harnsbergers, (Nov. 1913)
The Work of the Station.

1914
Mr. Caldwell on the improvement in situation since opening
Harnsbergers; Language, Residence completed.

1915
Dr. and Mrs. R.B.Price arrive,-- at Nanking for study
Work of Station
Chapel outside North Gate opened
Itineration: Haian, Rukao

1916
The Caldwells transferred to Shanghai,-- Treasurer
Mr. Charles Chiselin arrived in November,-- language study

1917
Mrs. Lannie G. Harnsberger died, Jan. 1917
Work of the Station

1918
Personnel:
Mr. Chiselin given leave of absence- war work in France
Mr. Harnsberger married Miss Agnes Woods, November, 1918
Miss Wells loaned to Taichow for three months
Work of the Station

1919
Personnel. Hancock transferred from Yencheng to Taichow
Work of the Station, 1919

Visits: Dr. Egbert Smith, Mid-China Survey Committee
Housing; Land Buying Troubles
Special Meetings: The Paxtons, Miss King
Division of the Station work.

1920

Personnel:
Mr. Ghiselin returns from France
Miss Grace Parr arrived in November,-- language study

Work of the Station
Money secured for Boys' and Girls' Schools
Mrs. Hancock opens Girls' School
Settlement of Land Buying Troubles in sight
Christian Reformed Mission given the Rukao field

Statistics,-- Evangelistic and Educational work, Taichow

Medical Work, Taichow, Sketched, 1917-1920. Dr. R.B.Price

1918 Clinic opened
1919 Enlarged Dispensary opened
Medical Statistics for Taichow, 1918-1921

YENCHENG STATION.

History of the Station sketched to 1914

Personnel, 1912-1914: The Hugh Whites, the Hancocks, Dr. and Mrs. Malcolm (1912-1913), Miss Esther Morton (1912-1913)

Work of the Station
Medical work
Day schools
Equipment in buildings
Evangelistic work

1914

Personnel
The Hancocks-- health problems
Dr. and Mrs. Hewett loaned to Station by C.I.M.

Work of the Station
Land bought; White residence built
Dr. White's book: Jesus the Missionary.
Work progress summarized

1915

Personnel
The Hewetts appointed as S.P.Missionaries to Yencheng

Work of the Station
Evangelistic
Puning revival
Miss Josie Woods "preached" to the women
Tungtai field
Medical-- Temporary Hospital full
Demon possession at Yencheng
The Survey Committee at Yencheng
Assignment of the "Children's Day Funds"

1916
Personnel
The C.H. Smiths transferred to Yencheng. The Whites on furlough
Work of the Station
Evangelistic activities
Hospital and Doctor's residence under construction

1917
Personnel: Hancocks to be transferred to Taichow on return
Work of the Station
Evangelistic
The Paxton meetings
Hospital and Hewett residence completed
Dr. White on "Mission Administration"

1918
Personnel
Smiths, health furlough. Mrs. Smith died January, 1919
Work of the station; evangelistic and educational

1919
Sickness, cut in funds, Survey Committee visits Yencheng

1920
Personnel changes
Mr. Smith returns. Hewetts on furlough. Dr. Price to visit
Miss Sally Lacy to take over Girls's School for year
The Bridgemans and Miss Amis arrive -- language study
Work of the Station
The Anti-opium drive
Station report by Dr. White on year's work
"Hwaiyang" Presbytery meets at Taichow Statistics on the field

Statistics, Yencheng Station, 1912-1920

Native Church
Educational
Medical

HWAIANPU STATION

Background of the Station
The Station, -- 1912-1920

1912
Personnel assigned to the Station in 1912: The Henry Woods, the Malcolms, Miss Josephine Woods and Mr. Orville Yates
Work of the Station
Evangelistic
Medical
Needs of the Station
The Malcolms transferred; Miss Wells arrived in China
1913
Miss Wells begins evangelistic work at Hwaianfu
Mr. Yates marries Miss Baskerville, R.N. She opens a Dispensary
Dr. and Mrs. Woods both had severe illnesses

1914
Evangelistic activities

1915
Miss Lily Woods arrives
Evangelistic activities

1916
Yates on furlough, -- Dispensary closed
Miss Lily Woods opens Girls' School
Evangelistic work

1917
Station activities
Dr. Bryan of Shanghai holds special services
The Montgomeries reach China, -- language study

1918
Furloughs: Dr. and Mrs. Woods, Miss Lily Woods (returned in 1920)
Miss Wells
Before furlough, Dr. Woods started work in Bible Encyclopedia
Other activities of Station members

1919
Miss Wells, Dr. Woods return. Mrs. Woods sick in U.S.
Mission-wide Woman's Bible Conference in October

1920
Mrs. Henry Woods died in U.S. in February
Dr. Woods in Soochow translating Bible Encyclopedia
Miss Josey Woods sick in Kuling
Miss Lily Woods returns, moves girls' school into new quarters
Visit to Hwaianfu, -- Mrs. Winsborough and Miss Campbell

Hwaianfu Station Statistics, 1912-1920
Native Church
Educational
Medical

TSINGKIANGPU STATION 1912-1920

1912-1913
Personnel,
Assigned to the Station in 1912: The Grahams, the James Woods,
the Talbots, Misses Hall, Baskerville, Lacy and Sprunt, and
Mr. Lyle Moffett.

In 1913 Miss Baskerville, R.N. married Mr. Yates of Hwaianfu
The work assigned to the various Station members

Personnel Changes at Station, 1914-1920

1915 Miss Agnes Woods returns to China as missionary
Rev. Lyle Moffett retires from the work
Samuel Houston Miller M.D. arrives in China.
1916 Dr. Miller dies (May)
Dr. and Mrs. Nelson Bell arrive in China (December)

1917 Rev. and Mrs. Kerr Taylor arrive in China

1918 Miss Hall transferred to Sutsien for a year
Miss Agnes Woods marries Mr. Harnsberger of Taichow

1919 Miss Sprunt marries Rev. L.L. Little of Kiang yen

1920 Rev. and Mrs. John Wayland arrived in China (January)
Miss Mary McCown arrived in November

The Work of the Station, 1912-1920

Evangelistic Work by years. For special note--

1915 Dr. Graham writes sketch of development
N.K. Woman's Conference met in T.K.P.
T.K.P., 1905 and 1915, Mr Talbot

1916 Bible School for Women opened, -- Miss Sprunt

1918 Dr. Egbert Smith visits T.K.P.
The work at San Yang; Tang Keo

1920 Mid-China Survey Committee visits T.K.P.
Mr. Graham sketches activities of Station members
Mrs. Winsborough and Miss Campbell visit T.K.P.

The Medical Work, 1912-1920, sketched by years. For special note. 289

1914 New Hospital opened
1915 (December) Mr. Miller arrives; died, May 1916
1916 (December) Dr. and Mrs. Bell arrive
1918 Missionaries working in the Hospital
1919-1920 Dr. Bell in Haichow

The Educational Work, 1912-1920, traced by years

The Three schools in 1912

The Boys' School and Orphanage-- Mr. Graham
Orphanage closed in 1918
Mr. Kerr Taylor takes over the Boys' School in 1918?

The Girls' School-- Miss Hall
Miss McCown arrived in 1920 to take over the Girls' School

The Statistics for T.K.P. Station

The Missionary Force
The Native Church
The Medical Statistics
The Educational Statistics

SUCHIEN (SUTSIEH) STATION, 1912--1920

Missionaries assigned to Sutsien, 1912-- their work: Messrs Patterson, Miss Johnston and Junkin (Evangelistic work); Mrs. Annie Patterson, M.D. and Dr. and Mrs. Bradley, (medical work); Misses Johnston and McCutchan -- Associate Missionaries, (evangelistic work); Mrs. Junkin, (the Girls' School); Mr. McCutchan (the Boys' School). Miss Mada McCutchan arrived in 1911, and was studying the language.
Work of the Station.

**Evangelistic Work, 1912-1920, by years.** Of special interest—

1912-1913 Evangelistic activities of the missionaries
1914 Evangelistic Bands (Bu Dao Hwei) organized
1915 Woman's work
Report of the N.K. 1914 Survey Committee
1916 Primary education emphasized by Station
Rev. and Mrs. W.C. McLaughlin arrive in China
The Patterson's Twenty-fifth Wedding Anniversary
1918 Dr. Patterson's report for the year
Sutsien Church self-supporting, Pastor installed
Mrs. McLaughlin,-- Dr. Egbert Smith visits Sutsien
1919 20th Anniversary, Miss Johnston, Miss McRoberts
Mid-China Mission Survey team visits Sutsien
1920 McLaughlins transferred to Haichow
Mrs. Winsborough and Miss Campbell visit Sutsien

**Medical Work, 1912-1929, by years.** Of special interest—

Background; Main hospital building completed, 1911
Statistics,-- 1913 and 1914
Miss Carrie Knox Williams, R.N., arrives,-- resigns 1918
Miss Mary Bissett, R.N. arrives, April 1919. Transferred, Fall

**Educational Work, 1912-1920, by years.**

The Boys' Boarding School,-- Mr. Hugh McCutchan
The Girls' Boarding School,-- Miss Mada McCutchan (1913-1920)

**Statistics, Sutsien Station, 1913-1920**

The Missionary force
The Native Church
Medical Work
Educational Work

**HAICHOW STATION, 1912-1920**

Immediate Background

Missionaries at Haichow
In 1912-- the Rices, Vinsons and Morgans
Personnel changes, 1912-1920
1915 The Graftons move the Orphanage to Haichow
1916 Miss Oehler arrives,-- marries Dr. Young of Soochow
1919 Mr. Rice dies,-- Miss Bissett transferred to Haichow
1920 The Ed. Curries arrive, assigned to Haichow
The McLaughlins transferred to Haichow
The Graftons on furlough,-- Mrs. Grafton seriously ill
Dr. Bell at Haichow, winter 1920, Morgans on furlough

Work of the Station by years,- Evangelistic, Medical, Educational

Things to be noted-
1912 New chapel opened outside West Gate
1914 Dispensary-Hospital (Ellen Lavine Hospital)
1915 The Graftons and the Orphanage move to Haichow
Lan-Hai R.R. projected, the "Tunghai" Station
General Bei Diao Shan
1916 Girls' School begun. Boys's School
General Bei aids the Hospital
1917 Orphanage School building completed
1919 Morgans on furlough, Hospital closed
Jewell Lucket Memorial Fund for the Girls's School
Orphanage closed,-- Boys' School developed
1920 Personnel shortage handicaps work of Station

Statistics of Haichow Station, 1913-1921
Missionary force
Native Church
Educational Work
Medical Work

SUCHOUFU (Hsuchoufu) STATION, 1912-1920

The Situation in Suchoufu, 1912-1913
Missionaries assigned to the Station, 1912-1913;-- the Armstrongs,
the McPadyens, the Graftons, Mr. Stevens married Miss Mary Thompson,
(May 1912), the Griers, Mr. Brown and Miss Charlotte Thompson.

Personnel changes, Suchoufu, 1912-1920
1914 Miss Catherine McFayyen dies (January)
Miss Margaret Baxter comes as voluntary worker
Miss Charlotte Thompson marries Mr. Frank Brown
1915 The Graftons (and the Orphanage) transferred to Haichow
1916 Griers on health furlough; Mr. Grier dies January 1917)
Dr. A.A. McPadyen marries Miss Howard, R.N. of Soochow
Rev. Lewis Lancaster arrives,— language work at Nanking
1917 Miss Eliza Neville arrives,— language study, Nanking
1918 Mr. Lancaster marries Miss Neville, begins work at Suchoufu
1919 The Stevens move to Tunghsien
Miss Isabel Grier arrives in China
Miss Lois Young transferred from Mid-China for school work
1920 Mrs. Baxter returns to the U.S.
Miss Mary Lee Sloan arrives in China

Evangelistic work of the Station, by years, 1912-1920
To be noted:--
January 1913, Ding Li Mei meeting, January 1913
1913 The Suchoufu missionaries and their activities
1914 Suchoufu Church dedicated
1915 The Goforth meeting at Suchoufu
1918 Mr. Stevens gives survey of evangelistic work
1919 Mid-China Survey Committee visits Suchoufu

Medical Work, Suchoufu, sketched, 1912-1920
New Woman's Hospital, (Dr. Grier) completed March, 1916
New Men's Hospital (Dr. McPadyen) completed in 1917
Dr. McPadyen married Miss Helen Howard, R.N. in 1916
Educational Work at Suchoufu, 1912-1920

The Orphanage at Suchoufu, 1912-1915  Mr. Grafton  353-57
The Julia Farrior Sanford Boys School  Mr. Grier, Mr. Armstrong  357-59
The Marietta Hunt Girls’ School  Mrs. Stevens, Miss Young  359-60

Statistics, Suchoufu Station, 1913-1920  361-62

Missionary Force
Native Church
Medical work
Educational Work

North Kiangsu Mission, Organization, Policies, and Interests, 1912-1920

The Organization of the Mission  363

The Minutes, our chief source of information

The Permanent Committees

Surveys of the North Kiangsu Field
1914 Survey by a N.K. Committee  364
1919 Survey by a Mid-China Committee

Proposed Changes in the Organization of the Mission  364
1917 White,— Turn Control over to the Chinese Church
1919 Transfer Chinkiang Station to Mid-China
1920 Divide N.K. into Two Missions
1920 Grafton, Unite Mid-China and N.K. into one Mission
1922 Modernize the N.K. Mission Machinery

North Kiangsu Policies for Missionaries  367

Language Study
Retirement of Inefficient Missionaries
Ladies voting in the Mission

Policies for the Work of the Mission  367

Evangelistic Work Policies
Native Helpers,— Salary, Training
Policy Study? 1920,— Conference on Evangelism  368

Self-Support
Funds for Country Chapels
Building Loan Fund
Memorial Chapels

Education Work Policies  371

Elementary and High Schools
1914 School Committee report
1915 Report of the 1915 Survey Committee
1920 Committee appointed, 1921 Report on educational program

North Kiangsu "Defends the Faith" against Liberalism  372
Union Projects of the Mid-China and North Kiangsu Missions.

SHANGHAI

The Chinese Christian Intelligencer 373
The Bi-Monthly Bulletin 374
The Associated Mission Treasurers 376
The Shanghai American School 377

NANKING

1920 Becomes a Station of the Mid-China Mission 380

The Union Institutions at Nanking

The Western Children's School 382
The Nanking Language School
The Union Medical College

At Nanking, 1912--1916 (Dr. R.T. Shields) 383-85
At Tsinan, 1916--1920 " 385-86
The "University Hospital," Nanking 1917-1920 (Dr. Hutcheson) 386-87

The Woman's Bible Training School, 1912-1920. Mrs. P.F. Price, Miss Florence Nickles 387-89

Theological Seminary

Union Presbyterian (N.P. and S.P.) Seminary 390
A Union Bible Training School, affiliated with the Seminary? 390
Nanking School of Theology with "Presbyterian Department"? 393

1914 North Kiangsu rejects the merger,-- withdraws 395-98
Mid-China remains in the "merged" school

1915-1920, Of interest to Presbyterians

1915 Report of the Faculty of the Presbyterian Dept. 399-400
1916 North Kiangsu Mission re-enters Union School
Dr. Sydenstricker reports on Correspondence Dept.
1917 Bible School Dept. of Seminary phased out 401
1918-1919 Personnel changes in Seminary Faculty
Dr. J.L. Stuart resigned 1918
Dr. D.W. Richardson called to Seminary from Chinkiang
Dr. and Mrs. Price go on furlough
1920 Seminary standards raised-- 404

TENGHSIEN-- Union work of Northern and Southern Presbyterians

Mateer Memorial Institute, 1916--1920, by years (Mr. Stevens) 405
North China Seminary, 1920-- 406


A BIBLE DICTIONARY 1919--

Hastings' Dictionary too liberal
Dr. Henry Woods undertakes a Dictionary based in Orr's I.S.B.E.
THE BIBLE UNION OF CHINA

Its Origin,— 1920
The Southern Presbyterian Missions and the Bible Union

Southern Presbyterians and Church Union or Cooperation
Dr. Stuart on the trend towards union or cooperation

Three Movements
The Federation Movement

The China Continuation Committee
1913 National Conference in Shanghai
The China for Christ Movement, 1920, Its occasion, aim and task
Merger of the C.C.C. and China for Christ Movements, 1920
Call for a National Christian Conference, Shanghai, 1921
The S.P. Missions vote to send delegates

Southern Presbyterians and the China Continuation Com. 1914-1919
Little information in S.P. Sources,— why.

A United Presbyterian Church in China

Background
A Federal Council of six Synods organized in 1909
WuSang Synod organized in Central China in 1906

Wu Sang Synod and its Presbyteries, 1912-20, by years

1912-1913
Synod met in Hangchow, February, 1912, four presbyteries
Ningshao Presbytery (old Ningpo Presbytery)
Hangchow Presbytery 1912 meeting
Soochow Presbytery
Kiang-an Presbytery
Final meeting, Kiang-cheh Presbytery 1912
Kiang-pei Presbytery met in Sutsien, 1912
Hangchow Presbytery, 1913 meeting

1914-1915
Synod met in Soochow, Feb. 1914
Soochow Presbytery, Fall, 1914
Hangchow Presbytery, Oct. 1914
Kiang-an Presbytery, Nov. 1914
Kiang-pei Presbytery, Fall 1914-- had joined Wu Sang Synod
Hangchow Presbytery, Fall, 1915
Kiang-an Presbytery, October, 1915

1916-1917
Wu Sang Synod met in Shanghai, March, 1916
Kiang-pei Presbytery, 1916
Kiang-an Presbytery, 1917
Kiang-pei Presbytery, 1917
1918-1919

Wu Sang Synod met in Nanking, 1918
Kiang-an and Kiang-pei Presbyteries met in Chinkiang, 1918
Create a new Presbytery? (Foot-note # 1053)
Hangchow Presbytery 1918. Asked for "Kashing Presbytery"

1920

Synod at Chinkiang,-- approved organization of Kashing Pres.

Steps Towards a United Presbyterian Church

3rd Meeting, Federal Council, Tsianan, May, 1914
Decided to arrange for final step
Presbyteries asked to vote on the Union

4th Meeting, Federal Council, Shanghai, May, 1915
A large majority of Presbyteries approved Union
An Ad-interim Committee to draw up Constitution
General Assembly to be organized at next Council meeting
S.P. Representatives on this Council Meeting

1918.— Dr. Price, Chairman of Ad-Interin Committee reports
progress. London Mission and American Board seek to join

5th Meeting of Federal Council, April, 1918
Way opened for other groups to join Union
Provisional General Assembly organized

1922. First fully constituted General Assembly met in Shanghai, 1922
April 22, 1922
Action taken with a view of Union with the London Mission
and American Board,-- Presbytery vote still incomplete.

**********

See our Volume V. for a continuation of this story
ABBREVIATIONS USED IN FOOTNOTES

AR  The Annual Report of the Executive Committee of Foreign Missions of the Presbyterian Church, U.S. to the General Assembly meeting in the indicated year, (AR 1912)

Bi-M  The Bi-Monthly Bulletin published by the two China Missions of the Presbyterian Church in the United States

China Inv. China Investment compiled by Dr. P. Frank Price (see Preface, p. 4)

HCMC  History of Christian Missions in China, K.S. Latourette

MGA  Minutes of the General Assembly of 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 in the United States.

*************

THE OTHER VOLUMES OF THIS SET

Vol. I  Introductory.-- The Undivided Presbyterian Church opens work in China, 1837--1868

Vol. II  The Mission of the Presbyterian Church, U.S., in China, 1867--1899, (when the Mission was divided)

Vol. III  The Mid-China and the North Kiangsu Missions of the Presbyterian Church, U.S., 1899--1911

Vol. IV.  1912--1920

Vol. V.  1921--1930

*************
PREFACE

The Scope of our Projected Work. This is the fourth volume of a projected work, which if completed would run seven, perhaps eight, volumes. The Introductory Volume sketched the beginning of Presbyterian mission work in China and its growth, especially in the Ningpo-Shanghai area, up to 1867, the year that the Presbyterian Church in the United States began work in China. Volume II traced the "Southern" Presbyterian work from 1867 to 1899, the year when the China Mission was divided into the Mid-China and the North Kiangsu Missions. Volume III told the story of these two Missions from 1899 to 1911. This Volume deals with the period 1912 to 1920. We had hoped to run into 1922, but find the material too much for a single volume.

The Nature of our Project. Our purpose has been to collate and document the material in the contemporary published sources available to us on the missionaries of the Southern Presbyterian Church in China and their work. We have quoted freely from these sources and have included the detailed information which seemed of value and interest to us. We are interested in who these missionaries were and what they did. What we are preparing is really a source book on our mission work in China.

This, then, is not a work for publication in book form. It is too long and too detailed, and would not be of interest to the general reader. Our manuscript, however, has been microfilmed by the Library of Union Theological Seminary in Virginia, and copies of the microfilms may be obtained from this Library. We hope that this collating of source materials may make it possible for someone in the future to write an adequate sketch of the Southern Presbyterian mission work in China which might be published. We have no history of our China Mission work, and it is much needed.
The Problem we face in this Project. In the early years it was comparatively easy to tell the story of the few missionaries on the China field. The missionaries were expected to send monthly or bi-monthly reports on their work and these letters were published in the missionary magazines and reports. There were few missionaries, living at a few stations, and we could follow their month by month activities.

But as the years passed the number of missionaries increased, and the Church opened mission fields in other lands. Gradually the number of published letters from any one field decreased. The work of the missionaries on the field increased in area and complexity. Churches were established; schools and other institutions developed. What is more, the magazines which were once strictly foreign missionary magazines, became agencies for all of the activities of the Home Church, and foreign missions received less and less space. The Annual Reports of the Board of Foreign Missions, having to cover the work on many mission fields, were able to give less space to the details in any one field. The result was that much of the information we would like to have had has been lost.

But the story of the mission work of a denomination cannot be adequately told without some reference to the land in which the missionaries lived and worked. We have felt it wise in each volume to say something about the changing political, social and economic situation in China as it affected the life and work of our missionaries. In dealing with this we have been guided in part by what our missionaries had to say about the situation.

The growth of the work on any mission field is also directly related to the interest of the church in America in missions, and in its ability to finance a growing work. We have given some consideration to the financial background of the work in each period.

A more difficult problem is how far the story of any one denomination's work can be separated from the work of another denomination's on the field,
especially in cooperative Christian efforts. We cannot trace all of the co-
operative Christian movements in China. We mention those in which our mission-
aries took a direct part, or about which they wrote in their reports and
considered in their mission meetings. Even here we will get only bits of
information about important and useful Christian projects. Recognizing the
importance of these projects, we will have to pass them by except as they are
dealt with in our source material.

Volume IV, 1912-1920. As we suggested in our Volume III, (p. 81) the period
now under study is in many ways a continuation of the period starting after the
Boxer Uprising when China increasingly and uncritically welcomed the West and
its methods, learning and religion. There was little active anti-foreignism,
and the people were open to the preaching of the Gospel.

However, the period 1912-1920 differs from the preceding decade in that
there was a breakdown of centralized political authority, and increasing fight-
ing between rival "war-lords". There was also a growing disillusionment with
the West. The "republic" didn't work. The Western Powers did not receive China
as an "equal" in the family of nations. The years 1920-1922 mark the beginning
of a new era. The value of Western culture for China was being openly questioned.
Christianity came under the attack of the intellectuals as superstition and
useless for the educated man. The Communist party, organized in 1920, was beginning
to agitate against "imperialism" and work for a new revolution along communist
lines. At the same time the Christian forces, in spite of a fundamentalist-
modernist controversy, were being drawn together into closer cooperation and unity.
The China of 1920 is closely bound with the next decade, and it is frustrating
to close this volume with that year. We hope to be able to take the story up
in Volume V.

Source Materials. With the addition of some station reports and pamphlets,
the source materials available to us are still those listed in our Volume III:
The Annual Reports, The Minutes of the two Missions, and the Bi-Monthly Bulletin
of the China Missions are our most important sources. The Missionary Survey, successor to the Missionary, became the spokesman for the various areas of interest in the Home Church, and could give less space to missionary work.

Dr. P. Frank Price's *Our China Investment,—Sixty Years of the Southern Presbyterian Church in China*, with Biographies, Autobiographies and Sketches of all missionaries since the opening of the work in China in 1867, is most valuable for information on our China missionaries,—their background, and in part, their work. Questionnaires were sent to all the China missionaries in the early twenties, asking them to give information on their early life and work in China. This book was published in 1927. For those no longer on the field,—through death or retirement, Dr. Price added brief sketches, attempting to give something on all who had served our Church in China.

I have drawn heavily on this book for information on the life of our missionaries before they came to China. It is practically our only source of information on our lay missionaries. Of course, the Ministerial Directory of the Presbyterian Church, U.S., 1861-1941, outlines the life and work of the ordained missionaries of our church.

The Bibliography in this Volume, (pp. 436-438), will give other less important sources of information.

**Appreciation.** Again, I wish to thank Union Theological Seminary for its interest in and help in this project. While I was living in Richmond, I was given for years the use of a room in the Library in which I might work, and was also furnished a measure of secretarial aid. Dr. Henry Brimm, Librarian, and his successor, Dr. John Trotti, through their interest and helpfulness, have encouraged me through the years. Mrs. B.D. Aycock, Reference Librarian has been unfailingly helpful in securing the necessary source materials and advising me in the work. I was able to complete the text of Volume IV and most of the text of Volume V while I lived in Richmond. We have now moved to the Sunnyside Presbyterian Home near Harrisonburg, Va., where with the continued help of the Seminary Librarians, I hope to put these volumes in final form for microfilming.

Sunnyside Presbyterian Home,
Harrisonburg, Va.


James E. Bear, Jr.
THE BACKGROUND OF THE STORY

The situation in China, 1912-1920

A Changing Attitude towards the West and its Culture. The first two decades of the century were characterized on the whole by an eagerness to learn from the West that China might grow strong and take her rightful place in the family of nations as an equal. Western schools were opened; the Republic was established. China was opened to the culture of the West, which included Christianity, and the missionaries preached the Gospel without opposition, and the Church in China and its institutions grew.¹

During the second decade of the century, however, questions began to be raised about the West and its culture, culminating in the end of the decade in student uprisings and critical attacks. To understand this questioning we must look briefly and inadequately at three areas: first, China in the World Situation; second, The Failure of the Republic and the political outcome; and third, The Rising Tide of Critical Thought on the part of the students trained in the "western schools" in China and abroad. These three areas are inevitably interwoven and the China story is very complex. We will be able to suggest only a few highlights in these areas, and will inevitably oversimplify the story. For a more adequate picture of China in this decade histories on China should be consulted.²

² Among others, the following histories are suggested: Pott, F.L. Hawks, A Sketch of Chinese History, 1923; Nourse, Mary B., A Short History of the Chinese, 1943; Chubb, C. Edmund, 20th Century China, 1964.
equal, but was disappointed. The Western Nations recognized China's new government, but did not offer to give up the rights and privileges they had gained through the years under what were increasingly being stressed as "unequal treaties".

The First World War broke out in 1914 and China at first remained neutral. Japan, however, joined the Allies, and with their permission seized the German holdings in the East, including the important harbor at Kiaochao (Tsingtao), and took over the German economic rights in Shantung. The next year (1915) she presented China her Twenty-one Demands which fell into five groups. The fifth group would have given her practically a protectorate over China. The other nations took no action. Yuan felt unable to oppose Japan, and stalled in negotiations, but finally by treaty accepted the first four groups of the demands, Japan temporarily withdrawing the fifth group.3

When America, China's friend, entered the war in 1917, China was persuaded to declare war upon Germany. One motive for this act was that she hoped that her case would receive favorable consideration when a peace conference met after the war. China did not take any active part in the war, but helped to meet the Allied shortage of manpower behind the lines. Some 175,000 Chinese served behind the lines in Mesopotamia, Africa and Europe, and about 400 Chinese students acted as interpreters. Among these worker-students were many who would have an important impact on the development of China, and some of them became leaders in the Chinese Communist Party.4

Some of the China missionaries felt the call to minister to these Chinese laborers. The Chinese Recorder for October, 1918, said:

---

3See Nourse, pp. 292-293 for these demands.
4Clubb, p.75
During the last month seven missionaries, most of whom were going on furlough—and four Chinese, have gone to France; eight missionaries have gone to Siberia for Y.M.C.A. work, and ten doctors for work under the Red Cross Society.  

The Versailles Peace Conference convened in January, 1919; China was represented by an able delegation. They asked the Conference to abrogate the treaty Japan had forced on China in 1915, and also asked that the powers give up their "rights" gained under the "unequal treaties". The Conference declared these things lay outside its responsibility. China then refused to sign the Versailles Treaty, but brought her state of war with Germany to an end in September, 1919. She did sign the Treaty of Peace with Austria, and so was entitled to membership in the League of Nations.  

May 4th, 1919. Student Uprising. The Chinese students had been increasingly concerned about the future of their nation from the time of the Twenty-one Demands. They had staged protests and enforced boycotts of Japanese goods. But when the Versailles Conference in effect approved Japan's claim to Tsingtao and the Chinese government was able to continue only by loans from Japan, they felt that the time had come for more concerted action. A violent student uprising took place in Peking on May 4th. The agitation spread through the country. The students "struck", closing the schools. They gave themselves to political propaganda and to enforcing the boycott of Japanese goods. The strength of this agitation seems to have influenced the Washington Conference, meeting in 1921-1922.

---

5 Chinese Recorder, Vol. 49, p.629. Rev. Charles Ghiselin, Jr., of our Tsaichow Station went to France in September 1918, to work among the Chinese (Bi-M, Vol.X, p.1103). Mr. Francis Price of Nanking was also in France. Mr. Ghiselin returned in February, 1920, and wrote an account of the work of the Y.M.C.A. in France among the Chinese. (Bi-M, Vol. XII, pp.1322-1326).
6 Chubb, p. 83
7 Pott, p. 223
8 Pott, p. 223; Nourse, p. 303
China's Internal Politics.

The Republic and its Failure. The revolution which began unexpectedly with an explosion on October 9, 1911, met with unorganized and spontaneous success. There was comparatively little fighting, and by the end of the year all of the southern provinces had declared their independence of the Empire. The Manchu Dynasty, unable to cope with the situation, turned to their "strong man", Yuan Shih-K'ai, and asked him to try to negotiate with the rebels. ⁹

In December, the leaders of the revolutionary group, the Kuomingtang, (the National People's Party), met in Shanghai where they were joined by Dr. Sun Yat Sen, who had been in the United States. On January 1, 1912, the republic was declared, the capital was to be in Nanking, and Dr. Sun was elected Provisional President.

To unify the country, however, the revolutionists had to win over Yuan Shih-K'ai, the leader of the conservative North. Yuan wanted a constitutional monarchy with the capital at Peking. He had too strong a military force to be overthrown, but he was not averse to making a "deal". A compromise was worked out. Yuan advised the Emperor to abdicate, which he did on February 11, 1912. Yuan agreed to accept the republican form of government. Dr. Sun stepped down for the sake of harmony, and Yuan became Provisional President — and the capital was left in Peking. The "Republic" thus organized was recognized by the foreign powers. ¹⁰

A Parliament of two houses was "elected" in the spring of 1913, and convened in Peking in April. It was entrusted with the task of drawing up a Constitution and of electing a President. Most of the members of the Parliament were from the Kuomingtang, and they demanded the right to legislate for the

⁹ For Yuan Shi K'ai, see our Vol. III, p. 25
¹⁰ Chubb, p. 43 f
good of the country. Yuan was faced with practical problems, demanding a strong executive, so the two came into conflict. Yuan needed money and arranged a loan. Parliament declared the loan was illegal, not having been approved by Parliament. Yuan made government appointments and Parliament opposed, but could not agree on a course of action.

The Second Revolution. In the summer of 1913, Dr. Sun, putting himself at the head of the radical wing of the Kuomintang, (later called the Komingtang, the Revolutionary Party,) started a second revolution. Lacking the support of the masses of the people, however, the revolution quickly failed. Dr. Sun fled to Japan, and many of his sympathizers went to Canton.

There was now little opposition to Yuan's desires. Dr. Pott says:

In January, 1914 . . . the National Assembly was dissolved and a new advisory body was created to act in its stead, filled with Yuan Shih K'ai's nominees. He brought out a new constitution known as the Constitutional Compact. This placed large powers in the hands of the President, and gave him the right of appointing Tuchuns or military governors over the provinces. The provincial Assemblies were abolished. The annual worship of the Temple of Heaven and the official worship of Confucius was restored. 11

In 1915 Japan's Twenty-one Demands made Yuan realize that he needed even more power to face the situation. He must be Emperor. By some wire-pulling he was "invited" to ascend the Dragon Throne as Emperor, the ascension to take place in February, 1916. This move was opposed by the Kuomintang, and Japan also opposed it. A revolt was stirred up, the enthronement was postponed. Yuan had a nervous collapse and died on June 6, 1916. Pott says:

So passed away one of the ablest, and at the same time, one of the most unscrupulous of China's statesmen, and the country at large breathed a sigh of relief. Whether wisely or unwisely, China had decided that she would abide by the determination to establish a republic. 12

11 Pott, p.215
12 Ibid., p.218
Li Yuan-hung, the Vice-President, stepped into the presidency without any opposition. He was the military hero of the October, 1911, Revolution; a man of integrity, but with no great ability, and he inherited a situation that was too much for him. Parliament returned to Peking and drafted a Constitution which was unacceptable to the Tuchuns, the military governors in the north, who were now the real power behind the president.

In 1917, when the question came up of China entering the War, the military governors were for it. President Li and the Parliament were against it. Finally President Li was forced to dismiss Parliament and declare war. General Chang Hsun now attempted to restore the Empire, seating the young Emperor on the throne. But the coup was unpopular with the other generals, and the restored "Empire" lasted only a few weeks and Chang Hsun was ousted.

Li, in disgust, refused to resume office and retired to private life. He was followed by a succession of Presidents and Premiers, who were the tools of the military governors then in control of the north. With Li's dismissal of parliament in 1917, the last hope of a "Republic" vanished. The government was in the hands of the "strong men".

A Government in the South. When Parliament was dissolved by President Li in 1917, it reassembled (in part) in Canton, where Sun Yat-sen, Tang Shao-yi, and Wu Ting-fang were the leading spirits. They, with the southern military governors, tried to set up a government, but due to the rivalries of the military governors this loose center of authority had a chequered career. Finally, in April, 1921, a "Constitutional Government" was set up in Canton with Dr. Sun as President of the Chinese "Republic", but his authority was limited to the south at best.

The Period of the War Lords. Yuan Shih-k'ai had appointed military governors over all of the provinces alongside the civil governors. As long as Yuan could control these military governors, (who controlled the armies) he could control China. But even he found it difficult to control the south and west, and with
Yuan's death no central authority could control them. The more radical south was practically independent, or found a center of common revolutionary purpose in Canton.

The war lords in the north controlled the Peking government, but this ruling clique was constantly being challenged and regrouped. The war lords of the Yangtse Valley and of Manchuria might give lip service to the north, but were practically independent. There was a continual struggle among many of the war lords for an extension of their personal power. Civil wars were common and the people suffered. 13

Some of the war lords and their local generals were good administrators, maintaining order in times of peace and controlling their soldiers. Others were just the opposite. In times of war the soldiers lived off of the people, and towns and cities were subject to being looted by both retreating and advancing armies — unless they were paid off in advance. The war lords always needed money, and taxes were levied, sometimes in advance, only to be again levied by the next war lord. It is not surprising that the soldiers were often called the "official bandits". 14

In this period of turmoil "dirt bandits" (tu fei) increased. Sometimes these were professional bandits, roving in large bands. Many times they were but peasants who tilled their soil in the day time and raided neighboring areas at night.

Our North Kiangsu Mission field was a poverty stricken and disturbed area, plagued by banditry and frequently on the road of armies moving north or south. The church was handicapped in its work. 15 The country Christians were frequently robbed or carried captive. The missionaries had some narrow escapes, but none of our Southern Presbyterian missionaries were killed in this decade.

13 Chubb, pp. 67-73, 108f.
14 Nourse, p. 305
This war lord period lasted until 1928 when the country was at least nominally unified by the Nationalists under Chiang Kai-shek.

China's Twentieth Century Renaissance. In the midst of political failure and social turmoil and unrest, another force was at work in Young China — an intellectual Renaissance which would gradually affect every aspect of Chinese life. Nourse suggested one aspect in her chapter on "Students and War Lords".\(^\text{15}\) Chubb has a parallel chapter on "The Birth of Chinese Nationalism".\(^\text{16}\) The best brief summary of the Renaissance in the decade we are studying is found in an address of Timothy T. Lew on "China's Renaissance — the Christian Opportunity", published in the May, 1921, Chinese Recorder.\(^\text{17}\) He traces the sources of this new movement, first, to a magazine published in 1915, called by the French name, *La Jeunesse*. He says: "This magazine ran through seven volumes and has been recognized as the dynamo which generated the power of the movement." Second, the inspiration which came to the students of the National University in Peking when Tsai Yuan-pei became Chancellor. The third was a Peking organization of leading men including the Minister of Education, which brought scholars from abroad to lecture. The first two of these scholars were John Dewey and Bertrand Russell.

Among the general effects of this Renaissance Lew mentions the following: It developed a critical, inquiring attitude of mind. It inspired the race with new hope and courage. It taught the people the value and absolute necessity of science and scientific procedure. It gave the people a new tool for expression — the Bai Hua or conversational style of speaking and writing.

A Modernized Language was necessary for new China in a world of new thoughts and terms. In the past the basis of communication in China had been the character,

\(^{15}\) Ibid., p. 298-307
\(^{16}\) Chubb, pp. 81-107
\(^{17}\) Chinese Recorder. Vol. 52, pp.301-323. See also Latourette, HCMC, pp. 691f.
not the spoken language. The character was pronounced differently in various parts of the country, but it could be understood by all educated men in all parts of the Empire. (The vast majority of the people were illiterate.) However, for the literate man, even a knowledge of the characters was not enough. Through the centuries the highly trained scholars had developed a "book language", the Wen Li, and here the cryptic meaning of the phrases was beyond the understanding of the average literate man.

Dr. Hu Shih in 1917 launched a literary reform to substitute the vernacular for the Wen Li. But the common people could not read the characters, so a second step was necessary, the teaching of a basic character vocabulary, and a preparation of a literature within that character range. Y.C. James Yen was influential in starting this work. A third step was then necessary, the establishment of a standard dialect for the spoken language, so that it could be written in phonetics, and people all over China could understand each other. This was begun in this decade, but years would be necessary for the standardization of the spoken language.

Young China Politically Conscious and Vocal. The previous decade had already become critical of Confucian society and was increasingly ready to accept the democracy, science and religion of the West as the road to a new China. At first the Republican form of government was an ideal to be reached. But with the failure of the "republic" questions were raised as to its value for China. One thing was certain, the government by the war lords was open to criticism, and Japanese encroachments on China's integrity fostered a new spirit of nationalism.

Nourse says:

This spirit of criticism spread rapidly and soon reached down from the returned college students to the boys and girls in the secondary

---

18 Chubb, p. 84
19 China Mission Year Book, 1923, pp. 205-215; Y.C. James Yen, "The Campaign Against Illiteracy" gives a good sketch of this effort.
schools, and they, too, insisted that their opinion in public matters be taken seriously. To make themselves more effective, students of all ages organized themselves into societies and unions, held mass meetings and parades, instituted strikes and boycotts. Whenever they thought things were going badly with the government, they held demonstrations around the Ministers' houses in Peking and around official yamen in other cities.... The anniversary of the day on which the Twenty-one Demands were signed had come to be called "Humiliation Day", and on this day each year students staged demonstrations in all the cities to show their displeasure and chagrin. When their demonstrations became too violent, and the police tried to quiet them, there was often shooting and killing of one or more students. These students, in the eyes of their fellows, became martyrs, martyrs who further incited the youth of the land.

The events of 1918 and 1919 aroused the students to a national demonstration....(sparked by the May 4th uprising in Peking).20

There was serious thinking on the part of some of the intellectuals as to what kind of government was best for China. Three main positions emerged. The first was that of the Kuomintang, who stood for a constitutional government with a President and Parliament. They had attempted such a government after the 1911 revolution.

After 1913 Dr. Sun Yat-sen became convinced that China was not ready for such a government, as it did not take into account the situation in China. He and his revolutionary party (the Komingtang) advocated the ideas which Sun published in 1924 in his San Ming Chu I, the "Three People's Principles", which emphasized not only Nationalism and Democracy but also the People's Livelihood, a modified form of socialism.

After the Russian Revolution in 1917 Marxist thought challenged some of the intellectuals. Two of them, Ch'en Tu-hsiu and Li Ta-chao, together with a group of students, began to study Marxist thought. 21 They were drawn together

20 Nourse, p. 303. For the May 4th uprising, see above, page 7
21 For Li Ta-chao and Ch'en Tu-hsiu and the influence of John Dewey on Ch'en's thinking, see Benjamin I. Schwartz, Chinese Communism and the Rise of Mao, Cambridge, Mass.:Harvard University Press, 1951) pp.7-27. For the founding of the Communist Party in China, see Schwarts, pp. 28-36; Chubb, pp. 110-114.
by a common search for political solutions. No organization was formed. The student uprising on May 4, 1919, however, led to further thinking as well as acting. In December, a Society for the Study of Socialism was organized in Peking University where Ch'en was head of the Literary Department.

In April, 1920, the Comintern sent three members of the Bolshevik Party to China, and in May, 1920, the first Communist cell was established in Shanghai, of which Ch'en Tu-hsiu was the leader. Cells were formed in other cities. The movement grew and the Comintern followed its development with great interest. Under their guidance, on July 21, 1921, the Chinese Communist Party was officially organized, with Ch'en Tu-hsiu as General Secretary. Chubb adds:

Two years had elapsed since the May Fourth Movement. In that brief period a fundamental shift had taken place in the ideological orientation in one segment of China's intelligentsia. The Chinese left wing looked no longer to the French Revolution for inspiration, but to the Russian Revolution. And the Comintern, with its headquarters in Moscow, had established an organizational tie with the rising force of Chinese nationalism.22

Chinese Critical Thought and Christianity. Old China, represented by the literati, had been opposed to Christianity because it was foreign, to be rejected along with the foreigner.23 Young China of the Twentieth Century, rejecting its Confucian past, turned its critical attention to Christianity as a part of western culture.24 Mr. Chen Tu-seu, "a well known and progressive scholar and thinker", published an article in La Jeunesse, March, 1920, on "Christianity and the Chinese People". A translation is given in the July, 1920, Chinese Recorder. In this article Mr. Chen says:

Christianity has become an influential factor in the spiritual life of our people, and indirectly also in our material life. Our own sacred religion is perhaps in no position to deal with it, and certainly no mere hoisting up of the sign board of our own religion can hope to exterminate it. So, in my opinion, the rational attitude towards Christianity it to treat it seriously and study it as a subject of great social significance. I hope we shall not continue to talk about it with closed eyes as in the past.

22 Chubb, p. 114
23 See our Volume II, p. 597, "Anti-foreignism"
24 The Chinese Recorder Vols. 52 (1921) and 53 (1922) has a number of editorials and articles on the Chinese discussion of Christianity, pro and con.
In his discussion, he says:

Our attitude towards Christianity should not merely be one of superficial understanding, with a view to removing cause for future trouble, but one of deep-seated appreciation ...25

The Situation in the United States, 1912-1920. Turning now from the China background we must note certain aspects of the situation in the United States which throw light on the work of our missionaries in China.

First, a Growing Missionary Interest in this Decade. This may be shown by a few comparisons.

The missionary force of the Southern Presbyterian Church in 1912 totaled 312. in 1920 the force numbered 398 regular missionaries and 11 associates.26

New Missionaries sent out in this decade, 1912-1920, numbered 241. Of these, 28 went to Mid-China and 40 to North Kiangsu.27

The China Missions. Mid-China Mission numbered 68 in 1912-1913 and 68 in 1920-1921. The North Kiangsu Mission grew from 61 to 78 in the same period.28

Missionary Giving in the Southern Presbyterian Church increased from $631,069 in 1912-1913 to $1,191,316.34 in 1920-1921, but in 1921 there was a debt on the work of $242,626.58.29

All Chinese writers were not appreciative of Christ. T. C. Chao gives a translation of an article by Lin K'un (a pseudonym). In an introductory note he says:
All through his argument he proves himself to be a specimen of the intellectual rawness of our time — one of those who attempts to build an Egyptian pyramid upon its apex. In his manipulation of the scriptural verses as well as his utter disregard or ignorance of historical facts, he displays unusual intellectual grotesqueness, evident prejudice, a queer combination iconoclasticism and conformity to the fashionable individualism of the "Renaissance", and an innocent misunderstanding of science as well as a pernicious misrepresentation of religion. The apex of his pyramid is the theory, of course, that Jesus was an imposter. But the amazingly tragic thing is that he combats deception by a multiplication of lies. (Chinese Recorder, Vol. 52, pp. 177-178).


27 These figures are based on the new missionaries sent out, 1912 to 1920.

28 See MGA, 1913, p. 40 and MGA, 1921, p. 115

29 Annual Report, 1913, p. 8 and 1921, p. 16
Second, a Growing Work under Financial Stress. Dr. Egbert Smith was elected Executive Secretary of the Foreign Mission Committee by the 1912 General Assembly. The move was made because it was felt that Dr. Chester had not been as efficient as might be, and the continuing debt on the work was the result. We have given in our Volume II, pp. 104-105 Dr. Chester's explanation of the growing debt, which in 1912 had reached $104,568.

Dr. Smith was a "new broom", and undoubtedly, by special effort and an aroused enthusiasm in the church, swept out the debt. The Standing Committee on Foreign Missions reported to the 1913 Assembly:

A number of facts combine to make this the most remarkable year in the history of our Foreign Mission work — the immense increase in the amount contributed by the Church for this cause over any sum heretofore given; the obliteration of a most distressing and disheartening debt which has been carried for years; the beginning of the year with a balance on hand; the reorganization of the work in the interest of greater efficiency and promise; the sending out of the largest number of missionaries (41) ever sent out by our church in any one year; ....

The very large offering of $631,069.00 which changes a deficit of $104,568.00 of a year ago into a surplus of $7,557.00 this year has overspread our whole church with exuberant rejoicing and devout thanksgiving. The rejoicing did not last. The Committee reported to the 1912 Assembly total gifts of $561,179 and a deficit of $36,416; in 1915 total gifts of $544,162 and a deficit of $63,286.98; and in 1916 total gifts of $534,682 and a deficit of $62,766.

There was a turn for the better in gifts in 1917, $570,856, but the debt also increased to $73,425.72, and this parallel increase continued to 1920-1921 when the gifts reached $1,191,316.34 and the deficit $242,626.58. Evidently more than a new broom was needed, and we must ask what was the cause of this continuing and increasing indebtedness? The answer is two-fold and shows that the problem lay outside of Dr. Smith's control.

30 See our Volume III, note 301. Cp AR,1912, p.9,"Executive Committee"
31 MGA,1913, p.53
32 See the Annual Reports for these years.
Why the Growing Debt? The growing debt was not primarily due to over-expansion in this decade. The Church opened no new mission fields. Only four new stations were opened on all of the fields. Of course, the stations already opened needed further equipment, but they did not get all they needed. The number of missionaries did increase, but certainly not out of proportion to the increased giving, 1917 to 1920. Other reasons must be sought.

The first was already being felt before Dr. Smith took office, and was due to the Church’s adoption of the Every Member Canvass and the percentage system of distributing benevolences. \(^{33}\)

In the Annual Report for 1913, which told of the wiping out of the debt that year, Dr. Smith also sensed the continuing problem. He sketched the successful work of the Forward Movement in securing annual pledges to Foreign Missions, and said that the Assembly itself had said when it adopted the Every Member Canvass it had no desire to supplant or interfere with the extension of the Forward Movement. But he added:

In view of the widespread impression revealed in our correspondence that the new Financial Plans of the Assembly were incompatible with the Forward Movement, and in view of the serious and increasing financial losses entailed upon our work by this erroneous impression, we deem it absolutely necessary that the Assembly reaffirm in unmistakable terms its oft-repeated endorsement of the Forward Movement, and commend it afresh to the individuals, societies and congregations of our Church. \(^{34}\)

The Standing Committee on Foreign Missions responded to his plea with this statement:

In order to remove an erroneous impression on this subject, we recommend that the General Assembly declare that its new financial plan neither necessitates nor contemplates the reduction of contributions heretofore made by societies, churches or individuals to any cause, but rather, the enlistment in behalf of other causes of our people’s heretofore unused means and energies. \(^{35}\)

But there was a built-in incompatibility between the two plans. Interested people who had given annually to Foreign Missions were now being pressured to

---

\(^{33}\) See our Volume II, pages 103-104

\(^{34}\) AR, 1913, pp.7-8

\(^{35}\) MGA, 1913, p.54
pledge to the unified budget, a part of which would go to Foreign Missions. It was hardly reasonable to expect them now to make two pledges, one to Foreign Missions and one to the Unified Budget which included Foreign Missions, and many would accept the word of the Church that the new plan would not undercut Foreign Mission giving, and so would give only to the budget. The trouble was the percent fixed in the unified budget that was to go to Foreign Missions. Dr. Smith refers to this repeatedly. For example, in 1915 he said:

Figures published by one of the General Assembly's Secretaries shows that for the five years 1909 to 1914 inclusive (1913 being omitted on account of the year's exceptional foreign mission offering to pay off the debt), the actual receipts for foreign missions averaged per year 63.7 per cent of the annual totals received for the General Assembly's causes, including Bible cause. The Assembly's prescribed ratio of 54 and 55 per cent respectively for the last two years has therefore been a call upon the whole Church to reduce by one-seventh the gifts to foreign missions.

Promotional Efforts Fail. The percentage fight was a losing one and Dr. Smith does not mention it in the Annual Reports after 1916. Dr. Smith tried to supplement the failing budget returns by special appeals to the Sunday Schools, the Women, and to congregations through seasons of prayer and self-denial for foreign mission.

In 1913 the Executive Committee set up an Educational Department, and in 1914, Dr. John I. Armstrong was elected Educational Secretary. This Department took over the work of stewardship promotion and education. Literature was prepared, study classes were promoted. Later (1916) a seven year plan for the study of missions was prepared for the Sunday Schools and a Foreign Mission Day was set in May each year in the Sunday Schools. In 1917 there were two Foreign Mission Days in the Sunday Schools (May and October). The Birmingham Assembly reaffirmed the Missionary Platform of the Church, adopted in 1907.

36 AR, 1914, p.7; 1915, p.14; 1916, p. 16
38 Miss-Sur., Vol. 6, pp. 485-486
39 For this Missionary Platform see our Vol. III, pp. 101-102
The 1918 Assembly, in view of the war and rising costs, urged the Church through prayer and self-denial to give $1,000,000 to foreign mission, this "being fifty-five and one-half per cent of the total amount of benevolences."\(^{40}\) Gradually the promotional work of the Foreign Mission Committee and the Stewardship Committee of the Church bore fruit, and giving increased, — but the foreign mission debt also increased.

We now turn to the second cause of the increasing debt, the rising costs due to the First World War, and especially the rise in the price of silver in the Orient, especially China. These went together to make the Mission effort exceedingly expensive. Our first reference to the exchange problem is in the 1917 Annual Report. The Committee's appropriations for 1916-1917 were on the basis of one gold dollar buying two silver dollars, but the price of silver increased so that a gold dollar was worth only $1.60 Mex., and the Committee had to pay an additional $18,000 to make up a deficit on the field.\(^{41}\) The Committee had already made a cut of 10% on the work appropriations for the year 1915-1916, and another 10% for 1916-1917. Commenting on this Dr. Smith said:

The cut of 20% for the year 1915-1916 was made on the estimates asked by the Missions on all classes of work except salaries, child allowance and special equipment funds. This did not necessarily mean that the Missions received 20% less than the year before, but the increased estimates were reduced so that the initial appropriation would be met by the funds we could reasonably hope to receive.\(^{42}\)

The next year $45,000 was needed to supplement appropriations due to the continued rise in the price of silver and the increased cost of the work.\(^{43}\)

The October 1918 meeting of the Executive Committee of Foreign Missions noted a gain of $474,800 over the preceding year, but added:

On the other hand the increased cost of our work without any substantial enlargement for the present year has required an increase in our appropriations to date of $70,000. In addition to this fact comes the report

\(^{40}\) MGA, 1918, pp. 24-25
\(^{41}\) AR, 1917, p. 14
\(^{42}\) Ibid., See also Miss-Sur., Vol. 6, p. 725; Vol. 7, p. 116
\(^{43}\) AR, 1918, p. 17
of the Treasurer of our China Missions stating that the present rate of exchange between the American gold dollar and the Mexican silver dollar, which is the currency used in China, is at present $1.04 as against $2.50 three years ago, and about $1.50 one year ago.

Inasmuch as the prices of the necessities of life in China, measured in silver, do not decrease in proportion to the increase in the market value of the silver dollar, but remain practically stationary, the Executive Committee has been compelled to guarantee to the missions an exchange rate of two silver dollars for one gold dollar in the payment of their appropriations. This means, of course, more than the doubling of the cost of the work in China as compared with three years ago, and about fifty per cent increase in the cost of it this year as compared with last year. About as accurate an estimate as we can make, is that our work in China alone will cost about $150,000 more this year than the same work cost two years ago....

Two more promotional agencies, the Presbyterian Progressive Program (1918) and the Interchurch World Movement (1919) were welcomed with great hope. The latter never got off the ground, so was of no help. 45

In regard to the Presbyterian Progressive Program, Mr. Galbraith wrote

The General Assembly at Durant, May 1918, adopted a program of raising twelve million dollars for benevolences in a period of three years, beginning April 1, 1919. This task was committed to the Assembly's Stewardship Committee. In May, 1919, the Assembly consolidated this committee with that of Systematic Beneficence, and committed this financial program to the combined committee....

To reach the financial goal ($4,000,000) for benevolent work of our Church next year is not an unreasonable task. We have the money. Have we the sense of stewardship?......46

The Fundamentalist-Modernist Controversy in the United States was a third thing which had its repercussions on the China Mission Field.

Norman F. Furniss in his The Fundamentalist Controversy, 1918-1931, sketches the American background of the Fundamentalist Movement from a "liberal" point of view.47 Higher critical views of the Bible and Evolution came to the attention of the Church through the heresy trials in the last two decades of the 19th century.48

44 Miss-Sur., Vol. 8, p.726
45 For the Interchurch World Movement, see Miss-Sur.,Vol.9,p.142;Vol.10,p.231
46 Miss-Sur. - Vol 10, pp.86-87
47 New Haven: Yale University Press, 1954
48 Only one of these trials was within the Southern Presbyterian Church, that of Dr. James Woodrow of Columbia Theological Seminary, who held that a man's body might have been "evolved". In his section on the Southern Presbyterians Furniss comments on how little this conservative Church was stirred by the fundamentalist controversy. Nevertheless, as we shall see, it became much concerned about orthodoxy on the mission field.
The conservatives, naturally, came to the "defense of the faith". Among others, were two wealthy Los Angeles laymen, Lyman and Milton Stewart, who felt called upon to invest large funds in the defense of the old-time gospel. They founded the Los Angeles Bible Institute and established the Stewart Evangelistic Fund with which to spread the tenets of orthodoxy throughout the world. Robert Dick Wilson was sent to the Orient to encourage the missionaries to retain their theological moorings; later, W.H. Griffith-Thomas followed and organized fundamentalists in China into a divisive Bible Union. The Stewarts directed the reprinting of the manual, *Jesus is Coming* (by W.E.B.) and its presentation to every minister in the United States and Canada....

In 1910, they began the publication of twelve small volumes, *The Fundamentals*, containing articles written by outstanding conservatives. Commenting on this work, Furniss says:

True to one objective of the project, many of the essays in *The Fundamentals* condemned higher criticism and Darwinism, declaring as to the former that "A mutilated cento or scrapbook of anonymous compilations......is confusion worse confounded," and of the theory of man's descent, "it becomes evident to every intelligent layman that such a system can have no possible points of contact with Christianity." But the primary importance of the work lay in its doctrinal exposition. In addition to several articles on regeneration, sin and other tenets, the series expatiated on the "Five Points" that were to become the *sine qua non* of fundamentalism; the Infallibility of the Bible, Christ's Virgin Birth, his Substitutionary Atonement, Resurrection and Second Coming. The conservative's creed was now reduced to clear essentials........

The Fundamentalist Controversy in China. Very little seems to have been published on "liberal views" in China before 1920. In 1909, there was a warning published in the Bi-Monthly Bulletin against "liberal views" but the editor went to on say that the Southern Presbyterians were known for their orthodoxy. In 1913 there was published in the *Chinese Recorder* an article by E.I. Bosworth on "What should be the Attitude of Missionaries towards Higher Criticism of the Bible?" This article drew several replies published in that volume. A letter was published by H. Maxcy Smith of our Mid-China Mission, in which he said that he would like to

49 In Stuart G. Cole, *The History of Fundamentalism*, (Hamden, Conn.:Archon Books, 1963) pp.53-54, we find references to the Milton Stewart Fund in China, (sometimes called the Blackstone Fund, as it was administered there by W.E. Blackstone, the author of *Jesus is Coming*).
50 Furniss, pp. 12-13
51 See our Volume III, page 302
52 Chinese Recorder, Vol. 44, pp. 156-163. Note the other articles.
see an article by some conservative scholar on Higher Criticism, because,

...one of the things that needs emphasis and reiteration at this
time is that the Bible is the inspired, infallible, objective revelation
of God to man.53

In 1916-1917 a series of letters dealing, pro and con, with the "theory of
evolution" were published in the Chinese Recorder.54 No articles on evolution
were published at that time.

Liberal Teaching in Union Institutions was feared by the conservatives in
China, although little appeared in print. In October, 1918, Dr. Price, writing
about Nanking Seminary said that "a good deal had been said, first and last, and
written also in regard to the theological attitude of the Seminary, whether it
is safe and free from error." His conclusion was that the faculty stood together
for orthodox teaching.55 Evidently there was a good deal of concern among con-
servatives in China for the effect of modern views on the Christian message and
work. However, almost nothing appeared on this concern in the Mission reports
or contemporary magazines before 1920.

The visit of Dr. W.H. Griffith-Thomas to China in the summer of 1920 brought
the whole area of controversy to a head. He spoke at the Summer Conference in
Kuling on the following themes: The Authority of the Bible, Inspiration, Old
Testament Criticism, Evolution, The Place and Power of Scholarship, and The Lord's
Coming. He lectured on these same subjects in several other places in China before
returning to the United States.56

The Bible Union of China seems to have been a spontaneous outgrowth of Dr.

53 Chinese Recorder, Vol. 44, p. 309
54 Chinese Recorder, Vol. 46, p. 795; Vol. 47, pp. 197, 491, 789
55 Bi-M., Vol. X., p. 1119
56 Dr. Thomas wrote an article on "Modernism in China" on his return to the United
State. It was published in the Princeton Theological Review, (October, 1921). In
it he tells about his activities in China and what he found there. He gives the
"evidence" for the charges he makes against the books used, and missionary and
Chinese Christian leaders. He singles out for attack Dr. John Leighton Stuart,
then President of the Christian Peking University, (later Yenching). (Princeton
Theological Review, Vol. 19, pp. 630-671)
Thomas' lecture. This Union met with wide acceptance among the conservatives. North Kiangsu Mission put itself on record endorsing the purpose and program of the Union, and urging its members to join it.

A revised statement of the purpose and program of the Union was drawn up in Shanghai in October, 1920, from which we quote the following:

We reaffirm our faith in the whole Bible as the inspired Word of God, and the ultimate source of authority for Christian faith and practice. And unitedly signify our purpose, "to contend earnestly for the faith once delivered unto the saints."

All the conservatives were not enthusiastic about the Bible Union, and this included many in our own China Missions, and many did not enroll in it. Perhaps the following statement by a member of another Mission who had joined the Bible Union, in part voices their views:

In regard to the Bible Union Movement which was started at Kuling, some things must be said. In the first place, as to the movement itself, it is rather a three-sided than a two-sided question — there are those who favor it; there are those who doubt the wisdom of it; and there are those who are entirely opposed to it. But as to the object of the movement there are, I suppose, only two sides to it, or rather two parties concerned with it, namely, on the one hand, those who wish to preserve the Bible and the fundamental doctrines of Christianity from what they consider to be the errors of modern destructive criticism, and on the other there are those who believe that the careful study of the Bible in more recent years shows that some of the views held by some of the so-called conservatives are untenable, and being erroneous, should not be taught to either the Chinese or anybody else.

In discussing the question, the writer states that credit must be given, each side to the other, for integrity, honesty of purpose, and a sincere desire to know the truth and follow it. Cool-headed and fair-minded acknowledgement of the truth that may be held by the opposite side is necessary if we are to get anywhere in our controversy.

In conclusion, the writer urges that, whilst we are to contend earnestly for the faith, let us hold the truth in love, showing the utmost deference to the opposing opinions

57 Furniss, quoted above on page 21 said Dr. Thomas "organized the fundamentalists in China into a divisive Bible Union." Dr. Thomas in his articles takes pains to state that he had nothing to do with its organization. (Princeton Theological Review, Vol. 19, pp. 634 and 637.)
58 MNKM, 1920, p. 11. See below, pp. 411 ff. for the Bible Union and our missionaries.
59 Bi-M, Vol. XII, p. 1377
and avoiding all acrimony and bitterness as tending to grieve the spirit of Christ and injured the case for which we are giving our lives in this country. 60

As we trace the story of our Missions in the next period we will see the effect of this controversy on our missionaries and many of their actions.

THE CHINA MISSIONS OF THE PRESBYTERIAN CHURCH, U.S., 1912-1920

Our China Missionaries, 1912-1920.

First, we list by stations the active members of our China Missions as they are given in the January, 1912, Missionary Survey. 61 Then we will list the personnel changes by years, 1912-1920 — arrivals, weddings, deaths and resignations.

The Mid-China Mission (67)

Hangchow, 1867
Rev. and Mrs. J.L. Stuart, Sr.
Miss Emma Boardman
Miss E.B. French
Miss Mary S. Mathews
Miss Venie J. Lee, M.D.
Rev. and Mrs. Warren H. Stuart
Miss Annie R.V. Wilson
Miss Rebecca E. Wilson
Rev. and Mrs. J.R. McMullan

Nanking
Rev. and Mrs. J.L. Stuart, Jr.
Dr. and Mrs. R.T. Shields
Rev. and Mrs. P.F. Price
Rev. C.H. Smith

Kashing, 1895
*Rev. and Mrs. W.H. Hudson
Dr. and Mrs. W.H. Venable
Rev. and Mrs. J.M. Blain
*Miss Elizabeth Talbot
Rev. and Mrs. Lowry Davis
Dr. and Mrs. A.C. Hutcheson
Miss Irene Hawkins
Miss Mildred Watkins
Miss Elizabeth Corriher

Shanghai
Rev. and Mrs. S.I. Woodbridge

Kiangyin, 1895
Rev. and Mrs. L.I. Moffett
Rev. and Mrs. Lacy L. Little
*Dr. and Mrs. George C. Worth
Mr. and Mrs. Andrew Allison
*Miss Rida Jourolmon
Mrs. Anna McG. Sykes
Miss Ida M. Albaugh
Miss Carrie L. Moffett

Soochow, 1872
Mrs. H.C. DuBose
Rev. J.W. Davis
Dr. and Mrs. J.R. Wilkinson
Dr. and Mrs. J.P. Mooney
Miss S.E. Fleming
*Miss Addie M. Sloan
*Miss Gertrude Sloan
Mrs. M.P. McCormick
*Rev. and Mrs. P.C. DuBose
Rev. R.A. Haden
*Mrs. R.A. Haden

60 Chinese Recorder. Vol. 51, p. 816
61 Vol. I, p.239. Some necessary corrections have been made in this list. Dr. G.W. Painter and Rev. and Mrs. George Hudson were marked as on furlough. They were never able to return to China. Rev. C.H. Smith was never a member of Hangchow Station. (See our Vol. III, p. 147). In 1912 he was in Nanking studying the language.
The North Kiangsu Mission (59)

Chinkiang, 1883
Rev. and Mrs. A. Sydenstricker
*Rev. and Mrs. J.W. Paxton
Rev. and Mrs. D.W. Richardson
Rev. and Mrs. J.C. Crenshaw

Taichow, 1908
Rev. C.N. Caldwell
*Mrs. C.N. Caldwell

Hsuchoufu, 1897
Rev. Mark B. Grier
Mrs. Mark B. Grier, M.D.
Dr. and Mrs. A.A. McFadyen
Rev. and Mrs. Thomas B. Grafton
Rev. and Mrs. O.V. Armstrong
Rev. F.A. Brown
Rev. George P. Stevens
Miss Mary P. Thompson
Miss Charlotte Thompson

Hwaianfu, 1895
Rev. and Mrs. H.M. Woods
Miss Josephine Woods
Rev. O.F. Yates
Dr. and Mrs. William Malcolm

Yencheng, 1911
Rev. and Mrs. H.W. White
Rev. and Mrs. C.F. Hancock
Dr. R.M. Stephenson

Suchien, 1893
Dr. and Mrs. J.W. Bradley
*Rev. B.C. Patterson
*Mrs. B.C. Patterson, M.D.
Rev. and Mrs. W.P. Junkin
Mr. H.W. McCutchan
Miss Mada McCutchan

Tsing-Kiang-Pu, 1887
Rev. and Mrs. J.R. Graham, Jr.
Dr. and Mrs. James B. Woods
Rev. and Mrs. A.A. Talbot
Miss Jessie D. Hall
*Miss Esther H. Morton
Miss Ellen Baskerville
Miss Sallie M. Lacy
Miss Nellie Sprunt
Rev. Lyle M. Moffett

Haichow, 1908
Rev. and Mrs. J.W. Vinson
*L.S. Morgan, M.D.
*Mrs. L.S. Morgan, M.D.
Rev. and Mrs. A.D. Rice

Personnel Changes, 1912-1920. In this section we will sketch, year by year, the personnel changes in the China Missions force, — new arrivals, transfers, weddings, withdrawals and deaths. Unless otherwise indicated, the date of arrival and the furlough dates are taken from the Registers of Missionaries found in the Minutes of each Mission.

1912
There were five additions to the China force in 1912, the first two mentioned going to Mid-China and the other three to North Kiangsu. 62

Mr. and Mrs. James Morrison Wilson came to China December 26, 1912. Mr. Price gives sketches of Mr. and Mrs. Wilson from which the following were taken: 62 Mr. Stacy Conrad Farrior was sent out in 1912 as a short term worker to teach in Hangchow College. The August, 1913, Mid-China Mission Minutes lists him among the missionaries present, and the Mid-China Missionary Register lists him among the missionaries with the arrival date of Nov. 6, 1912. The 1916 Register drops the date, indicating that he is not a regular missionary. The 1917 Mission Meeting requested the Executive Committee to appoint him a regular missionary (PCFM, 1917, p. 23). See below, page 42 for his addition to the regular missionary force in 1917.
James Morrison Wilson was born in Bloomfield, Ky., in 1885. His father died during his early childhood, and the family moved to Louisville. James attended the Walnut Street Baptist Church with his family and later became a member of that congregation. He graduated from the Engineering Department of Kentucky State University in 1908. After several years of practical experience, Mr. Wilson presented his thesis to his Alma Mater and received the C.E. degree.

Volunteering as a missionary, he was appointed to Hangchow Christian College, in October, 1912. He was married to Miss Martha Cecil, and Mr. and Mrs. Wilson sailed for China in November of the same year.

(After language study) Mr. and Mrs. Wilson moved to the Hangchow College in the autumn of 1914. He taught physics and math in the college and had general supervision of buildings and grounds, including the building of the new college chapel. With the assistance of a corps of Chinese helpers, he has had a part in the designing and construction of more than 60 buildings away from the college. His work was much sought after not only by our own but also in other missions.

Martha Cecil was born in Louisville, Ky., in 1881. Her father was a physician and an elder in the Second Presbyterian Church, of which her mother's father had been pastor for many years.

After attending Louisville public schools Miss Cecil entered Wellesley College. While at college came the desire to enter foreign mission service. During a period of church and settlement work and teaching, she became engaged to Mr. J.M. Wilson.

Mrs. Wilson went with her husband to Hangchow in the autumn of 1914, where she spent two and a half years in language study. In addition to the duties of a growing family, she has taken part in work among the students, and in Sunday Schools for the neighborhood children.

Miss Lillian Crowell Wells came to China in September, 1912. Dr. Price, in his article, "Our Junior Missionaries", says of her:

Miss Lillian C. Wells is a native of Morristown, Tenn. She attended the Morristown High School and attended the Southern Presbyterian College and Conservatory of Music at Red Springs, N.C., and took her A.B. degree. She attended the Bible Teachers' Training School in New York City. She was appointed in 1910 and arrived in China on the "Manchuria" on September 24, 1912. She is supported by the Morristown Presbyterian Church. She is now at Hwaianfu.


---

63 Price, China Inv., p. 99
64 Ibid.
65 Bi-M., Vol. V, p. 199. For a longer sketch of Miss Wells see Price, China Inv., p. 97
Harnsberger, Thomas Lyttleton — b. Hot Springs, Va. April 14, 1883;
f. Hugh Frances H.; m. Mattie T. Kincaid; w. (1) Lanie Gillespie (d.17),
(2) Agnes Iacy Woods, Tsing-Kiang-pu, China. Nv. 6, 18, Shanghai, China;
stu, HSC, 01-5; farmer & merch.; UTSVA, 08-11; L, Ap 10, O ev, Ju 11,
Lex Phv; ev, West ch. Horton, W.Va. and Harmon grp, Lex Phv, 11-2;
sm. Taichow Ku China 12—(p, Howard Mem Ch, Tarboro, NC, 27-29)—33;
Yencheng, 34-9; Richmond, Va. 40........

Mrs. Lanie Gillespie (Thos. L.) Harnsberger (1912-1917) arrived in China on
November 12, 1912 at thirty years of age. 68

(She) was born in White Sulphur Springs, W. Va. She attended the Green
Briar Normal School, W.Va. and Union Theological Seminary, Va. Mr. and
Mrs. Harnsberger arrived in China on the Shinyo Maru, November 12, 1912.
With them is their little girl, Vivian, four years old. 69

Wedding in North Kiangsu. On July 19, in Shanghai, Rev. George P. Stevens
married Miss Mary Thompson, both of them from Hsuchoufu Station. 70

There was one loss by death in the China Mission in 1912. Mrs. Annie
Elizabeth Wilkinson (J.P.) Mooney died of typhoid fever in Soochow on December 2,
1912. 71

1913

In the calendar year, 1913, no new missionaries reached the China field, but
there were two more losses by death in the Mid-China Mission.

Mrs. Jeanie Wilson Woodrow (S.I.) Woodbridge (1884-1913) died January 22, 1913,
in John Hopkins Hospital, Baltimore, Md., where she had been brought for an
operation. 72

Rev. John Linton Stuart, D.D., died at Hangchow, November 24, 1913. 73

A memorial page in the Mid-China Minutes said of Dr. Stuart:

67 Min.Dir., 1861-1941, p.291. Strange to say, Dr. Price in his China Inv.,(p.98)
said "he was born in Horton, West Virginia, Oct. 14, 1883.) In his article, "Our
Junior Missionaries", (Bi-M., Vol V, p.199,) he said he was a native of Healing
Springs, Va. (See Price's two sketches for additional details).
68 Price, China Inv.-p.172
69 Bi-M., Vol. V, p.199
70 Ibid., p.98
71 Miss-Sur., Vol. 2, pp. 371 and 375 (Memorial by Dr. Davis)
72 Ibid.,p.373. See also China Inv., p.170; Bi-M,Vol.V, pp. 193-195
73 Miss-Sur., Vol.III, pp. 125, 221, 341-346 (Dr. John L. Stuart, A Man Sent
from God); Bi-M, Vol. V, pp. 283-284; Chinese Recorder,Vol 45, pp. 108-110, "In
Memoriam" by Dr. John W. Davis.
(1913-1914)

For forty-five years a faithful and fruitful missionary of the cross and founder of a missionary family.

Beginning in the day of small things, he lived to see the work multiplied manifold and his life work and influence are written deep in the history of the Southern Presbyterian Church in China. 74

North Kiangsu Mission lost one missionary by retirement, (May 1913)

R. M. Stephenson, M. D. 75

There was one wedding in North Kiangsu; Miss Ellen Baskerville of T.K.P. married Rev. O. F. Yates of Hwaianfu on July 1, 1913. 76

1914

Four new missionaries were sent to China in 1914, three to Mid-China and one to North Kiangsu.

Miss Millie Shaver Beard joined the Mid-China Mission, February 15, 1914. She was born in Harrisonburg, Virginia, December 2, 1880, the daughter of C.D. and Millie Shaver Beard. She graduated from the Peace Institute, Raleigh, N.C., and was an assistant teacher there for a few years. She sailed for China in January, 1914, and was assigned by the Mid-China Mission to help Miss Fleming in her Girls' School in Soochow.

On March 23, 1916, she married Rev. Cecil H. Smith of the North Kiangsu Mission, stationed at Yencheng, and organized a boarding school for girls in that Station. She died in 1919. 77

Miss Helen Murr Howard, R.N., also reached China February 15. Dr. Price says of her:

Helen Murr Howard, R.N., was born in Morganton, N.C., Dec. 22, 1886. Her father, Mr. Hugh A. Howard is an honored elder in the Morganton Church. She was educated in the Morganton grade schools, and in North Carolina College for Women at Greensboro. She took the nurses' training course at the Mission Hospital, Asheville, N.C., completing the course in 1912. She came to China in 1914 and was assigned to work in the Elizabeth Blake Hospital, Soochow.

74 MMCM. 1914, p. 265
75 AR, 1913, p. 7; China Inv., p. 163. For Dr. Stephenson, see Vol. III, p. 540 (Index)
76 Price, China Inv., p. 84
77 Bi-M, Vol. IX, pp. 1176-1179. See also China Inv., pp. 172-173
On June 1, 1916, Miss Howard was married to Dr. A. A. McFadyen. Since that time Mrs. McFadyen has, in addition to the care of her interesting family, been in charge of the nurses of the Men's Hospital, Suchoufu.  

Francis Randolph Crawford, M.D. was born in Kernstown, Va., August 21, 1884... Young Crawford was raised on a Virginia farm... After taking his A.B. at Washington and Lee in 1906, he taught one year and then took his M.D. at Johns Hopkins Medical College in 1911. After two years of hospital work at Pittsburgh and Clifton Springs, N.Y., Dr. Crawford took some months in Germany, arriving in China in April 5th, 1914.

He was married in Soochow, China, on May 17, 1917, to Miss Paxton Moffett. Six of Mrs. Crawford's family are missionaries in China.

After three and one-half years service in the hospital at Kiangyin, Dr. Crawford was appointed to the Kashing Hospital, to fill the vacancy due to the illness of Dr. Venable....

Miss Pearl Comfort Sydenstricker, (1914-1917) daughter of Dr. and Mrs. A. Sydenstricker, was born in Hillsboro, W. Va., in 1892. She returned to China as a missionary in December, 1914, and was stationed at Chinkiang. On May 31, 1917, she was married to Mr. J. Lossing Buck at Nansuchou, a member of the Central China Mission of the Presbyterian Church, U.S.A.

Two were lost by death to the China Missions in 1914:

Mrs. Catherine Williams (A. A.) McFadyen of Suchoufu, died January 17.

Mr. Grier wrote of her:

She desired to serve her Master, especially by working among the patients of the Woman's Hospital, and here she did faithful and efficient work as far as her health allowed. Kind, gentle, patient, she was admirably adapted to work of this kind....

Mrs. Pauline McAlpine (H. C.) DuBose of Soochow, died February 12, 1914.

Two were lost by retirement from the North Kiangsu Mission in 1914,

Dr. and Mrs. William Malcolm.

Wedding in N. K.—Rev. F. A. Brown and Miss Charlotte Thompson were married in Shanghai on July 1, 1914.
In 1915 three joined the Mid-China Mission by appointment, and one by marriage (Mrs. Mary E. Newell Woodbridge). Seven joined the North Kiangsu Mission.

Miss Elizabeth Irene McCain arrived in China March 4, 1915. She was assigned to the Girls' School at Soochow.

Miss McCain was the daughter of Prof. J. I. McCain of Erskine College, Due West, S. C. She was a graduate of the Woman's College of Due West, and before going to her work in China had taken post-graduate work at Erskine College, at Columbia University, and at the Bible Teachers' Training School in New York. She had taught one year at the Darlington School in Rome, Georgia, and one year at Presbyterian College for Women at Durant, Oklahoma.

Miss Nettie Johnston McMullen, daughter of a Presbyterian minister (Rev. John C. McMullen?) was born in Goldsboro, N.C. She went to Presbyterian College, finishing three years' work. She had to drop out on account of health, and taught two years. Later she went to the Bible Teachers' Training School, New York City, for two years. She came to China on March 4, 1915, and entered into the evangelistic work of Hangchow Station.

Miss Florence Nickles was born in Due West, S. C., in 1887... After attending the schools of Due West, including Woman's College, Miss Nickles entered the Woman's College of South Carolina, at Columbia, S. C., from which she graduated in 1909.

After graduation she taught for several years in the public school. In 1913 she entered the Biblical Seminary in New York, where she remained until 1915. She received her appointment in the spring of that year and sailed in August, arriving in China September 19.

Miss Nickles was assigned to Kashing for evangelistic work....

One addition came to the Mid-China Mission by marriage:


Mary Elizabeth Newell was born of Scotch-Irish Presbyterian parents at Bucyrus, Ohio, on January 1, 1871. Her father is Rev. David Ayres Newell who for almost 60 years has been preaching the gospel in the Presbyterian Church, U.S.A.......

86 Miss-Sur., Vol. 12, p. 774
87 China Inv., pp. 101-102
88 Ibid., p. 107
89 Bi-W., Vol. 7, p. 684. Appended to this notice is an account of the wedding taken from the China Daily News. See also Miss-Sur., Vol. 6, p. 33.
Miss Newell received her early education in a private school in Pennsylvania, and later, graduating from high school, attended Wooster College for two years. She then took a course in a Nurses Training School in Chicago, where also she attended the Moody Bible Institute. Later, she entered the Northwestern University Medical School, from which she graduated in 1901.

For three years after graduation Dr. Newell assisted Dr. Mary H. McLean of St. Louis, a physician and surgeon of prominence and a woman of rare Christian experience.

Largely due to her father's prayers, and his deep interest in foreign missions, and his great desire that his daughter prepare for medical missionary work, she seriously considered the claims of the foreign field and was led to go to China in 1904.

Dr. Newell joined the medical staff of the Margaret Williamson Hospital under the Woman's Union Missionary Society of America, and located in Shanghai, where she worked for ten years among Chinese women and children, and where there was a clinical attendance of between fifty and sixty thousand patients a year.

On September 15 Dr. Newell was married to Dr. S. I. Woodbridge, then editor of the Chinese Christian Intelligencer......90

The following seven were added to the North Kiangsu Mission:

Miss Agnes Lacy Woods was born in Shanghai, China, Dec. 17, 1894, the daughter of Dr. and Mrs. James B. Woods of Tsingkiangpu. She attended Mary Baldwin Seminary from 1909-1914. She was appointed as a missionary and came to China.... [March 3]........

On November 5, 1919, she was married to the Rev. Thos. L. Harnsberger, who was engaged in evangelistic work in Taichow...... 91

Miss Lily Underwood Woods was born August 27, 1894, at Shanghai, China, daughter of Henry M. and Josephine Underwood Woods. In 1909 Lily "went home" to the U.S.A. to enter school. She was graduated from Mary Baldwin Seminary with an A.B. degree in 1914. During the delay in her return to China she taught for half a year in the Valley of Virginia.

Miss Woods was sent to China as a missionary in the spring of 1915, being assigned to her own city of Hwaianfu..... 92

Dr. and Mrs. Robert Black Price arrived in China in September, 1915.

Robert Black Price was born in Hinds County, Miss., Oct. 21, 1881. His early education was at home and in the public schools of Raymond, Miss... Robert's later education was at the Southwestern Presbyterian University, Clarksville, Tenn., where he received the degree of A.B. in 1901, and at Vanderbilt University, Nashville, Tenn., from which he received the degree of M. D. in 1906. He took one year internship in the Mississippi Charity Hospital, Vicksburg, Miss.

Dr. Price was, after several years' practice at home, appointed as a missionary in 1915, without expression as to choice of field, and was assigned by the Executive Committee of Foreign Missions to China.

90 China Inv., p. 106
91 China Inv., p. 101
He was married to Miss Sarah Neal Armistead, of Jackson, Miss., in June, 1908. Dr. and Mrs. Price sailed in August, 1915, on the S.S. "Mongolia."

After a year's study of the language in Nanking, they went to Taichow, where they have since labored. 93

Miss Sarah Neal Armistead, of Jackson, Miss., was married to Dr. Robert B. Price, of Raymond, Miss., in June, 1908. 94

In Taichow, Mrs. Price's interests are her home, and her five little girls and the medical and evangelistic work of which the Sarah Walkup Hospital is the center. 94

Dr. and Mrs. Julius Hewett, members of the China Inland Mission for 20 years were on request, loaned for a year to our mission for Yencheng Station. This was evidently in the fall of 1914. 95 The North Kiangsu Mission at its annual meeting in 1915 asked the Executive Committee to appoint them as regular missionaries, to serve at Yencheng. 96 At its December meeting, 1915, the Executive Committee approved the request and appointed them regular members of the North Kiangsu Mission. 97

Dr. and Mrs. Hewett were both born in London. They described their background and Christian experience at some length in the China Investment. Both of them went to China under the C.I.M. as single missionaries. They were married in Shanghai and served in the interior of China for 20 years before joining our Mission in 1915. 98

Dr. Samuel H. Miller arrived in Shanghai on December 19, 1915, for service at Tsingkiangpu. He was a nephew of Mrs. B. C. Patterson and spent his first year in language study. 99

There were three losses by resignation from the China force in 1915, one in Mid-China and two in North Kiangsu.

Dr. James Potter Mooney, of the Elizabeth Blake Hospital, Soochow, had lost his wife in 1912. 100 In the spring of 1915 he had a severe case of typhoid fever from which he was very slow recovering his health. He resigned.

93 China Inv., p. 105
94 Ibid., p. 106
95 Miss-Sur., Vol. I, p. 33, 201
96 MNKM, 1915, p. 11
97 Miss-Sur., Vol. 6, p. 141. Both Dr. Price (China Inv., p. 103) and the missionary register in the Mid-China Minutes give August as the date of their joining the Mission, but the appointment date was in December.
98 China Inv., pp. 103-105
99 Miss-Sur., Vol. 6, p. 215
100 China Inv., p. 162
it seems, in the spring of 1915, and sailed for the U.S.A. in the summer.

Miss Mary S. Matthews of Hangchow Station resigned in the spring, 1915.

Dr. Price says of her:

Miss Matthews was a capable worker, stationed at Hangchow, and one of the few women who took examinations on the Four Years' Course of Study. Before she left China she resigned from our Mission and joined the Apostolic Christian Church ("Holy Rollers") and afterwards returned to the U.S. Her home is in Giles County, Va. 102

In the March-April, 1915, Bi-Monthly Bulletin Dr. Price, by request, gave a sketch of the Apostolic Faith Mission, doubtless because it was of interest in connection with Miss Matthew's resignation. He concludes with this statement:

It is to be regretted that the Apostolic Faith people cannot work harmoniously with other Christians. Instead of this they set up their own propaganda among missionaries and Chinese Christians in the fields opened and occupied by evangelical missions. It would be far better if they would spread their doctrines without let or hindrance in new places where other missionaries have never been permanently located. 103

Rev. Lyle Moore Moffett, who came out in 1910, resigned his work at Tsingkiangpu in 1915. Miss Sallie Lacy said: He "thinks he is called home by duty." He sailed from China November 13, 1915. 105

1916:

The personnel changes in 1916 are rather difficult to keep straight.

Twelve new missionaries were sent from the United States to China in the year and there were four deaths and three weddings in the two missions, (these weddings carried some of the parties in or out of one or the other Missions). Some of our difficulty is illustrated by the first two new missionaries who arrived in China on February 16. We are told:

Dr. M. P. Young and Miss Louise Oehler sailed from Seattle on the Yokohama Maru on February 4. Dr. Young goes to assist Dr. J. R. Wilkinson in the Elizabeth Blake Hospital. Miss Oehler goes to take charge of the girls' school at Haichow Station in the North Kiangsu Mission. 106

101 Miss-Sur., Vol. 5, p.453
102 China Inv., p. 162
103 Bi-M., Vol. 7, p. 629
105 Chinese Record., Vol. 46, p. 800
106 Miss-Sur., Vol. 6, p. 215
They became engaged on the trip. However, on arrival Miss Oehler went up to Haichow for a "brief visit in March and April." Dr. Young came up to Haichow in April, and they were married on April 26, 1916, and worked in the hospital at Soochow.

Dr. and Mrs. Mason Pressly Young. Now a few words about their background before coming to China:

Mason P. Young was born in Due West, S. C., a college town and also a stronghold of the A.R.P. Church, on June 26, 1887. His family were members of the Reformed Presbyterian Church, deeply interested in missions, Puritan in practice, Sabbath observing and Psalm singing.

His early life was spent in his native town, where is Erskine College, from which he graduated in 1906. He spent three years in teaching science in Assiut College, Assiut, Egypt. The summer and Christmas holidays he spent in travel in the Holy Land and through Europe. Returning to America, he attended Jefferson Medical College, from which he graduated in 1913 with the degree of M.D. Two years of intern work was taken in the Episcopal Hospital, Philadelphia. He was appointed a missionary to the foreign field in October, 1915, and sailed Feb. 4, 1916.

Louise Oehler is the daughter of the manse, her father, Rev. J.C. Oehler, D.D., now being pastor of the First Presbyterian Church, Palestine, Tex. Miss Oehler lived in her native town, Aiken, S. C., until seven years old, when her father moved to Texas. She graduated from the University of Texas with the degree of A.B., after which she taught one year. She was appointed as a missionary to China in March, 1915, and sailed on February 4, 1916.

On the way to China she became engaged to Dr. Mason P. Young, and they were married April 26, 1916, two months after their arrival in China.

Miss Sophie Peck Graham, the daughter of Rev. and Mrs. James R. Graham of T. K. P., was born there in 1894. She tells her story:

When twelve years old I was left with a dear aunt, Mrs. Alexander Sprunt, of Charleston, S. C., where I spent a very happy six years. I attended Virginia State Normal for one year, and went to the Peabody Conservatory the following year, returning to China in August, 1916, after one year at the Assembly's Training School....

I taught music in the Union Girls' School, Hangchow, during my first term in China, and enjoyed every day of it....
Miss Anna (Maifen) Murdock Sykes was born in the United States and brought to China by her mother, Mrs. Anna McGinnis Sykes, in 1893 after the death of her father. She was absent from China seven and a half years getting her education, returning as a missionary on October 5, 1916. She was assigned to Kiangyin for work, where she had spent part of her childhood.

Miss Martha Paxton (Paxie) Moffett was born at Midway, Kentucky, on January 15, 1891. When about two years of age, the family moved to Lexington, Mo., and after four years, to Lebanon, Ky., her father, Dr. A. S. Moffett, holding pastorates in both places. Miss Moffett received her early education in the Lebanon schools, going from there to Randolph Macon Woman's College, Lynchburg, Va., from which she received her A.B. in 1912.

From 1912 to 1916 she held the Chair of Mathematics at Palmer College, DeFuniak Springs, Fla. During the summer of 1914 she accompanied her father, Dr. A. S. Moffett, and her brother, Rev. H. M. Moffett, now of Davidson, N.C., on a trip to visit her brother, Rev. L. I. Moffett.

"Previous to that time I had never felt any call to mission work, and in 1916 I volunteered for China, and was sent out in October, 1916, by the Augusta, Georgia, Church to take up work in the George C. Smith Girls' School in Soochow."

Miss Moffett completed the first half-year language study in Soochow, and on May 17, 1917, was married to Dr. Frank R. Crawford.

Seven new missionaries (besides Miss Oehler) were assigned to North Kiangsu Mission in 1916.

Rev. and Mrs. Wilfred Campbell McLaughlin arrived in China in March, 1916.

McLaughlin, Wilfred Campbell — b, Wadesboro, N.C., Dec. 23, 1887; f, Capt John Calvin McI; m, Mary Elizabeth Caraway; w, Elizabeth Wilson, Richmond, Va., May 13, 1904; Dav C, 07, BA; prin HS, Darlington, S.C., 07-8; ins. bus, 08-9; UTSVa, 09-12, BD; HogsFel, 12-13; L & O, 12, Meck Pby; trav in interest of fm, res, Wadesboro, NC, 13-6; fm, Sutsien, China, 16-20, Haichow, 20-41; World War prevented return, res, Richmond, Va. 41-—; Phi Beta Kappa, Dav C.

Mrs. Elizabeth Wilson McLaughlin was born in Richmond, Va., in 1887. She was taught in the public schools of that city, from which, at the age of 13, she went to the Westminster School for Girls, where she graduated at the age of eighteen. From thence she went to the Union Theological Seminary, Richmond, Va., for two years where she received her Bible training.

"At the age of 19 I was appointed to China, with the expectation of going out as a single missionary. After my preparations were all made, a telegram suddenly announced that the Foreign Mission Committee was in debt, and it would be impossible to send me out. This was an ill wind which blew..."
good fortune my way, and a few years later I was persuaded to come out in double harness, and in 1914 was married to Rev. W. C. McLaughlin. We sailed for China on March 4, 1916." 115

Miss Carrie Knox Williams, R. N., (1916-1918)...went out as a trained nurse and worked at Sutsien, but after a little over one year's trial of the mission field she returned to the U. S. for family reasons and did not go back to China. 116

Rev. Charles Chiselin, Jr., arrived in China on November 2. A picture of Mr. Ghiselin may be found in Miss-Sur., Vol. 6, p. 860. The Ministerial Directory gives the following sketch:

Chiselin, Charles, Jr. — b, Shepherdstown, WVa. Oc. 24, 1892; f, Rev. Charles G; m, Frances Brown Morrison; W&W, 12; PTS, 12-5; 0, 15, Dwood Pby; ss, Ballinger, Tex 16; fm, Taichow, China, 16-27; wc, NYC, 27-33; divested of office at his own request without censure by Dwood Pby, Oc 18, 33. 117

Rev. Lewis Holliday Lancaster (Nov. 4, 1916)...was born in Soochow, China, on January 16, 1891, son of Rev. Dr. R.V.Lancaster and Mrs. Mary Littlepage Holliday Lancaster. His parents returned to the United States in 1892 on account of Mrs. Lancaster's health. 118

Lewis' early life and education were at Rocky River, N.C., Kenansville, N.C., and Abingdon, Va., where his father held pastorates. He attended Hampden-Sydney College, Va., from which he graduated in 1909 with the degree of B. A.

Mr. Lancaster was principal of the grammar school and teacher of the high school in McComb, Miss., from 1909-1912.

He entered Union Theological Seminary in 1912, graduating in the class of 1915, with the degree of B.D. He was ordained by East Hanover Presbytery in May, 1915... He served as an instructor at Hampden-Sydney College 1915-1916. He sailed from Vancouver, October, 1916, and upon arrival went directly to Nanking for language study.... In June, 1918, Mr. Lancaster was married to Miss Eliza Aiken Neville, of Clinton, S. C., who had come to China the fall before.... 119

Dr. and Mrs. L. Nelson Bell arrived on December 4, 1916, and were assigned to T.K.P. to take Dr. Houston Miller's place. 120

Nelson Bell was born at Longdale, Va., in 1894, the son of Mr. and Mrs. James H. Bell, now of Waynesboro, Va.....

He attended Washington and Lee University, planning to take law. Feeling called to the foreign field, he changed to a pre-medical course, and later attended the Medical College of Virginia, graduating in 1916. During his senior year he was resident intern of the Memorial Hospital, Richmond, Va. Later he was resident physician in a mining Company in West Virginia.

115 China Inv., p. 110
117 Min. Dir., 1861-1941, p. 296. See also China Inv., p. 111
118 See our Volume II, Index, for his father and mother
119 China Inv., p. 112. See Min. Dir., 1861-1941, p. 388. His picture will be found in Miss-Sur., Vol. 6, p. 860.
120 Bi-M., Vol. 8, p. 864; Miss-Sur., Vol. 6, p. 952 (also has Dr. and Mrs. Bell's picture).
He was married in 1916 to Miss Virginia Leftwich of Waynesboro, Va.,
Dr. and Mrs. Bell coming to China in December, 1916. Dr. Bell has worked
in the Tsingkiangpu General Hospital since that time. 121

Virginia Leftwich (Bell) was born in Richmond, Va., in the year 1892.
She was brought up in a Baptist home and joined the Presbyterian Church
in 1915. She was educated at Waynesboro High School, St. Luke's Hospital,
Richmond, Va., and at the Assembly's Training School, also in Richmond.
She was city librarian for the Carnegie Library in Waynesboro, Va., for
two years.... 122

Weddings in 1916. Besides the Young-Oehler wedding, (see above page 35)
there were two other weddings which made changes in the work forces of the
two missions.

Smith-Beard. Rev. C. H. Smith, formerly of Changchow Station, China, but now
of Yencheng, and Miss Millie S. Beard of Soochow, were married in the
Union Church, Shanghai, on March 26. Dr. P. F. Price and Dr. J. W. Davis
were the officiating clergymen.... 123

Mr. and Mrs. Smith were transferred from the Mid-China to the North
Kiangsu Mission in April, 1916. 124

McFadyen—Howard. A letter from Soochow announces the marriage at that
place on June 1 of Miss Helen Howard, trained nurse at the Elizabeth
Blake Hospital, to Dr. A. A. McFadyen of Hsuchoufu. We are sorry for
Dr. Wilkinson, but in proportion to his loss is Dr. McFadyen's gain. 125

A letter from Hsuchoufu tells of Dr. McFadyen's "heart failure, an attack
of matrimony," and how the Chinese met him on his return with his bride. 126

There were four deaths in 1916, the first in N.K., the others in M-C.

Dr. S. Houston Miller (1915-1916). Dr. James Woods wrote from Tsing-
kiangpu:

It is my sad duty to notify you of Dr. S. Houston Miller's death in the
early hours of May 1. He had been in his usual health and spirits, appar-
ently cheerful and well. On Monday morning he did not appear at breakfast;
his bed seemed to have been occupied. After an hour or so inquiries were
made and search in various directions. Late in the afternoon tracks were
found showing where he had climbed over the compound wall. At daylight
Tuesday the search was continued, and after an hour or so his body was
found in the lake to the east of the hospital about a half mile. He was
dressed in the clothes he wore Sunday evening. There were no signs of
violence nor wounds.

The Chinese Christians were most kind. They, in many ways, showed their
sympathy, rendering services, that here at least, are never performed
for members of their families. Funeral services were held at the chapel,
conducted by Dr. Henry Woods, a Seminary mate of Dr. Miller's father.
The interment was at Chinkiang. The services at the grave were led by
Mr. Crenshaw, who had been at college with Dr. Miller....

121 China Inv.. p. 112
122 Ibid., p. 113
123 Miss-Sur., Vol. 6, p. 620
124 MKKM. 1916, pp. 1 and 27
125 Bi-M., Vol. 8, p. 791
126 Bi-M., Vol. 8, p. 795
There is no reason nor motive known for his rash act. He had not seemed despondent nor in bad health. The only reason seems to be a sudden mental break.... 127

Miss Sarah Elizabeth Fleming was born Jan. 1, 1839, came to China September 26, 1893; lived and labored continuously without a furlough for more than twenty-three years in Soochow; died May 8, 1916.

The funeral was held May 9, and six speakers were on the platform, four foreign missionaries and two Chinese preachers...In the addresses made in English and Chinese earnest tributes were paid to her faith in God, love for souls, unshaken confidence in the Bible, zeal in teaching the Gospel, and tireless labors. She was a warm friend, a strict disciplinarian, a skillful teacher, a sincere Christian, and a successful missionary. She built up a girls' school from nothing to a large, well-ordered institution that has today seventy pupils and stands as a monument to her courage, zeal, wisdom, perseverance and faith..... 128

Mrs. Ella Davidson Little died of cancer in Shanghai, China, July 7, 1916, at the early age of forty-nine years. 129 Dr. Egbert Smith wrote of her:

Mrs. Little was one of the noblest missionaries that God ever gave to our Church, or any Church. Born and reared in a Christian home in Yorkville, S.C., at the age of twenty-four she sailed for China to give the wealth of her trained mind and loving heart to help supply the unspeakable needs of the world's greatest mission field.

For the next twenty-five years at Hangchow and Kiangyin she poured her life on the altar of missionary service with abandon, a zeal and a joyful radiance of the spirit that made her both in China and during her two visits to the homeland a source of spiritual inspiration whose ever-widening influence neither time can arrest nor eternity exhaust.

To extraordinary gifts of intellect, eloquence and leadership, she added tact, a winsomeness, a personal magnetism which drew all hearts....130

Rev. George Hudson, a member of our China Mission for twenty-six years, died at Montreat, N. C., on the afternoon of September 28th [1916]. Mr. Hudson was a native of England, but came to America in his early youth, and made his home in Galveston, Texas. He was appointed a missionary in 1890 and assigned to Hangchow, China, where he labored very earnestly and successfully as a missionary evangelist for his entire missionary life, with the exception of a brief time spent in Shanghai as Acting Treasurer of the Mission.

127 Bi-M., Vol. 8, p. 791
128 Bi-M., Vol. 8, p. 791
129 In the Memorial Volume, Ella Davidson Little, (a collection of memorials to Mrs. Little published privately by her husband, Dr. Lacy L. Little), Dr. Little speaks of the "terrible suddenness of the dreaded disease" which manifested itself. (p.11). On Page 23 we are told that she had the same disease of which Mr. George Hudson died, "malignant cancer," (see Mr. George Hudson, below).
130 Little, Ella Davidson Little, p.12. Some of these Memorials were first published in the Miss-Sur., Vol. 6, pp. 756-759, and Vol.7, p. 20. See also Bi-M., Vol. VIII, pp. 823-826.
About four years ago he came home for surgical relief from what was thought to be a simple tumor on the spinal column, but which proved to be a malignant cancer that finally caused his death.

The story of Mr. Hudson's four years of heroic endurance of almost unexampled suffering and of the joyful and triumphant faith that sustained him through it all, is familiar to many in our Church...... 131

S.H. Chester

Eleven new missionaries were sent to China in 1917, and one (Mr. S. C. Farrior) was appointed on the field. The losses were five, one by marriage and four by death. The seven added to the Mid-China Mission were:

Mrs. Nancy Smith Farmer, R. N., (1917-1918) arrived in China April 1, 1917. Dr. Price has this note: "Mrs. Farmer went as a nurse to the Elizabeth Blake Hospital, Soochow, but after a brief experience developed a nervous trouble and had to return to the U.S.A." 132 We are elsewhere told that she was the daughter of Colonel R. R. Smith, a well-known farmer and stockman, formerly of Sherman, Texas. She had been trained in the Baptist Sanatorium in Dallas. She had been eminently successful as a trained nurse. 133 She was assigned to the Kashing Hospital and her support was provided by the Medical Board of Rockefeller Foundation. 134 Because of an acute shortage of personnel at Soochow, however, the Ad-Interim Committee sent both Mrs. Farmer and Mr. Henry Reaves to Soochow on their arrival. 135

Rev. Henry Lide Reaves reached China April 15, 1917, and was sent to Soochow to help in the personnel shortage there. 136

Reaves, Henry Lide. - b. Aleolu, Clarendon Co., SC, Sp. 29, 1890, f, James R; m, Ann Eliza DuRant; w, Claudia Louise Brown, Marion, SC, (Kobe, Japan) Aug 30, 18; Dav C 07-11, BA; farmer 11-12, USC, 16; CoMPS, BD, 16, p w, 35-6; stu, BibS; L, 15, 0, 16 Har. Pty; ss, Brewington ch & grp, Har. Pty, 16; fm. China, 17— (memb. Kiangyin Pty, 20-7; ss, Alpine Ch and grp, Chero Pty, 27-8)—36; [then in the USA] 137

Miss Lois Young reached China August 31, 1917. Dr. Price said of her:

131 Miss-Sur., Vol. 6, p. 836. For Mr. Hudson's Farewell Letter, see Miss-Sur., Vol. 2, pp. 905-907. For Mr. Hudson, see also BIM, Vol. VII, pp. 603-604; Vol. 8, p. 857.
132 China Inv., p. 160
133 Bi-M, Vol. XX, p. 906
134 Miss-Sur., Vol. 7, p. 312
135 Miss-Sur., Vol. 7, p. 700. Her picture is on page 309.
136 Miss-Sur., Vol. 7, p. 699. His picture is on page 311.
137 Min-Dir., 1861-1941, p. 598
Lois Young was born in Due West, S.C., Jan. 5, 1890. Her early education was received in the grade and high schools at Due West, and she later attended Woman's College and Erskine College, Due West. She had one term at Columbia University and one year at the Biblical Seminary, New York.

Miss Young was appointed to China in Jan. 1917, and sailed on August 4 of that year. On arrival she took language study at Nanking and Soochow, and at the end of two years' study was transferred to Hsuchoufu and put in charge of the Mary Stevens Girls' School, to which she has given herself with whole-heartedness. 138

Miss Frances Stribling reached China on August 31 (with Lois Young and Eliza Neville). She was born into a Christian home in Walhalla, S. C., on December 15, 1890. Dr. Price says of her:

Frances' early years were spent in the schools at Walhalla. Graduating from high school in 1906, she entered Winthrop College, S. C., from which she graduated in 1910. After this she had a course in the Bible Training School, N. Y., specializing in Missions. After graduation in 1916 she had another year's post-graduate work at Winthrop College....

Miss Stribling was appointed to China in the summer of 1917 to fill a special need in the Union Girls' School at Hangchow....

The first year in China was spent in the language school at Nanking and the second in private study with a Chinese teacher in Hangchow. After this Miss Stribling began her regular work in the Girls' School. Her special task was the development of a Primary Normal Department for the training of teachers who can have not only an intellectual but a spiritual influence over their students.... 139

Rev. and Mrs. Martin Armstrong Hopkins arrived in China on September 4, 1917, and were assigned to Kashing. Two months later their second child was born while they were in Language School in Nanking. 140

Hopkins, Martin Armstrong.- b, Nashville, Tenn, Oc 23, 1889; f,Robert Thompson H; m, Ada Love Martin; w, Bessie Atkinson, Clarksvilla, Tenn, Aug 4, 15; SWPU, 08-12, BA: UTSVa, 12-5, BD; PTS, 25-6, ThM; L & O, 0c 17, 15, Upper Mo Fby; p, 2nd ch, St.Joseph, Mo, 15-17; fm, China, 17— (prin, boys' HS, Chinkiang, 19-21; ev, Sutsien, 21-9; prof. N China TS, Tenghsien, 27p——). Auth, "Old Testament Biblical Theology," (text book in Chinese) 34. 141

Bessie Atkinson (Hopkins) was born in Clarksville, Tenn., in the year 1888. 141

138 China Inv., p. 114. For her picture see Miss-Sur., Vol.7, p. 648
139 China Inv., p. 115. For picture see Miss-Sur., Vol. 7, p. 648
140 Miss-Sur., Vol. 8, pp. 272-73. For a picture of the Hopkins family, see Vol. 7, p. 649
After finishing high school she had work in various state normal schools and one year in music, "and, what was of more value to me than any other training I took, with the music, a year in English Bible under Dr. R. G. Pearson, of Cumberland University, Lebanon, Tenn. Until my marriage I taught school...."

On August 4, 1915, Miss Atkinson was married to Rev. Martin A. Hopkins, and they sailed from Vancouver, B.C., on the Empress of Japan, Aug. 16, 1917, arriving in Shanghai, September 4..... 142

Mr. Stacy Conrad Farrior went to China in November, 1912, as a short-term worker to teach in Hangchow College. In 1917 the Mission transferred him to Kashing High School and requested the Executive Committee to appoint him as a regular missionary. He was ordained as an evangelist in 1934 by Wilmington Presbytery. The Ministerial Directory gives the following sketch:

Farrior, Stacy Conrad - b, Rose Hill, N. C., Mch 28, 1889; f, John Edward F; m, Cora Alice Player; w, Kitty Caldwell McMullen, Kashing, China, Ju 3, 19; DavC, BA, 12; ColU, MA, 21; PTS, 33-4; T, Hangchow Chr Coll, 12-17; prin, HS, Chinkiang, 19-28; lay ev. Chinkiang 28-33; L, Oc, 33; Ov, Nv.34, Wilm. Pby; fm, Chinkiang, 35— 144

North Kiangsu Mission received the following five new appointees: 145

Rev. and Mrs. Hugh Kerr Taylor arrived in April, 1917.

Rev. Hugh Kerr Taylor was born in Greenville, S. C., June 18, 1891, the son of Mr. George W. and Mrs. Eliza Aiken Taylor. He received his AB from Erskine College in 1911. After a period of teaching, he entered Union Theological Seminary, from which he graduated with the B. D. degree in 1916.

He was married to Miss Fannie Bland Graham in December, 1916. Mr. Taylor was pastor for six months at Maysville, Ky.

Mr. and Mrs. Taylor came to China in 1917, arriving in April, and were located at Tsingkiangpu. There Mr. Taylor had charge of the Boys' School; in addition to evangelistic work. 146

Fannie Bland Graham (Taylor) is the daughter of the late Dr. Alfred T. Graham.....Her grandfather, the late Dr. James R. Graham, was for nearly half a century, pastor at Winchester, Va. She has two uncles in the ministry, Dr. James R. Graham of China, and Dr. H. Tucker Graham of Florence, S.C........

Miss Graham spent her girlhood in Lexington, Va., where her father was pastor....She was married to the Rev. H. Kerr Taylor in December, 1916, and after an experience as a pastor's wife at Maysville, Ky., Mr. and Mrs. Taylor sailed for China..... 147
Miss Eliza A. Neville was born in Frankfort, Ky., on Nov. 6, 1892, where her father, Rev. W. G. Neville was pastor. She taught in the graded schools of Belton and Bishopville, S.C., for four years and spent the year, 1916-1917, in the Bible Teachers' Training School, now Biblical Seminary, New York.

She was appointed to Suchoufu, China, as an educational missionary in the spring of 1917, and sailed for China in August of that year. On arrival she went to the Language School for one year.

Miss Neville was married to the Rev. L. H. Lancaster on June 19, 1918, and in the fall of that year, they entered upon their work in the Suchoufu Station, where Mrs. Lancaster worked in the Girls' School and among the women......

Rev. and Mrs. James Nelson Montgomery arrived in China on December 26, 1917.

Aurie Hollinsworth Lancaster (Montgomery) was born in Gainsville, Ga., on August 28, 1895. She received her A.B. degree from the College for Women, in Columbia, S.C. In 1915 she received a B.S. in Religious Education from the Teachers' College, New York City. She taught for a year in the Primary Department of the Kentucky College for Women. On June 14, 1917, she married Rev. J. N. Montgomery.

There were five losses to the China force in 1917, four by death and one by marriage.

Rev. Mark B. Grier died rather suddenly on Jan. 6, 1917. In the spring of 1916 he had a stroke and was in the hospital at Suchoufu. He recovered, and the family went on furlough in April, and Mrs. Grier wrote from his home in Due West, S.C., that he was much better and was enjoying his furlough. Then after a week's illness he died, "from a serious congestion of the lungs, brought on, the doctors said, by his serious kidney trouble." Dr. Price wrote of him:

Rev. Mark B. Grier (1892-1917) was one of the gifts of the American Reformed Church to the Southern Presbyterian Church, and one for which we may well be thankful.
grateful. He gave to China a quarter of a century of single-hearted service, both as preacher and as teacher. He and his doctor wife combined the three forms of missionary work—evangelistic, medical and education and their foundation work in the establishment of Suchoufu Station will be more and more evident as the days go by....

Mrs. Lanie Gillespie (Thos. L.) Harnsberger died January 9, 1917, at Taichow, China. The cause of her death is not given. This note is given in the Missionary Survey for September, 1917:

There is a deep pathos in the last report of Mrs. T.L.Harnsberger to the North Kiangsu Mission, which we publish in this number [pp.636-37]. She died on January 9th of this year, when she was just beginning to get into the work for which she went to China [in 1912]. This report shows how gladly and fully she had given her life to the work. Lives thus laid down are not thrown away....

Rev. Robert A. Haden was drowned in the Mediterranean Sea on February 17, 1917. Dr.Price summarized the facts about Mr. Haden and his death as follows:

Rev. Robert A. Haden (1891-1917) first lived in Wusih, and was later one of the pioneers at Kiangyin. He lived very close to the Chinese people, often spending a night in their homes, and won their loyalty to an unusual degree. He did a large share of the groundwork of the new expanding Kiangyin field. Later he labored in Soochow. His wife and family had been absent from him for nine years, Mrs. Haden being in Switzerland for the education of their six children, then in 1917, he embarked on the steamship "Athos" for the long anticipated reunion with his family. It was during the World War, and the passage through the Mediterranean, like that of Paul, was a perilous journey. There was a daily talk of torpedoes, with an inarticulate fear tugging at the heart of all the passengers. The worst happened. The ship was torpedoed without a moment's notice. There was a scramble for life, and Mr. Haden was one of those who were landed in safety. Finding, however, that many of the Chinese, of whom there were about 1,000 aboard, had not been rescued, he returned with a rescuing party to the ship, and was never heard of afterwards. "Greater love hath no man than this, that a man lay down his life for his friends."

Rev. John W. Davis, D. D., (1873-1917) died in Soochow, China, on February 24, 1917, of acute pneumonia. Mr. W. H. Hudson said of Dr. Davis:

152 China Inv., p. 172. See Mrs. Stevens' Memorial, Miss-Sur., Vol.7, pp.182-183
153 Miss-Sur., Vol.7, p.649. See also China Inv., p.172; and Mr. Caldwell's appreciation of her life and work, Miss-Sur., Vol. 7, p. 305.
154 Miss-Sur., Vol.7, p.305. A good sketch of Mr. Haden's work and death is found here, and pictures of Mr. Haden and the "Athos."
155 China Inv., p.172. In the Hi-Monthly Bulletin(Vol.IX,p.119),is published a letter written by Mr. Haden on the Athos off the coast of Africa, telling about the Chinese and other nationalities aboard the Athos. Mr. Haden's second wife, Mrs. Eugenie Hildbold Haden, was from Switzerland. (See our Volume II,Missionary Roll,for the Hadens). In 1918 Mrs. Haden and her daughter, Frieda, went to France to work among the Chinese laborers. (See above, page 6).
156 Miss-Sur., Vol. 7, pp. 358 and 433. See Hi-M., Vol. IX, p. 940, for the Soochow Station, "Resolutions" on the deaths of Mr. Haden and Dr. Davis.
Space limits this sketch to a brief summary of his life and labors. As a Calvinist by conviction more than by inheritance, his relentless logic allowed him no compromise with shallow thinking or sentimental opportunism. Truth to him was more precious than apparent success or popular applause. He was conservative, not from ignorance or prejudice, but from careful investigation and the impregnable assurance of personal experience. Duty always found him ready for hard work in the higher offices of the church or mission or in the lowliest service to his family, fellow-missionaries, or the Chinese around him. In the domain of thought, he yielded to none; in the sphere of action, he accepted the majority vote, for or against him, with undisturbed calmness. It was his rule to take daily bodily exercise, cultivate his mind, and discipline his soul.

As a preacher, he grasped the fundamentals of faith, expressed them in simple language, illustrated vividly and appealed to the intelligence of his hearers, high or low.

He impressed, even when he did not convince, his audience. As a teacher he was painstaking and thoroughly prepared on every lesson; he furnished abundant information, but never undertook to supply a lack of brains or effort on the part of students.


In the bounds of his own mission he was strict with himself but indulgent to his younger colleagues; he could work harmoniously on committees with men to whose views he was opposed, and for policies that he did not approve, provided that the mandate came from the majority.

In the wider ranges of mission work, some thought him narrow and isolated, but those in his confidence knew that he had both respect and sympathy for consistent members of other denominations with a distaste for compromise of any sort. Even those who differed with him loved him, for he was a loving man. At his funeral gathered many from all quarters to pay a tribute of respect. May his memory long abide!..... 157

Miss Pearl Sydenstricker married out of the North Kiangsu Mission.

On May 31 [1917] Miss Pearl Sydenstricker, daughter of Rev. and Mrs. A. Sydenstricker, of Chinkiang, China, was married to Mr. J. Lossing Buck, a member of the Central China Mission of the Presbyterian Church, U.S.A. If we had to lose Miss Sydenstricker from our work, we would, of course, prefer to hand her over to our brother of the U.S.A. Mission than anyone else..... 158


158 Miss-Sur., Vol. 7, p. 590.
In 1918 two were added officially to the Mid-China Mission. The North Kiangsu Mission had no additions. There was one resignation and one granted a leave of absence. There were two weddings within the Mission.

Miss Sade A. Nesbit had been working in the Mid-China Mission since 1914, as an employee of the Mission and Committee. She received an appointment as a regular missionary in July, 1918. Dr. Price has this to say about her early life:

Sade A. Nesbit was born near Lowry City, Mo., July 2, 1871, of Christian parents. At nineteen Miss Nesbit was graduated from Synodical College, Fulton, Mo., with the degree of B.S. Then she was in banking business till 1910. She had four years experience in Home Mission work, and was lady principal of Oklahoma Presbyterian College for Girls at Durant, just prior to her appointment to China.

She received appointment in April, 1914, [this is incorrect, see below], and sailed in October of the same year. Miss Nesbit was in Kashing from 1914-1920, in Soochow, 1920-21, and in Kiangyin from 1920-1927 going back and forth between the two latter stations for a year.

Miss Nesbit, while speaking of being "tied to an office" and having nothing much worthy of the telling, is one of those invaluable workers who releases the time of others for various forms of evangelistic, medical and educational work, and who relieves the strain of a whole station by taking over the financial and business end of the work....

In the "Personalia" published in the June, 1918, Missionary Survey is the following about her appointment:

Miss Nesbit has been working in the Kashing Hospital as an employee of the committee and the mission without a regular missionary appointment. She has made herself so indispensable to the work there that the committee was glad at this meeting [April 23, 1918] to give her a full appointment and thus guarantee her permanent connection with the hospital and its work.

Mrs. Claudia Louise Brown (Reaves) arrived in China September 3, 1918. She was evidently engaged to Mr. Reaves, who had preceded her to China (April, 1917). In the China Investment Mr. Reaves weaves her story into the story of his own life:

On September 29, 1894, a little girl was born to Mr. and Mrs. J.T. Brown of Marion County, S. C. This little girl was to grow up in the Methodist Church, but later become a Presbyterian missionary....

The girl was educated at the "Centenary School," and later at the Marion High School. She entered Winthrop College, Rock Hill, S. C. in the fall of 1911, and graduated with the degree of A. B. in 1915. She taught school for three years and then went to China.

159 China Inv., p. 100. For her picture, Miss-Sur., Vol. 4, p. 523.
160 Miss-Sur., Vol. 8, p. 346
The boy had been ordained in the summer of 1916 and sailed for China on March 20, 1917. The girl met him in Kobe, Japan, in August, 1918, and on August 30, in the Union Church, Miss Claudia Brown became the wife of Henry L. Reaves. They returned to China and were stationed in Soochow for their first period of service until 1924. 161

Miss Carrie Knox Williams, R. N. (1916-1918) resigned in April, 1918. Miss Williams' return home was necessitated by the death of her father. Her two brothers being in the army, she had no alternative but to return and take care of her aged mother. This fine young missionary had been on the field only a short time, but had endeared herself to the hearts of all. 162

Rev. Charles Ghiselin, Jr., was given a leave of absence by North Kiangsu Mission at its 1918 Annual Meeting:

Resolved, That Rev. Charles Ghiselin, Jr. be granted a leave of absence from his work at the Taichow Station, subject to approval of the Executive Committee, that he may be free from the first of September of this year till the end of the war for work in connection with the war, without salary, among the Chinese coolies in France, and return to his work at Taichow at that time... 163

Mr. Ghiselin resumed his work at Taichow in February, 1920, and made a report on the work among the Chinese in France. 165

There were two weddings within the North Kiangsu Mission in 1918.

Lancaster-Neville. On Wednesday, June 19, Rev. Lewis Holliday Lancaster was married to Miss Eliza Aiken Neville at Nanking, China, where both of them were temporarily sojourning in the language school. They have been assigned by the Mission to Hsuchoufu Station. 166

Harnsberger-Agnes Woods. We acknowledge with interest and pleasure the announcement of the marriage at Shanghai, China, on November 6th of the Rev. Thomas L. Harnsberger of the Taichow Station to Miss Agnes Lacy Woods, of Tsingkiangpu. 167

Three new missionaries were sent to China in 1919...one to Mid-China and two to North Kiangsu. However, Miss Lois Young was transferred to North Kiangsu from Mid-China. There were three losses by death in North Kiangsu Mission. Mid-China lost four missionaries—two ladies marrying out of the Mission and Dr. and Mrs. J. W. Wilkinson resigning. There were four weddings involving China missionaries.

161 China Inv., pp. 113-114
163 MNKM, 1918, p. 7. See also Miss-Sur., Vol.8, pp.726, 749
164 Ibid., 1920, p.46
165 Bi-Y., Vol. XII, pp. 1322-1326
166 Miss-Sur., Vol. 8, p. 582. Cp. p.472
167 Miss-Sur., Vol. 9, p. 97
Miss Mabel Claire Currie arrived in China October 12, 1919. These facts are drawn from her sketch of her life in *China Investment*. She was born in Johns, N. C. Feb. 26, 1895. Her mother was matron at Flora McDonald College, Red Springs, N. C. and Mabel received her education there, receiving her B.M. degree. She had a summer (1915) at the Assembly's Training School in Richmond, Va. She wanted to go to Africa as a missionary, but an urgent call came from the Girls' School at Soochow, so she sailed from Vancouver in September...

Miss Mary Stuart Bissett, R. N. was born in Bowling Green, Ky., and grew up in Alabama. After high school she was a student for two years in the Birmingham Kindergarten Training School; four years director of the Birmingham Free Kindergarten, four years in the Dallas, Texas, Free Kindergarten Association and Training School; three years a student in the Presbyterian Hospital Training School for Nurses, Chicago; and then again in Texas for two years as nurse in the Dallas Infant Welfare and Milk Station.

Appointed for missionary service, she arrived in China in April, 1919, and was stationed at Haichow.

Miss Isabel Grier arrived in China July, 1919. She was born in Sutsien, the daughter of Rev. and Mrs. Mark B. Grier. The day was Jan. 12, 1897. She was prepared by her mother for Miss Jewell's School in Shanghai, and thence she went to College in Due West, S. C., the home town of her parents, they being of the Associate Reformed stock. After a year in Biblical Seminary, New York, she sailed from Vancouver in July, 1919, being assigned to Hsuchoufu...where she grew up. Here she worked in the Girls' School with Miss Young for a term of service....

Miss Lois Young was transferred from the Mid-China Mission to the North Kiangsu Mission in September, 1919, for work in Hsuchoufu.

Mrs. Millie Beard (C.H.) Smith of Yencheng died at Harrisonburg, Va. on January 30, 1919. She had contracted "sprue" and had gone to the United States for rest and treatment. While improving, she contracted influenza, which

168 *China Inv.*, op. 121-122.
170 *China Inv.*, p. 121.
171 *MNKM*, 1919, p. 16.
developed into pneumonia, causing her death... Miss McCain wrote:

A beautiful character. These words are the most fitting ones for Mrs. Smith. She was truly one of the most unselfish, unfailingly cheerful and tireless workers on the mission field. She threw her whole self into whatever she did, whether it was her music, in which she was so gifted, or her work among the women of Yencheng, or her girls' school there...

Mrs. Smith's music gave her untold pleasure, and she never refused to play for her friends... Even after her health failed, she always responded to requests for music at the Kuling concerts; or a request to accompany some well-trained soloist who needed a trained accompanist. 173

Rev. Archibald Dean Rice of Haichow died on May 31 of typhus fever followed by pneumonia. 174 Dr. Price said of him:

Rev. Archibald Dean Rice (1899-1919) passed on after twenty years of service in China, partly spent at Tsingkiangpu, partly at Haichow. With a good command of the Chinese language, energy, adaptability, and love for his work, Mr. Rice gave promise of increasing usefulness. But in the prime of his vigor and strength, in the midst of his work, with a wife, mother and children about him, he was suddenly cut down by fatal typhus fever, which he contracted in one of his itinerating trips. 175

Mrs. Mary Thompson (George P.) Stevens died in Hsuchoufu on September 19, 1919. Dr. Price said of her:

[She] was an example of radiant womanhood. 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 at Suchoufu was started by her, and she did much towards opening the Suchoufu South Gate center... 176

Dr. and Mrs. J. R. Wilkinson in March, 1919, "severed their connection with the Mid-China Mission and established an independent work in Soochow and their names were dropped from the roll."

There were four weddings in 1919 involving members of the Mid-China Mission.

J. L. Byars—Anna Sykes. Miss Anna Sykes, who had returned to China as a missionary in 1916, was married to Rev. James L. Byars on March 20, 1919, at the Missionary Home in Shanghai. Mr. Byars was a missionary of the Northern Presbyterian Church, then stationed in Hunan Province and later in Shanghai. 178

173 Miss Sur., Vol. 9, p. 547. See also Chinese Recorder, Vol. 50.
174 See Grafton's account of Rice's death, Bi-M., Vol. XI, p. 1206
175 China Inv., p. 173.
177 AR, 1920, p. 15. See below, Soochow Station, pages 151 to 154
178 For their wedding, see Bi-M., Vol. XI, pp. 1183-84. See also Miss-Sur., Vol. 9, p. 348; China Inv., 163
Farrior-McMullen. Mr. Stacy Farrior married Miss Kitty McMullen at the Missionary Home, Shanghai, on June 3, 1919. Both had been working in Kashing. After the wedding Mr. and Mrs. Farrior went on a two year furlough which was spent in study at Columbia University, Mr. Farrior received his M.A. in 1921.179

Little-Sprunt. On June 4, Rev. Lacy L. Little of Soochow married Miss Nellie Peck Sprunt of Tsingkiangpu, (his third wife). "North Kiangsu Mission suffers an irreparable loss, which however is offset by the inestimable gain of the Mid-China Mission in the transfer of Mrs. Little from Tsingkiangpu to Kiangyin."180

Vousden-Albaugh. On June 12 in Shanghai Miss Ida McKay Albaugh, R.N. of Kiangyin married Mr. John Robert Vousden of England. In September they sailed for the United States and in 1926 they were in Atlanta, Georgia.181

Sixteen new missionaries were sent to China in 1920, six to Mid-China and ten to North Kiangsu. The latter also gained one by marriage (Mrs. Bridgman) and two couples from Mid-China by transfer, (Hopkins and Woodbridges). There was one death in North Kiangsu (Mrs. Henry Woods). Now some comments about these changes. The following were added to the Mid-China Mission:

Rev. and Mrs. Rhodas Clyde Douglas arrived in China on January 8, 1920 and were stationed at Kashing.182

Douglas, Rhodas Clyde - b, Pensacola, Fla, Oc 3, 1891; f, Daniel D.D.; m, Sarah D.McLeod; w, Elizabeth C.Leyburn, Ballston, Va., Nv, 8, 19; UFla, BA,13; UTSVa,15-18, BEd; PTS, 27-28, ThM; L, May 8, 18, E Han Pby; O,Nv 12, 18, St Johns Pby; ss, Palmetto, Fla, 18-19; ss, Maitland, Fla, summer 12; fm, Kashing, China, 19— (evidently member of foreign Pby, 23-27) — 27... [pastor in U.S.]/ 28..... 183

179 For their wedding, see Bi-M, Vol.XI, p.1220. See also China Inv, p.98; Min-Dir., 1861-1941, p. 216
180 Miss-Sur., Vol.9, p.490. See also Bi-M., Vol.XI, p.1198.
181 China Inv., p. 160; Bi-M., Vol. XI, p. 1211
182 There is a difference of statement about the date of arrival. The Chinese Recorder (Vol.51, p. 148) said they arrived Jan.8, 1920; China Inv., (P.122) gives the same date. Mr. Douglas, in a letter written after arrival, said they reached Shanghai, Jan.9 (Bi-M., Vol.XII, p.1286). The MMCH, 1920, p.30, gives the date as Dec,3,1919—we do not know why.
183 Min. Dir., 1861-1914, p. 192
Elizabeth Leyburn [Douglas] was born at Bear Lithia Springs, Va. May 29, 1888. Miss Leyburn was educated at Valley Seminary, at the State Normal, and the Assembly's Training School. One year after graduation she was married, on Nov. 24, 1919, to Rev. R. C. Douglas, and Mr. and Mrs. Douglas two weeks later sailed for China. 184

Mr. and Mrs. Edward Evans, Jr. arrived in Shanghai on September 5, 1920.

Edward Evans is nationally a Canadian, his father being of Welsh descent, and his mother an American, and he was born in Shanghai, China in 1889. Mr. and Mrs. Evans, Sr., are known all over China in connection with their development of the Missionary Home in Shanghai...

Edward, Jr. graduated from the University of Toronto with the degree of B.A., and afterwards returned to China. After two years in business he went to the Shanghai Baptist College as a teacher of mathematics where he remained until 1917. In June of that year he went to France as a lieutenant in the British Army, with Chinese labor. He served two years in France as a Chinese speaking officer, chiefly at a base depot where there were 4,000 Chinese coolies. After this he returned to Toronto University for a further year of study in physics, when he took his M.A. There he met Miss McLachlan, who had been a fellow student at college, but whom he had not seen for seven years, and persuaded her to return to China with him.

At a Student Volunteer Convention at Des Moines, Mr. Evans met Mr. J. M. Wilson of Hangchow Christian College, an old friend, and as a result, he came to Hangchow as a missionary of the Southern Presbyterian Church. Arriving in China in 1920, he took a year of further study in the language school at Nanking before going to Hangchow to take the Department of Physics. 185

Jean McLachlan (Evans) was born in Montreal, Canada. She was graduated in 1911 from the University of Toronto with a B.A. degree. She was a student volunteer while at College, and for the last five years before coming to China was a Y.W.C.A. Secretary in the City Association of Toronto. She came to China in September, 1920 as the wife of Edward Evans, Jr....... 186

Miss Ruby Satterfield arrived in China on November 1, 1920 and was assigned to Kashing Hospital as business secretary. She was born in Caswell County, N. C., December 12, 1890. After a year at Elon College she attended a business college in Roanoke, Va. After seven and a half years with various business firms, she volunteered for China and sailed in October. 187

Edwin Wheeler Buckingham, M.D. arrived in China on December 27, 1920. He was born in Lynchburg, Va. on July 11, 1892. Receiving a B.A. degree from Washington and Lee University, he entered the Medical College of Virginia in 1914.

184 China Inv., p. 122.
185 Ibid., p. 125.
186 China Inv., p. 125. For their pictures, see Miss-Sur., Vol.10, p.643.
187 China Inv., p. 130.
Following graduation he entered the Navy for some months, and on discharge, he had a year in the Bellevue Allied Hospitals. He applied for missionary appointment in 1920 and sailed on December 6. He wrote Dr. Smith to send out his "bride to be," Miss Bessie Kenniger, and she arrived in February, 1921. Dr. and Mrs. Buckingham studied in the Soochow Language School for a year and then took up work in Kashing.

Rev. and Mrs. John Edwin Wayland arrived in China on the 9th of January, 1920, and were assigned to Tsingkiangpu Station.

Wayland, John Edwin - b, Waynesboro, Va., Sp 12, 1893; f, Edwin Pierson W; m, Alice Antrim; w, Rosa Lee Clark, Clarkton, N.C., Ju 19, 17; W & W, 11-4, 81; UTSVa, 15-8, BD; 0, July 14, 18, Lex Pby; p, Finley Mem Ch, Stuarts' Draft, Va, 18-9; f, China, 20-27... Pastorates in U.S., 1927...

Rosa Lee Clark was born in Clarkton, N.C., February 4, 1890. She entered Presbyterian College of Charlotte, N.C., where she studied three and one half years, and afterwards had a year's training in the Assembly's Training School at Richmond.

Miss Clark was married to Rev. John Edwin Wayland of Waynesboro, Va., on June 17, 1917... In company with her husband she sailed for China December 18, 1919, and Mr. and Mrs. Wayland located at Tsingkiangpu.

Rev. and Mrs. Edward Smith Currie arrived in China in March, 1920 and were assigned to the Haichow Station for evangelistic work.

Edward Smith Currie was born in Pittsboro, N.C., Sept. 28, 1888... He graduated from Davidson College in 1912, and from Union Theological Seminary, Va., 1917 where he received the degree of B.D. From February 1919 to October 1919 Mr. Currie was a Chaplain in the U.S. Army and was in both France and Germany.

Mr. Currie was married to Miss Gay Wilson of Richmond, Va., on June 19, 1918, and Mr. and Mrs. Currie sailed for the foreign field on March 4, 1920. After language study, Mr. Currie entered into important evangelistic work in the Haichow field.

Gay Wilson (Currie) was born in Richmond, Va., June 4, 1890... In 1913 she graduated from the State Teachers' College, Fredericksburg, Va., and in 1918 from the Assembly's Training School. After this she taught in the mountains of Virginia for two years, and subsequently for three and a half years in the public schools of Richmond.

After receiving her appointment as foreign missionary, she was married to Rev. Edward S. Currie, on June 19, 1918, and Mr. and Mrs. Currie sailed for China, March 4, 1920...
Rev. and Mrs. Harold Thomas Bridgman both reached China in September, 1920. They were of different missions, but meeting on the trip, they became engaged and were married on December 23, 1920 in China. The following sketches will give the background of the couple.

Harold Thomas Bridgman was born at Mattoon, Ill., May 31, 1894. His father, Arthur Coleman Bridgman, was for many years a Y.M.C.A. Secretary, and later entered Columbia Theological Seminary. Harold's great-uncle, Elijah Coleman Bridgman, was one of the first American missionaries sent out to China under the American Board.

Young Bridgman's early life was spent in northern Illinois and in South Carolina. He graduated from the Citadel, the Military College of South Carolina, in 1914, with a B.S. degree. He then taught for a year in Manning, South Carolina. In 1915-16 he had special courses in the Presbyterian College of South Carolina, and in 1916-17 taught school in Richland, Oconee County, S.C. He graduated from Union Theological Seminary, Richmond, Va., in 1920 with the degree of B.D., and was at once ordained by East Hanover Presbytery.

Mr. Bridgman sailed from Vancouver, August 26, 1920, on the Empress of Asia, on which trip he met his wife to be, Miss Eleanor Galbraith. She had spent three months at the Peking Language School and after their marriage [Dec. 23, 1920], Mr. and Mrs. Bridgman spent six months together in the Language School at Nanking.

Mr. Bridgman is engaged in helping to carry on the large country evangelistic work of the Yencheng Station.

Eleanor Galbraith (Bridgman) was born in Lorneville, St. John County, New Brunswick, Canada, on April 11, 1896. She is of Scotch ancestry, and her father is an elder in the Presbyterian Church of Lorneville.

Miss Galbraith attended the Rhode Island State Hospital, Providence, Rhode Island, from April 1915 to June 1919, as a nurse (R.N.). She remained one year as head nurse of the Children's Ward after graduation. She then attended the Missionary and Deaconess Training school of the Canadian Presbyterian Church, Toronto, Canada, from January to April, 1920.

Miss Galbraith was appointed to Honan, China, April 1920, by the Board of Foreign Missions of the Presbyterian Church of Canada. She sailed from Vancouver on August 26, 1920, on the Empress of Asia, on which trip she met her future husband.

Miss Grace Farr arrived in China on November 20. She was born near Jonesville, S.C., September 19, 1885, and was educated at Winthrop College, S.C.; at the School of Expression, Boston; and at the Moody Bible Institute at Chicago. She had three years' experience in Home Mission work in the mountains of North China.

See the Index (p. 316) of our Volume I for Rev. Elijah C. Bridgman, China Inv., p. 126. For an account of their wedding in Peking, see Bi-M., Vol. XII, p. 1404. Mr. Bridgman's picture, Miss-Sur., Vol. 10, p. 643.
Carolina before coming to China. After a year's study of the language she was assigned to Taichow Station for evangelistic work. 197

Miss Mary Wilson McCown also came to China in November, 1920, and was assigned to the Girls' School at Tsingkiangpu.

[She] was born in Rockbridge Co., in the Valley of Virginia on October 1st, 1894...After finishing high school, Miss McCown attended Harrisonburg State Normal School for two years. "The four years that followed this were full of varied experiences of a public school teacher, both in the country and in the city, primary, grammar and high school, and I found much joy in this work..."

Miss McCown attended the Assembly's Training School in Richmond for two years..."When I finished the two years of the course in the spring of 1920, then God very definitely opened up the way for me to be sent to China the following fall, and to come to a definite place and a definite work awaiting me, namely, the Girls' School at Tsingkiangpu..." 198

Miss Mary Lee Sloan was born at Mill Bridge, N. C., February 25, 1890...At thirteen she went to Rock Hill, S. C. and entered school there, and later graduated from the Girls' High School, Atlanta, Ga. She taught in the Atlanta public schools for seven years. In 1918 she took a course in the Massey Business College, Richmond, Va.

In June Miss Sloan received appointment to China to do secretarial work. She sailed October 12, 1920, on the Empress of Japan, landing in China November 1, 1920. In January 1921 she entered the Language School at Nanking and after a year's study there, she went to Suchowfu, Kiangsu, China, as Station Secretary. She has charge of all funds for the work in the station and in this way is helper and servant of all the missionaries. She is also a teacher of English, in the Mary Thompson Stevens Memorial Girls' School.... 199

Miss Minna Reid Amis is the daughter of the late Rev. E. H. Amis and of Mrs. Amis of Norfolk, Va. We will let her tell most of her story in her own bright way:

"I was born June 22, 1894, in Springdale, Ky...In 1905 we moved to Lott, Texas, where I attended public school, graduating from the high school there in 1911. The next four years were spent in Texas Presbyterian College. During my college days I became a Student Volunteer...After leaving school, I went to public school work, teaching in Newport and Batesville, Ark. I was in the Assembly's Training School in Richmond for a year, and the next fall (1920) sailed for China."

"My language work was begun in the Language School in Nanking. After eighteen months in China I had a breakdown, and for a year was unable to do any definite work. Here at Yencheng, at present, I am in evangelistic work..." 200

197  China Inv., p. 129
198  Ibid., p. 129
199  Ibid., p. 130
200  China Inv., p. 131  (Mrs. Cecil H. Smith)
We now note the two couples transferred from the Mid-China to the North Kiangsu Mission:

Rev. and Mrs. Martin A. Hopkins had come to China in September, 1917, and were assigned to Kashing. After two year's language study, he received an urgent call to go to Chinkiang and to take over the principalship of the Boys' High School for a year. (Dr. Richardson, the Principal, had been called to the Seminary at Nanking). Mid-China Mission agreed to Mr. Hopkins' going for a year. The next year it was requested that he be transferred to the North Kiangsu Mission. The Ad-Interim Committee of the Mid-China Mission at first refused the request, and then on Mr. Hopkins' urging, acceded and released him, (April, 1920).

Rev. and Mrs. S. I. Woodbridge were transferred back to the North Kiangsu Mission by the Mid-China A. I. C. in December, 1919. No reason is given for the transfer. The North Kiangsu Register of Missionaries gives the date of the Woodbridges' reception, August, 1920.

Mrs. Henry M. Woods of the North Kiangsu Mission died in Baltimore, Maryland, on February 21, 1920. She had been in feeble health for some time, and at the end of their furlough year, Dr. Woods left her at Johns Hopkins Hospital for treatment. At first she seemed to improve, and then grew rapidly weaker, and died at the home of her friend, Mrs. Latane.

This completes the personnel changes, 1912 to 1920. The Missionary Survey, Volume II, page 78 (February 1921) will give the list of the missionaries on the China field at the end of 1920. See our Volume V, page 35, for the missionaries in 1921.

201 For the Hopkins, see above page 41
202 MMCM, 1919, p. 22
203 MMCM, 1920, pp. 4 and 7 (A. I. C. Actions, Nos. 442, 466). The Register of the N. K. Mission dates him September, 1917, as if he had been assigned to the N.K. Mission on arrival in China. (MMKM, 1921, p. 28)
204 MMCH, 1920, p. 3, action 436.
205 MMCM, 1921, p. 28
206 Miss-Sur., Vol. 10, p. 242. See also China Inv., p. 173.
The Story of the Two Missions, 1912-1920.

The Arrangement of the Material. Our desire is to give a view of each of our two Missions in China by tracing the development of their Mission Stations; and second, sketching the principal policies and actions of the Mission. The story is complicated by the fact that both Missions are related to the same Executive Committee of Foreign Missions; they are related to each other; and they are both related to the wider background of the Christian work in China, especially where they shared in union efforts. There is, therefore, no ideal way to introduce the material. The plan we followed in Volume III will be used here with certain modifications. 207

Our present plan is first, to sketch the Mid-China Mission; tracing the development of the Stations, and then turning to look at the Mission as a whole in its policies and actions. Second, we will do the same thing for the North Kiangsu Mission. Finally, we will have to deal with the relation of the two Missions to the wider Christian background, in as far as our missionaries took part in union activities and institutions. It is beyond our scope to sketch adequately the development of these union activities and institutions.

The Development of the Mid-China Mission Stations, 1912-1920.

HANGCHOW STATION. 208 In this volume we will include the Hangchow Union Girls' School, and Hangchow Christian College under Hangchow Station. It is true that these Schools were union institutions, yet our missionaries teaching in them were listed as members of Hangchow Station, and many of them also did evangelistic work in the Hangchow area in addition to their school work.

Missionaries in Hangchow in 1912-1913. In June, 1912, Dr. P. F. Price visited Hangchow and wrote of the missionaries there and their activities. 209

207 See our Vol. III, p. 151
208 See our Vols. II and III for Hangchow Station
209 See our Vol. III, p. 167, for the personnel situation in 1911
Rev. John L. Stuart, D. D., our senior missionary there, and the oldest missionary in the service of our church, is carrying a very heavy burden for a man who is more than seventy years of age. With the aid only of Mr. McMullen, whose time must still be given largely to the study of the language, he has charge of some twenty-five out-stations with a large number of native workers.... Mrs. Stuart is doing no less remarkable work than that of her husband.....

The afternoon service which I took part in was at the Peace Bridge [T'ai Bin Gyao Chapel]. Here Miss Emma Boardman and Miss Annie Wilson spent the whole day, as they usually do, among the Chinese, taking only a cold lunch as their dinner, sandwiched in between the preaching and teaching in the morning and afternoon.....

I was not able to attend another point where in a similar chapel [T'ien Swe Gyao?] Miss Matthews does work among the women.....

I missed Miss French, who had left the day before to return to her home outside the city gate [at Tso-Kya-gyao, see our Vol. III, p.170] where she lives alone, except for the Chinese, and is doing a very self-denying work in healing, teaching, and preaching to the Chinese women.

Mr. and Mrs. McMullen have been working very hard on the language, and will in due time take their full share in the work of the station. Rev. Warren Stuart has the Bible Department in the Hangchow Presbyterian College; and Miss Vennie J. Lee, M.D., and Miss Rebecca Wilson represent our Mission in the Union Girls' School....

New Missionaries for the Station in 1912. Mr. S. C. Farrior, a short term worker, came out in November, 1912 and Mr. and Mrs. J. M. Wilson in December. All three were assigned to Hangchow College and were engaged in language study in 1913.

The Tehtsing Field. In October, 1912 Dr. and Mrs. Stuart introduced the McMullens to the Tehtsing Field. Dr. Stuart said:

We visited the eight chapels and three schools which we examined, and 44 towns and villages, and 89 families of Christians. One place of worship had been entirely rebuilt since we were there last year, and looked very fresh and neat... 212

In November and December, 1912, the Stuarts, assisted by Miss Matthews, held study classes for women on three centers in the field. About 90 women were under instruction for a longer or shorter period of time.

The seventh meeting of the Tehtsing Bible Training Class was held from December 26 to January 9 (1913), with thirty-odd present. 213

210 Miss-Sur., Vol. 2, p. 111-112
211 See above, page 34, for Mr. Farrior (footnote 72) and the Wilsons
213 For the previous meeting of this class, see our Volume III, Index, p. 521
Rev. T. S. Chen was there all the time. Rev. Leighton Stuart most of the time, and Revs. Tsang Bao Tsang, Sang Dhien-dang and P. F. Price were there part of the time. The hours were filled with teaching and preaching exercises. 214

The New Hangchow Presbytery met in the fall of 1912 in Hangchow.

The new Hangchow Presbytery is composed of Northern and Southern Presbyterians within a radius of about fifty miles of the city. There were present 5 foreign and 6 Chinese ministers and 15 Chinese elders, making 26 in all, who were equally divided between the Northern and Southern Missions.

The senior Chinese minister, Rev. Chiang Nying-kwe, was elected moderator, and clerks from the Northern and Southern Missions were elected. Two of the Southern foreign ministers requested to be allowed to sit as visiting members, have the right to speak but not to vote. The Chinese from both Missions decidedly disapproved of this plan, and very kindly urged these brethren to unite with them in full and help them in administering the work before them. They seemed so earnest and so sincere that the brethren yielded and accepted the position without further question.

Everything went off very harmoniously and smoothly...[except for the criticism of some of the sessional records.]

The records of the two uniting presbyteries are to be kept by the clerk of the new presbytery. Permission was given to organize a church at the Union Boys' College, and also to renew the organization of the church at T'ien-swe-kiao, which was dissolved by the death of one elder and by ordaining the other, Mr. Sang, as an evangelist some years ago. One candidate for the ministry was accepted, and a committee was appointed to ordain an evangelist for the destitute field in the Tungyang district.... 215

As the administration of the Church in the area passed into the hands of the Presbytery, the work of the missionary seems more and more to be taken up with educational activities; - training classes and schools; and in visiting in the homes of the people.

Women's Work. This seems to be especially true of the missionary ladies who ran the day schools and visited with their Bible women in the homes of their pupils and others. Miss Matthews writes a sketch of one of these... 216

---

214 Bi-M. Vol. V., p. 168
215 Bi-M. Vol. V. pp.137-138. The 1913 meeting of Presbytery modified the ruling on missionary membership. Instead of requiring all new missionaries to break their ties with their home Presbyteries, they allowed an alternate plan by which foreign evangelists retained membership in their home bodies, but brought to the Chinese Presbytery a certificate of good standing, and signed a promise of submission to the Chinese Presbytery while in China. (Bi-M, Vol. V., pp.363-363). For comments on other meetings of Hangchow Presbytery, see Bi-M. Vol. VI, p.553 (1914); Vol. VII, p.715 (1915)
216 See Miss Annie Wilson's article on "Woman's Work in China,"Miss-Sur., Vol.2, pp. 907-908
Bible woman, Mrs. Ma. In her sketch she said:

We hold our annual mission conference at Mohkanshan. At this conference in the summer of 1913, Mrs. Ma was mentioned in the reports of five different ladies, and always with praise.

After sketching Mrs. Ma's life, she continues:

When in 1911 Miss Rebecca Wilson was transferred to Hangchow, Mrs. Ma came with her. Miss Wilson has been most generous in sharing her Bible woman with others.

On certain days Mrs. Ma goes out to the college to help Mrs. Warren Stuart in her work in villages of that section; on Fridays she goes with Miss Boardman and Miss Annie Wilson to their three stations on the east of Hangchow; and whenever Mrs. Stuart opens a Bible Training Class for women, whether in country or city, it is always Mrs. Ma who is at hand to give her cheerful assistance.

The Hangchow Day Schools. Dr. Stuart wrote of the station activities in January, 1913, and said:

The most engrossing event for our station was the examination of our day schools. Of these we have six in the city and its two large suburbs, and six within the towns and villages within a few tens of miles of the city. These schools are under the care and superintendence of our ladies, but having one or two Chinese teachers in each one. We allow a whole day for the examination of nearly every school, and appointed two or three of our number and one or two of the Chinese teachers to examine each school. These twelve schools have an aggregate of 310 boys and 85 girls. Two of them are girls' schools, and there is a kindergarten connected with one of them with 19 little tots.

Commenting on the development of the work in Hangchow, 1906-1912, Mr. Warren Stuart said the pupils in these primary schools had increased from 79 to 411.

The Growth of the Church, 1906-1912. In this same article Mr. Stuart has this to say about the growth of the Church in the Hangchow area:

No new churches have been organized in this period, the number still being four. Elders have increased from 11 to 14, and deacons show a loss of 1 out of 8. Further figures are tabulated below from the Mission Minutes:

<table>
<thead>
<tr>
<th>Year</th>
<th>Communicants</th>
<th>Added on Examination</th>
<th>Total native contributions</th>
</tr>
</thead>
<tbody>
<tr>
<td>1906</td>
<td>421</td>
<td>89</td>
<td>1906, $641.98</td>
</tr>
<tr>
<td>1907</td>
<td>470</td>
<td>97</td>
<td>1907, $590.23</td>
</tr>
<tr>
<td>1908</td>
<td>466</td>
<td>62</td>
<td>1908, $613.90</td>
</tr>
<tr>
<td>1909</td>
<td>461</td>
<td>60</td>
<td>1909, $602.86</td>
</tr>
<tr>
<td>1910</td>
<td>500</td>
<td>60, 33</td>
<td>1910, $569.97</td>
</tr>
<tr>
<td>1911</td>
<td>515</td>
<td>17</td>
<td>1911, $649.56</td>
</tr>
<tr>
<td>1912</td>
<td>494</td>
<td></td>
<td>1912, $481.95</td>
</tr>
</tbody>
</table>

217 Miss-Sur., Vol. 3, pp. 132-135
218 Miss-Sur., Vol. 2, p. 524
219 Ibid., p. 709
Statistics by no means tell the whole story of growth; and are often misleading, but these returns suggest the following reflections:

(1) The Church statistics are most discouraging. While the drop in 1912 can be explained by the revolution and resultant conditions, this excuse does not apply to the previous half dozen years, which constitute an arraignment against us and the home church that is hard to answer. Why this unfruitfulness? Are we only cumbering the ground, or is the fault in the Chinese? Let us seek the answer from God and by his grace secure for Him more visible results this year. 220

United, City-wide Evangelism Planned. Dr. Stuart, writing in the spring of 1913, said:

Two days ago five missionaries and a Y.M.C.A. Secretary met informally and talked over a plan to unite all missions, the missionaries and the Chinese helpers and the Christians in one body with the supreme object of carrying the Gospel message to every part, if possible, to every individual, in this great, populous city. The Missions in this city are the Church (of England) Mission Society, the Northern Presbyterians, the Northern Baptists, the China Inland, the Southern Presbyterians, and the Young Men's Christian Association.... 221

Writing in June, Dr. Stuart said that the general meeting of Chinese Christians and missionaries had just been held, and had heartily adopted the idea of a united, city-wide, evangelistic effort. An enlarged committee was to meet in September to form a permanent organization, appoint a central committee, and formulate a plan of working which they hoped to inaugurate in the fall. 222

A Preacher's Conference was held at Hangchow College, July 8-17, with an enrollment of 125. The program was in part as follows:

Attainable Degree of Christian Experience — Rev. W. S. Sweet
The Sufferings of Christ — Rev. Alexander Miller
St. Paul’s Travels — Rev. E. Box
Sanitation and Hygiene — F. W. Goddard, M. D.
Homiletics — Rev. P. F. Price, D.D.
Sunday School Methods —
Great Nations of Antiquity — Prof. Tong
The Song of Solomon — Dr. W. H. Yang
The Prophecies of Daniel — Rev. W. H. Stuart
Sacred Geography — Rev. W. H. Stuart

Classes were held in the forenoon from 8 to 11:30; two public lectures following after dinner, and the remainder of the afternoon

220 Ibid., p. 710
221 Miss-Sur., Vol. 2, p. 525. The "Apostolic Church Mission" commonly called "Holy Rollers" opened work in Hangchow in the spring of 1913, but did not take part in this union effort. (Miss-Sur., Vol. 2, p. 216)
was given to recreation. Illustrated lectures and informal discussions followed in the evenings, after the vesper services....223

Missionary Activities, Fall 1913 are sketched for the Annual Report by Dr. Stuart sometime after Mission meeting. Here are some extracts:

Mr. and Mrs. Wilson....have been engaged entirely in the study of the language up to the present time....Mr. Farrior....was pressed into service in May and June, teaching in the Union Boys' College....

Mr. and Mrs. McMullen have been here nearly three years, and are beginning to put their shoulders under the load....He taught a Bible class in the Sunday School but had to give it up because he had to spend about two Sundays a month visiting the outstations, to administer the Communion, hold evangelistic services, and attend to other matters. By the first of January (1913) owing to the sickness of Dr. Stuart, he had to take up a large share of the administrative work. Later he helped to arrange for the Union Preachers' Institute in the early summer.... Mrs. McMullen has tried successfully to develop a primary department in the Sunday School...She has also helped to organize a Ladies' Aid Society for the purpose of developing self-support among the women....

Mr. and Mrs. W. H. Stuart are connected with the Union Boys' College.... Besides teaching a large part of the Bible Course, Mr. Stuart does a good deal of work in the south suburb, and in neighboring villages, using Chinese Christian students as helpers in this work. Mrs. Stuart has regular work in the south suburb in a day school with 20-odd scholars, and in house to house visitation....

Misses R. E. Wilson and V. J. Lee, M.D. ... have been together in the Girls' Union School....Dr. Lee, besides acting as principal, also teaches hygiene, physical exercise and music.... Miss Wilson, besides teaching her regular classes, does much evangelistic work. She gives instruction to the class of inquirers in the school, numbering about 45. She and her Bible woman have tried to visit the homes of all the pupils within reach.....

The time of Miss Matthews has been occupied in superintending three day schools, one of which has about 60 girls and a kindergarten connected with it; another has some 30, and another some 20 pupils. She also has a class of industrial workers to help the poor. She also engaged in evangelistic work, assisting in Bible classes in city and country, and also helping in other places.

Misses Boardman and Annie Wilson do all their work together, and their field includes one chapel in the city and three in towns outside the northeast gate. They have under their care three day schools, seven teachers and 120 pupils, 50 of whom are girls....With their Bible women they have done a great deal of house to house visiting, and everywhere they find an open door. They have also organized a class of heathen girls who are learning to read.....

Miss French lives alone, over two miles from the mission compound outside the north gate in the midst of a busy suburb of about 75,000 people. She lays emphasis on dispensary work and has a daily clinic for patients.

223 Bi-M., Vol. V, p. 286
The preacher and Bible women preach to these people while they are waiting for treatment. She follows up the patients in their homes, going sometimes long distances into the country. Her time is fully occupied with teaching her Bible woman and other Christians. Miss French will soon reach the twenty-fifth anniversary of her arrival in China.

Mrs. Stuart, Sr., has had a year of work unbroken by a single day of sickness. She superintends two day schools, one on the place, and one two miles away, with an attendance of about 90 boys and girls. She holds a class for the Christian women of the local church every Wednesday to study the Sunday School lesson, and she has held three Bible study classes in the Tehtsing field, where 90 women and girls attended. She and Miss Matthews held a similar class in the city, where 40 women attended for instruction.

Mr. Stuart, Sr. has a general supervision of all the work carried on from the north gate compound. During the year we have opened two new centers and now have 25 centers, where there is either a chapel or a school. There are eleven preachers, seventeen teachers and five Bible women. The church at the mission compound was reorganized last spring by the election of three elders and three deacons. The preachers meet once a month to discuss a topic of Scripture, and to consider the needs of the field. We have carried on evangelistic work during the year mainly by holding services at night in the various chapels for two weeks at a time. The outlook in all the branches of the work is most hopeful, the people never seemed more responsive in giving attention to the preaching of the Word, and the schools never had a fuller attendance.

The Stuarts. "Mother Stuart" had her seventy-first birthday on January 8, 1913, and a group of friends gathered for a party in her honor. Her son, Warren, made an address for the occasion which was not intended for publication, but was published in part in the Missionary Survey.

Rev. John L. Stuart, D. D., died at his home in Hangchow of a "stroke" on November 24, 1913. Practically all of his 45 years of service were spent in Hangchow.

It is significant that the accepted leader in all missionary enterprises in Hangchow was generally spoken to and of as "Father Stuart." Men sought his counsel and leadership because they respected him, loved him, and because they regarded him as a man of God.

1914

Personnel Changes. 1914. Due to Dr. Stuart's death there was need for another evangelist at Hangchow, and the 1914 Mission Meeting advised the Blains, who had been at Kashing, to go there for a year.

224 AR 1914, pp.22-23
225 Miss-Sur., Vol. II, pp.710-711
226 Miss-Sur., Vol. 3, p. 125
227 Ibid., p. 222
228 MMCM, 1914, pp. 198-199
Mr. Blain was on the field, but Mrs. Blain did not return from furlough until October 5, 1915. The 1915 Mission Meeting assigned the Blains permanently to Hangchow. 229

Miss Annie Wilson had undergone a serious operation at Kashing in early January, and had been ordered home at once by Dr. Venable. She sailed from Shanghai on January 31, 1914. 230 Mr. Warren Stuart had also gone to Kashing with a view to an operation. Due to his "serious illness," the Stuarts went on furlough on April 18, 1914. Miss E. B. French went on regular furlough on May 10, 1914.

In June, 1914, by circular letter, Dr. Venie J. Lee, Principal of the Union Girls' School, was transferred to Kiangyin to head up the Girls' School in that Station. 232 Miss Rebecca Wilson was elected Principal of the Union Girls' School in Hangchow for a year. 233

The Work of the Station in 1914. With these personnel changes (especially with the loss of Dr. Stuart, a main source of information), our knowledge of the work in 1914 is rather limited. Everybody was too busy to write.

The Church. We are told that 68 new members were added, double the number added in 1913. 234 Perhaps it was a move of necessity as well as of wisdom for Mr. McMullen, but we read in the Annual Report:

Even the formerly distinctive missionary work of supervision is being turned over more and more to the Chinese, as in Hangchow, where three ordained pastors are associated with Mr. McMullen in the oversight of that field. 235

Kiangcheh Preachers' Bible Institute was held in Hangchow, June 30—July 9, with 131 in attendance. 236

The Day Schools. The Mission voted to approve the union supervision of the day schools in Hangchow area if the other missions approved, and the Executive Committee made the funds available. 237 This would have an effect on the activities of the missionary ladies.

229 MMCM, 1915, p. 349
230 Miss-Sur., Vol. 3, p. 315
231 Ibid., pp. 315 and 349; MMCM, 1914, p. 269
232 MMCM, 1914, p. 186 (37)
233 MMCM, 1916, p. 216
234 AR, 1915, p. 32
235 Ibid., p. 35
236 MMCM, 1914, p. 208
237 Ibid., p. 197
The Union Evangelistic Committee, writes Mr. Warren Stuart,

is planning a forward Christian movement along many lines. One of its recent projects was a special gathering of all Christians in the city. This was most successfully carried out on Thursday afternoon, the fourth day of the old style Chinese New Year, when 800 or more Christians gathered in the Yah Ho (Chinese word for unity) Hall for one of the best times of their lives. ... 238

The Sherwood Eddy Meeting. Under the auspices of this Union Evangelistic Committee, Mr. Sherwood Eddy came to Hangchow for a three-day meeting beginning October 12. They were held on three successive afternoons in a large theater which had been loaned, rent-free, by the management. On the second afternoon, after a stirring appeal, 1,016 men signed up to study the Bible. Bible classes were organized for these men, most of them taught by Chinese. Seven of these classes were in the Southern Presbyterian section of the city. 239

The Hangchow Jubilee, 1864-1914. Mr. Blain tells of the Jubilee celebration of the establishment of Protestant Missions in Hangchow.

Just fifty years ago, (Nov. 1864) Mr. Moule, afterwards Bishop of Mid-China, of the Church Missionary Society, came from Ningpo to Hangchow, with a Chinese evangelist and took up his residence here... The American Presbyterians (North), the China Inland Mission, and the American Presbyterians (South) all followed within three years, and the American Baptists (North) later joined the force. 240

The celebration was in the hands of a committee of two Chinese and one foreign representative from each church....The first gathering was on the afternoon of December 24th. An elaborate program of speaking, reminiscence, prayer and praise was heartily carried out. Brief, but intensely interesting outlines of the various churches were read. On Christmas Day, in the afternoon, an immense crowd, which taxed the capacity of the hall gathered for the second meeting. The program consisted of music both instrumental and vocal....

The climax of the celebration was reached Sunday afternoon, when the hall was again filled to overflowing. Rev. J.C. Garritt, D.D. formerly of the missionary force in Hangchow, now president of the Nanking School of Theology, thrilled all with his magnificent address....

Our Southern Presbyterian Mission has the honor of having the oldest missionary in point of service in Hangchow, Mrs. Mary H. Stuart, and

238 Bi-M, Vol. VI, pp. 404-405
240 See our Volume II, p. 56
it was a small recognition of her services that she, by special
invitation, occupied a seat on the platform. Although Mrs. Stuart
has passed the fortieth anniversary of her arrival in China, her
bow still "abides in strength," and she still does full work.....241

1915

Personnel Notes. Miss Nettie J. McMullen joined the station for
evangelistic work. 242

The following returned from furlough in 1915. In March, Miss Annie Wilson:
in August, the Warren Stuarts; in October, Mrs. Blain and Miss French.

In the late spring of 1915 Miss Mary Matthews withdrew from the Mission
and joined the Apostolic Christian Church. 243

Mrs. Stuart's Reminiscences. Mrs. J.L. Stuart read to the Hangchow Tract
Association, Feb.22, 1915, her "Reminiscences of Forty Years in China." In
it she gives many interesting bits about her early years and the changes
that had taken place. She said she could not begin to touch on the development
of the work.

Our recent Jubilee celebration brought all this out, and our one
thought on that last great day of the feast was, "What hath God
Wrought!" I have lived to see what I believe has been accomplished
through faith and prayers of God's people, the removing of at least
three mountains, which seemed immoveable when I came to China, namely:
the practise of footbinding, the use of opium, and the wearing of the
queue as a symbol of the Manchu yoke. These things seemed so deeply
entrenched in the life of the people, that any effort to uproot them
seemed like beating on a rock of flint; and yet I have seen these
impossible things come to pass.

And we are all seeing with our own eyes another "mountain" melting
away which seemed ribbed with iron in my younger days here, namely;
the lack of unity among the different denominations in Christian work,
until now among our Chinese Christians, it is hard to tell one from
the other. I am glad to say in our community this mountain has never
been very high, but we have rejoiced to see it getting lower all the
time until now our Union Evangelistic Committee is making "level in
the desert a highway for our God."

In this matter we cannot be too grateful to the pioneers in this
community, especially to dear Bishop Moule, who long years ago sug-
gested that our various Mission chapels be designated, not by their
distinctive denominational titles, but by their place in the city, and
so we have all been known as branches of the Church of Christ.....244

241 Miss-Sur., Vol. 4, p. 305
242 See above, page 31, for Miss McMullen
243 See above, page 34
244 Miss-Sur., Vol. 5, p. 584
The Activities of the Missionaries, 1915. We have only bits of information about them and their work. Miss Rebecca Wilson was acting principal of the Union Girls' School. In the College, Mr. and Mrs. Warren Stuart were on furlough. Mr. J. M. Wilson taught physics and superintended construction work. Mrs. Wilson taught the Senior Class Social Science and English Literature. Mr. Farrior taught English and economics. 245

The Men's Bible Classes, which had been held in Tehtsing for several years, were held at Hangchow in February, 1915, under the leadership of Dr. Price and Dr. Blain and three Chinese. Giving became a matter of real concern in this group, and 42 promised to tithe during the year. 246

The Annual Report said:

During the year under review the golden motto, "Self-support, self-propagation and self-government," was kept constantly in view. In Hangchow the central city congregation has assumed the entire support of the pastor.

Dr. Blain has spent more days out of the city than in it, traveling by boat, rail, bicycle or on foot. In one district in his field a graduate of the Seminary is in charge of the Christians at four points, hoping that they will in time call him to be their pastor. Dr. Blain has made an every member canvass in this field, and has earnestly advocated self-support. Pledges have been made far beyond anything done before.

At Yuhang, an outstation under the care of Mr. McMullen, an average of six dollars per member has been reached. 247

Financial Situation. The station was having to cut down their appropriations by 20%, so it was gratifying that the Chinese were giving more than before. 248

Miss Matthews' Kindergarten. At the beginning of the year she had no money to carry it on for the year, and a group of Chinese gentlemen agreed to provide $30.00 for it, leaving the management in the hands of the mission. 249

Writing in the Spring, Mr. McMullen said that Mother Stuart and Miss Matthews had spent several weeks in the Tehtsin field teaching the women. 250

Miss Boardman spent three months away from home, working in the outstations, superintending the day schools and teaching the women. 251

245 AR, 1916, p. 46
246 Bi-M, Vol. VII, pp. 219 and 220
247 AR, 1916, p. 44
249 Miss-Sur., Vol. 4, p. 200
251 AR, 1916, p. 43
Eddy Meeting Results. There was a meeting of the students who attended the Bible Study Classes, and some 150 signed cards professing their faith in Christ. Mrs. Stuart hoped that 20 odd of these would join the Presbyterian Church. 252

Stuart Memorial Hall. The building of memorial halls to Dr. Stuart and Dr. DuRose had been discussed during the year. At the Mid-China Mission Meeting in October it was reported that,

Mrs. J. L. Stuart, Sr., has purchased and presented to the Mission an excellent site for the Stuart Memorial Church, and that Dr. G. W. Painter, who was for many years connected with the Hangchow Station, has provided seventeen hundred dollars gold to be used in erecting the building. To this fund Rev. C. N. Caldwell added one hundred gold dollars. 253

1916

Personnel changes, 1916. Miss Rebecca Wilson left on regular furlough on April 4, 1916. Miss Sophie Graham newly appointed, arrived in China in August to teach music in the Union Girls' School. 254 Rev. George Hudson died on September 24 in Montreat, North Carolina. 255

The Work of the Station.

The Tien Swe Gyao Church was self-supporting, with its own pastor.

Most of the foreign workers on the compound have some part in the work of the church, Sunday School, or Christian Endeavor Societies, but they do this on invitation and under the direction of the native brothers and sisters. The church closed its first year of self-support with enthusiasm and a balance of $75.00. The pastor has done faithful work in building up the mid-week prayer meeting and in normal teaching for the Sunday School. 256

The Supervision of the Evangelistic Work of the Station was divided between Dr. Blain and Mr. McMullen. 257 Dr. Blain had as co-laborers Miss Boardman and Miss Annie Wilson at the Great Peace Bridge Church and the three out-stations to the northeast. Numerical growth was small, but the growth in contributions was quite marked. In the Tehtsing field Dr. Blain and Mrs. Stuart have worked together. The Bible Institute was held and a class for women. The work, however, is discouraging and no progress has been made.

252 Bi-M, Vol. VII, p. 647
253 AR, 1916, p. 48
254 See above, page 35
255 See above, page 39
256 AR, 1917, p. 59
257 See above page 63, the joint supervision of the field by missionaries and Chinese pastors seems to have fallen through.
Dr. Blain and Mr. McMullen are each anxious to open new points in their
country fields.

The Stuart Memorial Church took much of Mr. McMullen's time during the
year. The contractor failed and departed, and there were financial troubles,
but by late fall the building was under roof.

This building has an excellent situation on the edge of the new, modern
city, which has been built over the old Manchu section and is also with-
in a few minutes walk of a chapel where work has been carried on for
some time, and there is already a nucleus of a congregation in a little
band of Christian women and girls under the devoted leadership of Miss
French. 260

At the College, the prime work of our five missionaries was educational,
however,

--Mr. Stuart in addition to his work in the college, has acted as
Pastor of the College Church. In the evangelistic field of this
congregation there are two flourishing day schools, and a growing
work among the women at Zah Kou and Nansing (two nearby suburbs),
under Mrs. Stuart..... 261

The Mission-wide Woman's Conference was held in Hangchow, March 25-28.
262 This was the first meeting since the one in Kiangyin in 1913. The
women of the Tien Swe Gyao Church arranged the entertainment of the guests,
90 of whom slept in the old school buildings, and one to two hundred were in
constant attendance. Mrs. Stuart, speaking of the Conference, said,"It was
the very best of the kind we have known in China, especially in our own mission."

1917

Personnel Changes, 1917. Miss Boardman went on regular furlough in July,
and Miss Rebecca Wilson returned from furlough on August 31. Miss Frances
Stribling, newly appointed, came with Miss Wilson to work in the Girls' School.

Mr. S. C. Farrior was transferred to Kashing for school work by the 1917 Mission
Meeting. 265

The Work of the Station, Mother Stuart, in the Annual Report, gave a very
good sketch of the activities up to the time of writing. Unless otherwise
indicated, our information is drawn from this Report. 266

258 AR, 1917, pp. 59-60. See also Blain's sketch, Bi-M, Vol. VIII, p. 882.
259 Bi-M, Vol. VIII, p. 882
260 AR, 1917, p. 60
261 Ibid
262 For the Kiangyin meeting, see Bi-M, Vol. V, p. 231. For the first of these
conferences in 1908, see our Volume III, p. 273
263 Bi-M, Vol. VIII, pp. 766-769
264 See above, page 41
265 See above, page 42
266 AR, 1918, pp. 55-57
Mr. J. M. Wilson was busy at the College in construction and maintenance. He also directed the athletics and supervised the self-help Department.

Mr. Warren Stuart was Acting-President of the College, and carried manifold duties. Mrs. Stuart continued to supervise schools under her care and visited the homes of the pupils. These schools were several miles from the College.

In the Union Girls' School Mrs. Blain gave about five hours a day to teaching English and Bible. Miss Sophie Graham was still wresting with the Hangchow dialect.267

Dr. Blain. It would be hard to enumerate Dr. Blain's manifold duties. The whole Tehtsing field with its eight stations and four schools is under his supervision, embracing a large district northwest of Hangchow. Although a settled pastor and two helpers are in charge, still he is in constant touch with their work, and makes several tours of the field during the year, preaching and holding classes for Bible study at stated times.

Northeast of the city he has under his care three stations, and one inside the city over which he acts as pastor....He has been stressing self-support in all the churches under his care....

Miss Annie Wilson and Miss Boardman (until her furlough) have been working at a country station along the railroad, superintended by Mr. Blain. They have also done much work in the city station on Great East Street where they have a school for boys and girls. They have been specially successful with a street Sunday School which had an attendance of 100 to 200 children and their parents.

Mrs. Stuart, Sr. was busy with two schools, visiting in the homes of the pupils and holding services for women in the jail. She also made eight trips into the country, holding study classes and visiting Christians, covering a period of 58 days living in a boat.

Miss French was working in a new district not far from the compound, where at first she met with opposition and prejudice, but now she has a large number of women coming for instruction.

Miss Nettie McMullen was beginning to get into the country evangelistic work, and Mrs. McMullen was helping in all the Church work in the compound and superintended a large day school about three miles away.

267 Bi-M, Vol. IX, p.950. Also page 929 which gives an account of a three-weeks' trip in February to Tehtsin by Dr. Blain.
Mr. McMullen has been confined to the city work, getting the new Stuart Memorial Church finished and under way. The first public worship was held in the new building on Sept. 23, and it was dedicated on November 4. 268

Our missionaries shared in various union services during the year.

A Union Bible Study Class for Chinese Women was held from March 21st to the 30th with an evangelistic meeting on Sunday, March 25th, with over a thousand in attendance. Perhaps 100 attended the daily Bible Study. 269

In October, under the auspices of the Union Evangelistic Committee, in preparation for the Fall evangelistic campaign, two special meetings were held. A "Retreat" for the men leaders of the various churches was held in which Dr. Leighton Stuart gave a series of lectures on methods of Bible study and Mr. Frank Buchman spoke on personal work.

A like meeting was held for the women leaders with Miss Paxson of the Y.W.C.A. as the principal speaker. 270

1918:

Personnel Changes. Hangchow Station lost another landmark in 1918. In February, Mother Stuart, 76 years of age, retired from the work in Hangchow, and went to Nanking to live with her son, Leighton. 271

The work of the Station, with a few changes, continued as in 1917.

Miss French and Miss Annie Wilson took over the jail visitation Mrs. Stuart had had. Both of them continued their other work among the women.

Miss Nettie McMullen had oversight of a day school, studied the language, and started teaching music in the Government Girls' Normal. The music led to the formation of two Bible study classes enrolling about 40 girls.

Mr. McMullen, by-persistent personalizing, has helped a great deal in building up the Stuart Memorial Church, of which Rev. T.S. Chen was pastor. The new edifice was dedicated last November. Since then about forty have been received, doubling the membership. Mr. McMullen's teaching of English in the commercial school has brought him into close contact with the students, and last fall an average of ten teachers and 121 students attended Bible classes at the Memorial Church. 272

268 AR, 1918, p. 57
269 Bi-Y, Vol. IX, pp. 909 and 948
270 Ibid., pp. 966-967
271 AR, 1919, p. 59
272 AR, 1919, pp. 59-60
Mrs. Blain wrote about the Mission representatives on the Union Girls' School faculty:

For the year 1916-1917 I was the only representative of the Mid-China Mission on the faculty. In September, 1917, we had the pleasure of welcoming Miss Sophie Graham, who came to take charge of the instrumental music and Miss Frances Stribling for the normal department. The latter went at once to Nanking for a year of language study. 273

Eddy Meeting at the College—Results. Mr. Sherwood Eddy visited the College in April with a team of personal workers, and over 40 students decided for Christ. 274 This, seemingly, was a part of a meeting in the city in which 350 men, apart from the students in the Mission, signed cards indicating their decision to accept Christ. Of these, 120 expressed a preference for the Stuart Memorial Church.

Twelve of this number had been so carefully prepared in Bible classes that it seemed wise to receive them by baptism on the Sunday immediately following May 5th. These men were teachers in Government schools, classical teachers, Japan returned students, and others of high standing and recognized scholarship. It was a great sight to see them standing before the sacred desk while our gifted and consecrated pastor...received them into communion. It was still more impressive to note humble, unlettered elders and members of the old church, sitting near the front...It was a striking instance of the democracy and brotherly spirit of Christianity, and speaks well for all concerned. 275

The Union Evangelistic Committee drew up a program of meetings for the current year, and in a Rally on October 16-19, presented the ten point objectives of their efforts. 276

1919.

Personnel Changes. Miss Boardman returned from furlough in February and the McMullens and the J. M. Wilsons went on furlough in July.

Work of the Station. Almost nothing is said in our sources about the work of our individual missionaries. The chief items of interest are the following:

274 AR, 1919, p. 62
275 Miss-Sur., Vol. 8, p. 569
276 Bi-M., Vol. X, pp. 1134-1135
Dedication of a new Chapel at the College. The Chapel, a stone building, built under the direction of Mr. Wilson, was the crowning building of the college group. It was the gift of the Tooker family and was dedicated on January 11th.

Hangchow's interest in Yunnan. There had been interest in the Mid-China Mission for some time in opening new work in Yunnan. The 1919 Annual Report said of this project:

The Chinese Presbyterian Assembly is planning a mission in the province of Yunnan and has appointed a commission to visit the field and make arrangements for opening the work. The Missions will assist in this enterprise by furnishing a certain number of workers, but the finances of the work apart from the personal support of the missionaries who take part in it will be done by the Chinese Church.

The report from Hangchow said:

An interesting development at the T'ai-bin-gyiao Church is the organization of a Woman’s Missionary Society. This was largely due to the interest aroused by the going of the Yunnan party. Of this, one of the ladies writes, 'The most pleasing and interesting incident, perhaps of the year, in our Hangchow Church was the two home missionaries, Mr. Sang and Miss Li going out to Yunnan. It is an event that has aroused our people as nothing else has done to realize their responsibilities. Two or three societies were formed, and the spirit of giving for the cause seems very genuine with some of our women.'

Miss Li is a member of the old T’ien Swe-gyiao Church, and is not only well known, but greatly beloved by the women of the city...

Miss Ruth Paxson conducted a series of services in the Union Girls’ School in May, and as a result some 30-odd confessed Christ. Of these, nine were received into the Stuart Memorial Church and seven into the Bi-z (Presbyterian Church) on June 8th, and others were applying....

In September the Annual Institute and Rally of Christian Workers was held for Christian leaders, men and women, in Hangchow.
Writing in October, 1919, Mr. Blain said of the Inter-Church World Movement:

We have been devoting a tremendous amount of time to working up the Campaign Survey Blanks of the Inter-Church World Movement. With the Wilsons and McMullens away, men are scarce at this station. With the exception of one hour when Mr. Stuart was present, the meetings have been attended by eight ladies and "one piece man." 283

Bible Study Classes.

Miss Boardman, writing in the spring of 1920, speaks of Bible classes held in the fall of 1919 and the spring of 1920:

The time since the middle of last October has been rather unusual for the amount of work done in study classes. Part of this month (Oct.) we had classes at Gyiao-S, one of the outstations in the Linwu field.

First of November the six weeks' classes for women and girls were held in the old school buildings of the Girls' School at T'ien Swe-chiao. These were in charge of Miss Rebecca Wilson with help of Chinese and foreign workers. Fine work was done by the teachers and students.

These closed December 12th and were immediately followed by a class for women and girls at Kantswen in the Tientsin (Tehsien?) field, lasting through December 23rd. Miss Annie Wilson was in charge, assisted by the writer and several efficient Bible women. The spirit throughout was fine, and 66 women and girls did excellent work. Our hearts were made glad when 15 took a definite stand for Christ.

Other classes for men and women were held during the Chinese New Year (1920) beginning with our annual classes at Taiping-chiao. The writer being ill, the whole responsibility fell on our beloved co-worker, Miss Annie Wilson, with our faithful Bible women.

A few days later, the men's classes in charge of Mr. Blain and the women's under Miss French, both at Tien Shui Chiao. These men were from the two Presbyterian churches, city and country fields. In both of these classes excellent work was done.....

These classes being over Miss French spent another two weeks with her Christian women and inquirers of the Stuart Memorial Church.... At the same time meetings were going on at Yu-hang, Mr. Pao, the Kashing field evangelist, preaching, and Miss Nettie McMullen and her Bible women assisting in the work among the women.

Now at last, but not least, at the present time (February), the union classes for women and girls are in session, lasting six weeks. The number in attendance is not large, but good work is being done.

283 Bi-M., Vol. XII, p. 1244. For the Inter-Church World Movement, see above page 21.
The week of evangelism was observed by all the Missions in the city, and we hope every house in the city was visited; we know many were...  

1920

Personnel changes. The Allisons were advised by the Mission to move from Kiangyin to Hangchow College for a year beginning in summer, 1920, to meet a pressing need in the college.  

In September Mr. and Mrs. Edward Evans arrived for work in the College, but did not start teaching until after a year in the Language School. About the same time, we supposed, a short term worker, Mr. Walter E. Smith, who had just graduated from the Law Department of Washington and Lee University, arrived to teach in the departments of Social Science and English. 

In November, the McMullens and the Wilsons returned from furlough.

The Work of the Station. Miss Annie Wilson wrote the Annual Report on the work of the mission and had a good section on the evangelistic work in Hangchow. She calls attention to what we have already seen to be true:

The evangelistic work of Hangchow and its out-stations is an old story in the Mission, but while the old lines have not been discarded we have introduced variations in methods here and there. The city work is closely linked up with other churches through the Union Evangelistic Committee.

She parallels in her account the Conferences and Bible study classes we noted in Miss Boardman's letter quoted above (page 73). She adds:

In all these classes for men and women the new phonetic script was taught with more or less success. As it is arranged for Mandarin, it remains to be seen how successful it can be made in this section. 

She said evangelistic services had been held in many places, and that four Woman's Missionary Societies had been organized because of the interest in the new Chinese work in Yunnan. She also mentions several kinds of Christian Social Service tried in the work.

284 Bi-M., Vol.XII, pp.1313-1315. See also Miss Annie Wilson's letters, Miss-Sur., Vol.10, pp. 375 and 837.
286 See above, page 51 for Evans
287 Bi-M. Vol. XII, p. 1387
288 See above, page 13
Reading rooms have been conducted, giving opportunity of making friends with the reading classes. Receptions for students have been given where the social feature was emphasized, but the opportunity to present the Gospel with all that it means was not lost. Best of all, of twenty vacation schools in or near the city, seven were connected with our work.

In woman’s work also there is a weekly visiting and teaching in the Chekiang Provincial Prison... Two of our ladies are in this work and it is largely dependent on them, as it is only by special permission that workers are allowed in the prison. 289

Mr. Blain, in a letter written after the summer, said that Pastor Chow of the Stuart Memorial had had to resign on account of health, and that Rev. D. S. Dzen had been called there from the Tien Shui Chiao Church. He also said that Pastor Sang had returned to his Hangchow field after his visit to Yunnan. 290

Hangchow Station Statistics, 1912-1920.

The Annual Reports from 1916 to 1921 give the following items under the name of the Station in the report. In each case the figures are for the year before the date of the Annual Report. 291

For the years 1912 to 1914 the figures may be taken from the consolidated statistical tables. 292

---

289 AR, 1921, p. 49. Mrs. McMullen wrote a letter in December, 1921, telling of the work that had been carried on in the fall, Bi-M, Vol. XII, p. 1385
290 Bi-M, Vol. XII, p. 1363. For Mr. Sang’s trip to Yunnan, see page 72 above.
291 E.G., for the year, April 1st, 1914 to March 31st, 1915, see the Annual Report for 1916, p. 40 under “Hangchow.”
292 E.G., for the year, April 1st, 1911 to March 31st, 1912, see the Annual Report for 1913, pp. 40-41.
<table>
<thead>
<tr>
<th></th>
<th>1912</th>
<th>1915</th>
<th>1916</th>
<th>1918</th>
<th>1920</th>
</tr>
</thead>
<tbody>
<tr>
<td>Outstations</td>
<td>16</td>
<td>15</td>
<td>15</td>
<td>14</td>
<td>15</td>
</tr>
<tr>
<td>Native Force</td>
<td>11</td>
<td>20</td>
<td>18</td>
<td>19</td>
<td>19</td>
</tr>
<tr>
<td>Organ. Congreg.</td>
<td>4</td>
<td>16</td>
<td>13</td>
<td>13</td>
<td>13</td>
</tr>
<tr>
<td>Other Worship Places</td>
<td>16</td>
<td>6</td>
<td>7</td>
<td>7</td>
<td>8</td>
</tr>
<tr>
<td>Communicants</td>
<td>494</td>
<td>543</td>
<td>550</td>
<td>634</td>
<td>667</td>
</tr>
<tr>
<td>Christian Constituency</td>
<td></td>
<td>758</td>
<td>771</td>
<td>975</td>
<td>870</td>
</tr>
<tr>
<td>Additions</td>
<td>17</td>
<td>53</td>
<td>41</td>
<td>52</td>
<td>70</td>
</tr>
<tr>
<td>Sabbath Schools</td>
<td></td>
<td>16</td>
<td>16</td>
<td>21</td>
<td>20</td>
</tr>
<tr>
<td>S. S. pupils</td>
<td>800</td>
<td>672</td>
<td>635</td>
<td>1,443</td>
<td>1,050</td>
</tr>
<tr>
<td>Day Schools</td>
<td></td>
<td>16</td>
<td>12</td>
<td>13</td>
<td>10</td>
</tr>
<tr>
<td>Pupils</td>
<td>300</td>
<td>658</td>
<td>315</td>
<td>339</td>
<td>313</td>
</tr>
<tr>
<td>Native Contributions</td>
<td>$481.</td>
<td>$872.</td>
<td>$532.</td>
<td>$1,685</td>
<td>$2,775</td>
</tr>
</tbody>
</table>

**Comments:**

These figures show comparatively little growth in the work in Hangchow except in giving. There the progress is fine. We have seen that the Tehtsing field had lost its early vitality, and that may have been true in other areas. The emphasis on training classes undoubtedly strengthened the church but took time from "out-reach." 293

**Development of the Union Schools in Hangchow.** We can only touch the high spots in the development of these two schools, noting chiefly what contribution our Southern Presbyterian Church made to them.

**The Union Girls' School.**

In our Volume III we traced the negotiations for the establishment of a Union Girls' School in Hangchow, and its opening in 1911 as a union of

---

293 See above, page 59 for Mr. Stuart on the growth of the Church in Hangchow, 1906-1912.
Northern and Southern Presbyterian Schools. We saw that the Baptists
desired to enter this union effort, but the triple union was not accom-
plished until 1912. 294

In 1913 Miss Matthews wrote a sketch of the girls' schools in Hangchow—
Southern Presbyterian, Northern Presbyterian and Baptist. She mentions
the steps towards union, and then said:

Finally, the triple union was accomplished in 1912. In this union
it was stipulated that there should be a joint capital of $30,000,
each Mission furnishing $10,000, and the representatives of the
three missions were instructed to purchase a new site....

The faculty for 1913 is as follows: Our Mission gives Dr. Lee, the
principal, an M.D. of Tennessee University, whose medical training
admirably fits her for looking after the health of a large girls' school; and Miss Rebecca Wilson, a B.A. of Converse College, who
has already had more than ten years of successful work in China.
From the Northern Presbyterian Mission we have Miss Ricketts, a
practical educator of rare experience and ability; and Miss Lois Lyon, a B.A. of Wooster University, who has the advantage of having been born in China. The Northern Baptists have appointed to this
work Miss Mourse, a Ph.B. of Chicago, and Miss Woods, an A. B. of
Mt. Holyoke..... 295

Writing in May, 1912, Mr. Stuart said there were 150 pupils enrolled.

In 1914, by circular letter, the Mid-China Mission approved the
transfer of Dr. Lee to Kiangyin. 297 Miss Rebecca Wilson was approved
by the Board and the Mission as Principal for one year. 298 A Consti-
tution for the Girls' High School was approved. 299 Miss Annie Wilson
reported to the Mission that 127 girls were enrolled, of whom 62 were in
the Intermediate Department of which she had charge. Perhaps Miss Annie
helped in the school the fall of 1914.

294 See our Volume III, pages 337-338
295 Miss-Sur., Vol. 2, p. 509. Miss Lee said the united school would
temporarily be housed as follows: "The primary school will occupy
the former Northern Presbyterian Girls' School building; The
Intermediates, the former Boys' School, and the High School at
the former Baptist Girls' School." (Miss-Sur., Vol.1,p.509)
296 BiM, Vol.. V, p. 69
297 MCM, 1914, p. 183 (37)
298 Ibid., p. 216
299 Ibid., pp. 226-229
300 AB, 1915, p. 34
A new site was purchased for the school in the spring of 1914. The government was developing the old Manchu city into a model city with wide streets, and approving of the Girls' School, they allowed the purchase of land which Miss Lyon enthusiastically described:

It seems too good to be true, but we have actually bought a plot of about thirty-two mow with streets sixty feet wide on three sides of us, and on the fourth side a canal with a forty-foot road on either side of it....The price comes to about $16,000 Mex in all. It is in the northeastern part of the new city...The family of the Y.M.C.A. secretary, Mr. Barnett, will have their residence directly opposite to us, and across the street diagonally from us there is to be a park covering twenty-three mow. We are within easy reach of our constituency and also near the fresh air and beauties of the West Lake... 301

In the Spring of 1915, Mr. McMullen wrote:

Work has begun on the new Hangchow Union Girls' School. At present two buildings are being erected, the classroom building and the main dormitory. These will accommodate about 200 girls and will cost $30,000 Mex. 302

The cornerstone of the new [class-room? building was laid with due ceremony on May 12, and it was hoped that the buildings would be completed by the fall. 303

The 1917 Annual Report said:

In the Girls' School we have had no representative on the teaching staff since April 1916 when Miss Rebecca Wilson, who had been acting principal, left on furlough, although Mrs. Blain is a member of the faculty for the current year. Dr. Blain has done most faithful and efficient service as chairman of the building committee for the beautiful and fitting group of buildings which have just been completed. 304

Mrs. Blain, writing in February, 1918, said she had been remiss in keeping the Mission and friends informed about the school, so she tried to fill the information gap:

For the year 1916-1917 I was the only representative of the Mid-China Mission on the faculty. In September, 1917, we had the pleasure of welcoming Miss Sophie Graham, who came to take charge of the instrumental music, and Miss Frances Stribling for the normal department. The latter went at once to Nanking for a year of language study.

301 Bi-M. Vol. VI, p. 458
302 Bi-M. Vol. VII, p. 621. See also MCM, 1915, p. 329
303 Bi-M., Vol. VII, p. 645
304 AU, 1917, p. 60
Miss Graham found her department so very popular that a new piano had been bought in a hurry, and it has been hard for the combined efforts of the faculty and station to secure time for her to carry on her language study....

For the year 1916-1917 we had a record enrollment of 203. At the opening in September last we enrolled 218 in the six departments as follows: Kindergarten, 23; Primary, 38; Intermediate, 90; High School (straight) 41; Normal, 26 (two departments). The Normal students are also counted in High School, as they take the first two years' courses. Thus we would count 67 in High School this year.

On January 30th we closed a fine half year's work. The health of the pupils and teaching force has been good on the whole....

We graduated 9 girls from the High School on January 22, and now the classes will all run from September to June, instead of Chinese New Year to Chinese New Year, and there will be no more mid-winter commencements....

Of the nine graduates, seven are Presbyterians, one a Baptist, and one from the China Inland Mission.... 305

Supplementing Mrs. Blain from the reports of the Board of the Girls' School to the Mission, we have the following:

Miss Ellen J. Peterson was elected Principal to succeed Miss Wilson.

In 1917 the Board reported 84 of the students were church members, 98 came from the homes of Christians, and 22 had been received into the church during the year.

It also reported that the Baptist ladies had given $21,000 Mex for the purchase of land and the erection of a Model Kindergarten and Primary Building. They also asked the Mid-China Mission for $6,000 out of a total of $18,000 towards the further purchase of land and the erection of a dormitory. 307

In 1918 the Board reported:

During the year the new Kindergarten and Model Primary Building has been completed and is perhaps the best building yet erected for the school. A new gate house was also built, and a small bath house is in course of construction....

305 Bi-M, Vol. V., p. 1028
306 MCM, 1916, p. 415
307 MCM, 1917, pp. 31-32
The school has been most prosperous this year, the registration being 224, the largest in its history. Of this number 43 were in the High School, 26 in the Normal Departments, 93 in the grades.

The Board again recommends that the $6,000 asked for last year be again placed on our property list. (The Baptist Mission has promised this as soon as the other two Missions agree to give the same.)

In 1919 the enrollment reached 247, with an additional 20 in a "free kindergarten." The two Presbyterian Boards were again reminded of the need for $6,000 each for the new dormitory.

The Annual Report said that Mrs. Blain, after three years of teaching had had to give up her English classes for health reasons, but was teaching a class in Social Service to the second-year girls in the Normal Department.

In 1920 the report of the Directors said:

In the absence of the Principal on furlough, we are glad to report that Miss Lyon filled the place so efficiently, that with the hearty cooperation of the faculty she brought the school through an unusually difficult year most creditably. The student uprising caused considerable upset in the spring of 1919 and late fall. The matter was well handled, however, and no girls were lost. Later the girls, of their own accord, withdrew from the student union, and there was no more trouble.

The Board has appointed Miss Lyon supervisor of Religious Education, which is a step in advance in that important department. Mr. Yuan, who has been in the school for three years, has been chosen a member of the faculty. A young Chinese teacher, herself a graduate of the school, is acting head of the Kindergarten Normal Department during the absence of Miss Rawlings on furlough.

Your attention is called to action 2 on page 3 of the Minutes pointing out the urgency of securing the $18,000 for buildings from the three missions. The Baptists and Southern Presbyterians have promised their share as soon as the Northern Presbyterians are ready with theirs.

The Annual Report mentions our representatives in the School:

There have been 267 pupils in all departments. In addition to their regular work, our members, Misses Stribling and Graham, teach voluntary Bible classes which gives them a very full schedule. The work of Mrs. Blain's Social Service Class is particularly interesting. The correlation of the textbook work with the Bible study has been an important part of the classwork.
The work of the Social Service Class has embraced helping to teach a class in Social Service at the Union Woman's Six Weeks School, helping in mothers' meetings, helping to show the child welfare exhibit, making talks on patriotic subjects to woman's meetings and schools, holding a little service of song and serving refreshments for the lepers at the Leper Hospital. 313

Hangchow Christian College.

Writing in 1920 on the first ten years of the College, Mr. Warren Stuart said:

Hangchow College is the only Christian College in Chekiang, a province of 13,000,000 people; in culture, ability and influence, one of the quality provinces of China. The opportunity facing it is superb....314

We have already traced the background of this school to its opening as a Union Boys' College in Hangchow in 1910 and said something about its first two years of life. 315 We now continue to note the high spots of our connection with the College, 1912 to 1920.

Our information on the College in our sources, unfortunately, is scanty and spotty. If we desired, we could not give an adequate picture of the work of the College, but we will glean the information available for what it is worth.

Writing in June, 1912, Mr. Warren Stuart said:

Since the beginning of the year a very handsome addition has been made to the property by the purchase of the bluff just to the east of the college, embracing some ten English acres. On a shelf in front of the bluff, it is proposed to place several Chinese teachers' residences.... At least two residences will be put up this summer. The Campus has been graded and a good many shade trees located. Water works have been put in from the valley 3,000 feet away, such as we can drink without boiling.

An observatory on top of the hill, to contain the equipment we already have, is now nearing completion....316

313 AR, 1921, p. 52
314 Miss-Sur. Vol.11, p. 127. For Hangchow College see also Clarence B. Day, Hangchow University, A Brief History (New York: United Board for Christian Colleges in China, 1955). After sketching the early days of the Boys' School in Hangchow, Mr. Day gives pp. 27-52 to the period we are studying. There is a panoramic picture of the College between pp. 52 and 53.
315 See our Volume III, pages 339-343
316 Mr. Stuart, in his Ten Years in Hangchow College said that the first material Southern Presbyterians contributed was the Stuart residence which crowned the college hill, and commanded a splendid panorama of the campus and surrounding country. He also said it was S. P. money that bought the bluff on which the Chinese residences were situated. (Miss-Sur., Vol. 2, p. 126) See also Hangchow University, pp. 34-38.
We have had 113 students enrolled this term [spring, 1912]. Thirty-two are in the college, eighty-one in the prep. department. The graduating class numbers seven. Exactly fifty boys are working their way through in part under a system of self-help organized by Mr. Judson....317

The spiritual tone among the students seems to be very good. Two joined the church last Sunday, out of twenty examined. The Y.M.C.A. binds them together in a very real brotherhood.... 318

In the Fall of 1912, 121 boys were enrolled. Seventy-two were Christians, and twenty more were from Christian families. In October Presbytery organized the College Church. 319

In December Dr. Sun Yat-sen visited the college and spoke to the students and faculty in Servance Hall.

The central building, "Servance Hall" a large three-story brick structure, situated between the two three-story dormitories, was tastefully decorated with bunting and flowers. The flags of the Chinese and American Republics were very much in evidence..... 320

Three more Southern Presbyterians were added to the Faculty in 1912.

Mr. S. C. Farrior arrived on November 6, and Mr. and Mrs. J. M. Wilson on December 26. 321

Writing late in 1913 Mr. Stuart said:

College opened this fall with more students than ever before.... a total of 157 being enrolled....Three new residences will soon be built to house members of the Chinese staff. Plans and specifications have arrived for the chapel which will soon raise itself, a prayer in stone, on the beautiful campus....322

Early in 1914 Mr. Stuart describes the Faculty:

The President is Rev. E. L. Mattox, D. D., a native of Fairfield, Ohio, who came to China in 1893. In addition to his manifold executive duties, he does some teaching, and acts as pastor of the College church. Rev. R. F. Fitch, of Ohio, is Vice-President, teaches physical science, and looks after the construction of buildings, roads, waterworks, etc. President-Emeritus, Rev. J. H. Judson, now on furlough gives what help he can to the Self-help Department. Rev. M. K. Chow, a graduate of the College, is Dean and Treasurer. Mr. A. W. March, of Ohio, teaches Biology and English. The Biblical Department is in charge of Rev. Warren H. Stuart of Virginia. Chemistry is taught by Mr. S. D. Li, a graduate of

317 See Judson's article, "Hangchow College Self-help Department," Miss-Sur., Vol. 3, pp. 750-751
318 Miss-Sur., Vol. 2, pp. 57-58
319 Bi-M., Vol. V, p. 143
320 Ibid., p. 365
321 Ibid., p. 187. For Mr. Farrior and Mr. and Mrs. Wilson, see above pp. 26 and 42
322 Bi-M., Vol. V, p. 366
Shantung Christian College, and Mathematics and Elementary Science by two of our own alumni, Messrs. M.Y. Chow and D. S. Fang. English Language and Literature are taught by Mr. S. C. Farrior of Rose Hill, N.C., a 1912 graduate of Davidson College. Mr. J. H. Wilson of Louisville, a C.E. of Kentucky State University, will introduce a department of engineering and mechanics as soon as he has sufficient grasp of the language. The History course is taught by Mr. M. U. Chen, a Chinese graduate of Millsaps College, Miss. Four Chinese scholars teach the intricacies of their own language. 323

The Board of Directors reported to the 1914 Mission Meeting that 207 students had been enrolled during the year, a gain of fifty over the previous year. Mr. Fitch had resigned from the College to do evangelistic work in Hangchow. The Board requested the Mission to continue to grant $1,200 Mex to provide a fourth member from the Mission on the faculty. They asked that Mr. Stuart, on his coming furlough, receive permission to raise the S. P. share of $15,000 for a new dormitory and to find a replacement for Mr. Farrior when his term of work expired. The name of the College was changed to Hangchow Christian College, and a revised constitution was adopted. 324

The Stuarts were on furlough from April, 1914 to August, 1915. 325

In 1915, Dr. Mattox, finding the administration too heavy, resigned from the presidency, but remained on as a teacher. Mr. Stuart was Vice-President.

In the Fall term, 211 students were enrolled, 45 were taking the College course, the others were in the preparatory department. 326

In 1916 Mr. Stuart was acting President of the College, and by Presbytery appointment, pastor of the College Church. Mr. Stuart wrote in the fall of 1916 that although the fees had been raised, 194 students were enrolled, 56 in the College and 136 in the middle school. He adds:

On the 20th of September our staff was increased by the addition of two young men, Messrs. R.G. Bristol and P.H. Kirkpatrick, who came out under a year’s contract. In November we were joined by Rev. and Mrs. F. D. Scott, permanent appointees. Mr. Wheeler will be here in January [1917]. All of these workers are from the Northern Church. 327

323 Miss-Sur., Vol. 3, pp. 455-456
324 MMCM, 1914, pp. 215, 229-231
325 Bi-M., Vol. VII, p. 661
326 Ibid. p. 700
327 Bi-M., Vol. VII, p. 873
In the fall of 1917 Mr. Stuart wrote that 72 students were enrolled in the College department, — a 20% increase. The senior class numbered 9; the Junior class 12; the Sophomore class 18 and the Freshman class 33. There were 106 in the Middle School. A new athletic field was opened in November. Military drill for the students was conducted three times a week by Mr. Scott, who had had much experience in the U.S. Training camps.

Mrs. Wilson wrote about the mid-winter activities at the College, and mentioned two problems. First, the Baptists were eager to merge their boys' Wayland Academy with the Middle School of the College, but the College teaching staff was undermanned. That brought her to the second problem, the failure of the Southern Presbyterians to appoint permanent men to the College faculty. Our church was supposed to have four on the faculty, and it had only two, Mr. Stuart and Mr. Wilson. Mr. Farrior had been transferred by the Mission to the Kashing High School in 1917. She adds:

In the meantime we are now paying the salaries of two temporary teachers. The services of even the best of short-term, non-missionary teachers can not be compared with the steady, cumulative influence and effort of a permanent man....Surely there must be some of our young men—trained scientists or educators it may be—who would covet the opportunity to work in this splendid growing college.

In 1918 the Mission adopted the following recommendations of the Board of Directors:

1. We recommend that the Chinese Government scheme of a Junior and a Senior college curriculum be adopted.

2. We recommend that the faculty be instructed to correspond with a view to securing a charter in the United States for the giving of scholastic degrees.

3. We recommend the election to the faculty of Mr. Andrew Allison.

4. We recommend that Rev. Warren Stuart be elected president for the coming year, and that Rev. E. L. Mattox be elected vice-president.

5. Resolved that the Mid-China Mission look with favor upon the idea of a union of the Wayland Academy with the Hangchow Christian College, provided that a mutually satisfactory plan of Union can be devised.

328 Bi-M, Vol. IX, pp.989-990
329 See above, page 68.
330 Miss-Sur., Vol.8, pp.279-280. See also, Hangchow College, pp.32-33
331 See above, page 74. Mr. Allison did not move to the College until February 1920, and then only for a year.
332 MMCM. 1919, p. 108
An Appeal to Southern Presbyterians to support the College was made in 1918. In the October, 1918 Missionary Survey is an editorial on Hangchow Christian College.

The college is a cooperative institution...maintained by the Board of Foreign Missions of the Presbyterian Church, U.S.A., and the Executive Committee of Foreign Missions of the Presbyterian Church, U.S....It is the only college in China in which our church is represented. The two churches have equal representation on the board of management, notwithstanding the fact that up to the present time the Presbyterian Church, U.S.A. has contributed fifteen times as much to the equipment of the college as our church has done.....

A member of the faculty, Mr. W. R. Wheeler, of the Presbyterian Church, U.S.A., is in the country at present engaged in the effort to secure additional funds and equipment. He will be in the South in the month of September in the interest of the College, and we bespeak for him a patient hearing and a generous reception at the hands of the members of our Church who may be able to assist in this most important work. 333

The president of the college is our Mr. Warren H. Stuart. We have one other man in the faculty, Mr. J. M. Wilson. We ought to have three other members of the faculty.... 334

In the November issue of the Survey is an article by Mr. Wheeler, telling about the college. He concludes with this statement:

But why present the work and the need of the college before the Southern Presbyterian Church at this time? For the very definite reason that, if the work is to continue, its support and equipment must come from this church.

The college is a union institution...Each church is to furnish an equal number of foreign teachers and half of the current expenses. The union was effected in 1910. Since that time various appeals have been made to the Northern Church for equipment and for men, and it has resulted that various individuals have contributed about $100,000 gold in this time for equipment and plant. Of this sum, $20,000 has been subscribed in the past two years. A total of $10,000 has been contributed from the South.

The work of the college has not been brought before the Southern Church in as pronounced a manner, which accounts for the difference in the amount given. But now there is a very definite need to advance in equipment, and, unless the support comes from the South, it seems that it cannot be obtained. This need is to be put before

333 For Wheeler's special trip to the U. S. see Bi-M, Vol. X, p. 1047
334 Miss-Sur., Vol. 8, p. 580
the Church this Fall, with the hope that at least $20,000 can be
raised for the work of the college. 335

On January 11, 1919, the "Tooker Memorial Chapel" was dedicated, and
Mrs. Mary Stuart tells about the occasion.

The Peace Conference in 1919, virtually awarding Shantung to Japan, led
to student demonstrations and an active boycott of Japanese goods. 337

Mr. Warren Stuart wrote an article on "The Students' Strike." Speaking of
the demonstrations and boycott activities, he said:

Things went on this way increasingly all during May. Still the
government remained obdurate. On the 26th the Peking students,
and those of many other cities, began a passive resistance by
striking, that is, ceasing attendance on class and all prescribed
school work. Hangchow held out for a while, not wanting to give
up study, but the pressure became too strong, and on May 29 our
students in Hangchow College, and those of all government and
private high schools in the city, went on the same silent protest,
stopped work and did no more for the rest of the term. 338

Seeing that things had come to this impasse, we dismissed the
students on June 7th. During the time that they remained on
the campus, they were most orderly and respectful to the school
authorities. They set up their own self-government, organized
military drill, publicity work and peddling of Chinese goods,
each trying in his own way to help the country in the time of
crisis.

All the teachers, American and Chinese, sympathized with their
aims, and aided with advice and encouragement, although as an
institution, we had to stand neutral.... 339

335 Ibid., p. 679 (italics ours). The Ad-Interim Committee of the
Mid-China Mission had approved the raising of a special gift for
the College of $20,000; ($5,000 for books and $15,000 for a
Gymnasium). At the same meeting (Feb. 4, 1918) they took the fol-
lowing action: "Voted to approve the call for a substitute for
Mr. S. C. Farrior on the Hangchow Christian College faculty, also
for a new man, to become the fourth professor, and to retain
Mr. Robert L. Hendry, already elected, as the fifth professor of
our Mission in the institution (e.g., Stuart, Wilson, [substitute
See also Little's sketch of the College written in 1918, giving
some of the Southern Presbyterian gifts to the College. (Bi-M.,

336 Miss-Sur., Vol. 9, p. 390

337 See above, page 7

338 For the strike in the Union Girls' School see above, page 80.

339 Miss-Sur., Vol. 9, p. 664
The Southern Presbyterians in the College remained deeply concerned about the lack of support of the College by the Southern Church. In the Fall of 1919, Dr. Stuart wrote an article for the Christian Observer on "Ten Years in Hangchow College." He spoke of S.P. representatives on the faculty, and added:

Perhaps the greatest need of the College just now is for strong, high calibre men, who will at the same time thoroughly represent our Church.

He itemized the material gifts which had come from the Southern Church and those from the Northern, and then said:

For every dollar we have put into the plant, they have put in nine; and in the past ten years, for every dollar we have put into equipment, they have put in more than three. It is only natural to feel that our Church ought to come nearer to doing its part: hence our great joy at the $30,000 which is now being subscribed....

The college has not a cent of endowment. The income from the Missions is woefully inadequate. It takes a brave faculty to run a college on a few thousand dollars a year....

He then goes on to speak of the 68 full graduates of the past ten-year period, distributed as follows: Ministers, 11; Teachers, 33; Business men, 13; Y.M.C.A. and other Christian Workers, 7; Engineers, 3; Literary workers, 1.

Mr. J. M. Wilson also wrote a good article for the Christian Observer in 1919 on the state of the College and closed with these words:

Every large denomination working in China has its college of higher learning. The college which is trying to exist on the smallest budget, the college which is most undermanned, and the most poorly equipped of any, at least in East China, is the Presbyterian College at Hangchow. This is not because the Northern states have not done their part....

In the Fall of 1919, Mr. C. P. Barkman, a graduate of San Francisco Theological Seminary, came as a short term worker, and seemingly was supported by the Southern Presbyterians. He wrote a letter to the Bi-Monthly

Bulletin, speaking of the opening of the new school year in September, and giving some personnel information. 342

Student strikes, Dec. 1919-1920. On December 2, 1919, a patriotic strike was called for a parade, and again on December 8-11. Another strike was called for January 12, and only 23 students attended class. The matter now came to a showdown between the faculty and the students. About 80 students declared that for "conscience" they would leave the college, and about 30 did leave. 343

In the report for the school year, 1919-1920, Dr. Stuart says almost nothing about the strikes, and does not say how many students were there for the spring term, 1920. He writes:

The work of the College, which is under the auspices of the Northern and Southern Presbyterians, has gone on in spite of a year of vicissitudes, many of which have interfered with steady progress. One hundred and sixty students were enrolled in the fall /1919/ term; 62 in the College and 98 in the Middle School. The self-help Department numbered 46....

There was no formal commencement last June owing to the student strike, but diplomas were issued later to one graduate of the old four year course, and three for the old three year course, eight from the Junior College and 17 from the Middle School.

The students have been active in forms of patriotic work, and have shown much leadership and zeal in organizing the students in and around Hangchow. There have been 14 additions to the College Church since last April of whom 13 were students....344

President Stuart's trip to the U. S. In the summer of 1920 he made a three months' trip to the United States to try to secure funds for some of the things needed by the college. He reported that the trip was well worth while, although no specific gifts were reported on his return. 345

342 Bi-M., Vol. XI, p. 1264. For personnel notes, see also, Hangchow University, pp. 32-34
343 Bi-M., Vol. XII, p. 1293. See also Miss-Sur., Vol. 11, p. 555
344 AR, 1921, p. 51
345 Bi-M., Vol. XII, pp. 1293 and 1387
Tunghiang Station, 1912-1917. We sketched the station from its opening with high hopes in 1905 to its decline in 1911 when the question was raised as to whether the station should be closed. 346 There were only six evangelistic missionaries assigned to the station: The McGinnises, the Maxey Smiths, and Misses Lynch and Kitty McMullen. These six carried on the work until 1917, but the question of closing remained open. In 1914 the Kaching-Tunghiang Stations recommended that the question of consolidation be considered by them during the year, reporting to the next Mission Meeting. 347 Their report to the 1915 meeting was:

That the two stations have been cooperating in Women's Bible Classes, and in Educational Conferences, and that we are endeavoring in both stations to work along the lines approved by the Mission, but in view of the impracticality of holding joint meetings we recommend that the two stations remain in status quo.

The next day it was voted:

To reconsider the question as to the relation between Kashing and Tunghiang Stations, and to refer it to a special committee consisting of three members, Messrs. Little, J. W. Davis, and J. L. Stuart. 348

No report was made to the 1916 meeting, and Dr. Davis and Mr. Haden of the Soochow Station both died in February, 1917. The Ad Interim Committee of the Mission, possibly after Dr. Davis' death, voted to transfer the Maxey Smiths to Soochow. 349 We do not know when the Smiths moved to that station, but they went on furlough in May, 1917, being listed as on furlough from Soochow Station.

The Kashing Station in 1916-1917 was short handed due to furloughs (as we will see below). The same was true at Tunghiang. Miss Lynch went on furlough in January, 1916, returning in February, 1917. Miss McMullen left in July, 1916, and returned in August, 1917. The McGinnises left on furlough in May, 1917, to return in September, 1918.

In view of all these circumstances it is not surprising that the Ad

346 See our Vol.III, pp. 205-220
347 MMCM, 1914, p. 209
348 MMCM, 1915, pp. 313 and 314
349 MMCM, 1917, p. 9, A.I.C. action #197. This action is not dated.
Interim Committee took this action in the spring of 1917:

Voted that the series of deaths and the imminence of furloughs require the immediate consolidation of Tunghiang and Kashing as one station at Kashing. Also of North and South Soochow as one Soochow Station. The combination to take effect from this date, April 12, 1917, and statistics with accounts to conform to the Fiscal Year, April 1, 1917 to March 31, 1918.

Voted to advise the following:
(a) That Rev. and Mrs. McGinnis, Miss R. E. Lynch and Miss Kitty McMullen, (now on furlough) remove to Kashing before the summer vacation.

(b) That a committee consisting of Messrs. Hudson, McGinnis and McMullen be appointed to take up the whole question of the disposition of the Tunghiang property by sale, lease, rent or removal at once and submit findings to the Mission. 350

The Work at Tunghiang, 1912-1916. Undoubtedly Mr. McGinnis voiced the thoughts of his evangelistic colleagues at Tunghiang when he wrote in 1911:

I calculate we still have 270,000 unevangelized people to work among in the Tunghiang field....We can reach these people better from Tunghiang than from any other place of which I know.... I think we should not only sow seed, but we should water the seed that has been sown....We have as much to do as we can do in a lifetime here..... 351

These six evangelistic missionaries carried on the usual evangelistic activities of their day. When both Mr. McGinnis and Mr. Smith were on the field, they divided the work of the outstations between them, and were in the country most of the time. Mr. McGinnis wrote in the spring of 1914:

I hope to meet Mr. Smith again next summer at Mokanshan, and possibly once or twice before, but I do not feel so hopeful as to meeting him before. Lately he seems to be away from the station even more than I am, and we do not seem to happen at the station at the same time. 352

The Annual Report for the year 1913-1914 was written before the McGinnises returned from furlough. It said:

Miss McMullen reports that her work is both educational and evangelistic. She superintends a day school at an outstation [Ah-zah?], and one at the station to which a boarding department has been added.

350 MMCM, 1917, p. 11, A.I.C. actions, 210, 211
351 Bi-M, Vol. V, p. 15
352 Bi-M, Vol. VI, p. 396
She does evangelistic work around these schools, and has held two meetings in which she has had the assistance of the other ladies. 353

Miss Lynch reports that she had her Bible woman gather as many of the women of the different chapels as they can, and teach them to read the hymns, catechism and so forth, but it is difficult to hold them for study for a week's time. She also assists in evangelistic meetings for the women. 354

Mr. and Mrs. Smith report that he has spent more than half of his time at the outstations, but she has been kept at home most of the time, and often the heavy burdens of the station fall upon her when she is holding the fort alone. Still, in addition to caring for her own children, she teaches women, holds meetings for them, and visits with her Bible women in their homes. 355

Mr. Smith superintends the work in eight centers, where there are six preachers and five day schools. Evangelistic meetings have been held in these centers with encouraging interest. 356

This report indicates the routine types of work these missionaries were doing during these years, and we will now note some things of special interest.

The Fifth Annual Woman's Evangelistic Conference of the Mission met in Tunghiang, March 13-19, 1912. It was voted the best of the five yet held. Mrs. Blain describes the personnel and the program, and said that it was voted by the Conference to invite the Northern Presbyterian workers to join in the Conference the next year. 357

Hangchow Presbytery met at Tunghiang on October 8th, 1914. Among other things, the Presbytery appointed a committee consisting of Revs. W. H. Hudson, Dzen Dah-san, Elder Tin Kai-fang and the writer (Mr. Maxcy Smith) to organize a church at Ah-zah, in Mr. Smith's field of work. 358

353 This boarding school for girls was opened on January 10, 1913, in the vacated Palmer Memorial Hospital building (Bi-M, Vol. V, p. 183).
354 Miss Lynch had prepared a "tune book" which will enable her to play and sing all the hymns either in Dr. Davis' or Dr. Price's hymnbook... We have always been grateful for Miss Lynch’s natural and acquired talents in music and now more than ever for the hard work which she so cheerfully puts into this important department. (Bi-M, Vol. VI, p. 396).
355 On the return of the McGinnises the two mothers ran an "American School" for their six children. (BiM., Vol. VI, p. 396).
356 AR, 1914, p. 23
358 Bi-M., Vol. VI, p. 354. For more about this meeting of Presbytery and its attitude toward lay preachers, see below page 425.
Ah-Zah (see our Volume III, pp. 207-214, Ha-zeh). A new chapel was opened there in the spring of 1913. Writing in March, Miss McMullen said:

The reading room in connection with the new chapel in Ha-zeh has been recently opened and is quite an addition in many ways. The people are showing their usual interest in new things, and at every service the chapel is full to overflowing....

The Church at Ah-zah was organized by the committee of Presbytery on November 8th, 1914, with two elders and one deacon. The size of the congregation is not given. Commenting on this organization, Mr. Smith said:

The organization of this church by a commission of Presbytery marks the beginning of a new stage in our mission work. It is probably the first Church in China, founded by our Mission to be so organized. The earlier churches were organized by the missionary in charge in his exercise of his powers as an evangelist, when in his judgment the way was clear. Any missionary in the bounds of Hangchow Presbytery who would now organize a church without the special authorization of Presbytery would at once encounter its opposition and criticism. This is one of the points that the missionary can surrender the authority he has hitherto exercised, not only without loss to any interest, but with profit to the church. To have the work done by a commission invests the occasion with more dignity and importance.

Trouble in the Sinchang Church. This church was in Mr. McGinnis' area of responsibility. The work at Sinchang and the neighboring Boh-yon "seemed utterly dead" in the fall of 1914. But on visiting these churches in the late fall Mr. McGinnis was surprised to find new interest. At Sinchang eleven inquirers came before the session and four were admitted. At Boh-yon eleven of eighteen were admitted, and this "seemed promises of better things." In the spring of 1915 a strong ferment was at work, leading not only towards a self-supporting church (which Mr. McGinnis had urged upon them) but an independent, congregational type church. Mr. McGinnis tells about it at some length.

The church membership at Sinchang was made up largely of Ningpo-Shaooshing people, who were a sturdy, strongly independent folk. Since his pastoral oversight at Sinchang began, Mr. McGinnis found it necessary to suspend and even to excommunicate some of these, and he had sought to do it...

359 Bi-M., Vol. V, p. 183
360 Ibid., p. 214
361 Bi-M., Vol. VII, p. 557
362 Bi-M., Vol. VI, p. 548
without stirring up trouble in this clanish people, but he did not succeed. He continues:

Beside the strong nature of these people and their close affinity mentioned above, two other circumstances might be mentioned.

Some of these Ning-Shao people have relatives who are ardent believers in what is called the "tongues" movement, though little reference has been made to speaking in tongues in Sinchang. Some good things can be truthfully said of the people and methods of this movement... but I think that most of my fellow workers would not agree with me even this far.

But one of the very serious mistakes they seem to make is that they mistake plain old-fashioned hysterics for the fruit of the Spirit... I feel sure that this mistake has had a good deal to do with the movement at Sinchang, erroneously regarded by the community as a forward movement. 364

Another fact to be noted is that some of these same folks are in easy communication with Mr. Yu-Kuoh-chen, also a Ningpo man and well known as a leader of his own people in their efforts to become independent of foreign supervision....

I have always been an advocate of self support, but I have ever tried to appeal to the people to glorify God by undertaking their own self support.... But I found to my sorrow a feeling of being aggrieved at my arbitrariness in not admitting to the communion people from their own section who would bring in tens of dollars to what they and Mr. Yu called "self-support" while an appeal to the higher motives would being only dollars.

On February 22 Mr. McGinnis was told by some enthusiastic women.... about a meeting the people had held, and how they wanted to get Mr. Yu to help them start a self-supporting church, and wanted to know whether or not they could carry on the school as well as the church, and whether or not I would let them have the church building for their meetings.... I pointed out the difference between a self-supporting church and an independent church and told her and the other members of her family and friends present how strongly I favored a self-supporting church, which must be established with the full approval of the Presbytery, but how much I disapproved of a church established under the disapproval of the Presbytery.

Mr. McGinnis did what he could to prevent them from acting without the approval of Presbytery. He asked Christian leaders from other stations to talk to them. He and an elder of the Sinchang Church, Mr. Tsu Van-za, had a two hour conference with Mr. Yu, trying to get him to advise the Sinchang people not to organize without Presbytery, — but in vain. He said of Mr. Tsu:

I should explain before passing on that Tsu Van-z is also a Ningpo man, and that he, too, had felt that I had been too arbitrary in keeping out those who should have been restored to communion. In fact, the whole church was in the movement with the exception of those who were receiving mission salaries, and the old man in a very kind but truthful manner told me that it was only the money that kept them from going in too, and who will say that he was not right? After a more careful consideration of the matter, however, the old man, one of the very best that ever lived, decided to stay by the old church and not join the new one.

In early May Dr. Price and Mr. McGinnis had a long conference with the congregation, which brought forth a five point basis for the church. The first was acceptable—that the preacher and church officers be elected by the congregation. The fifth dealt with the control of the school and the use of the building, and the missionaries told them this could be brought before the Mission, and the congregation was willing to waive this principle for the present.

But we made no progress at all when we talked about the middle three, for they seemed to wish to found a church which would be congregational pure and simple in government.

Dr. Price and myself explained that we not only did not think these principles wise, but that as Presbyterian ministers we could not consider for a moment the founding of a church on these lines.

Dr. Price had to leave, and Mr. McGinnis continued the discussion. Mr. McGinnis pointed out the problem of having two churches in the city, and how they would get along.

But they kept on talking about the five points, until at last, and to make a long story short, I found that they were willing that I accept these five, or rather the first four points as a piece of good advice and nothing more.

With the clear understanding that it was advice and nothing more, and that I would still be faithful to my vows as a Presbyterian minister, I gave them a verbal promise to accept their advice in good spirit and follow it whenever I could....

Whether the matter is closed with this number, or whether it is "to be continued," remains to be seen. 365

The only other reference we have to the situation in Sinchang is in the September-October, 1915, Bi-Monthly Bulletin. Mr. McGinnis said:

Mr. Yang Nyi-tsen, a man of many excellent qualities, is now in charge of the work at Sin-dzang, as acting pastor. He met with a very cold reception from the people at first, and he deserves great credit for the brave, humble and patient way he has accepted the situation. And I believe he is going to live down and completely overcome the opposition to him. The work at Sinchang has much more to encourage one than I had expected. 366

We have given this story at some length as it is the fullest account of Church-Mission relations we have found to date in our records. As a sidelight on this Sin-chang situation we may read an article by Mr. Liu Ting-fang on the "Independent Church." He thinks that much of the trouble is due to misunderstanding: First an unwillingness on the part of some missionaries to let the Chinese have some part in the administration of the work. Second, the failure to tell their Chinese colleagues about the policies of the Mission Boards, and third, the failure to recognize the ability of the Chinese to be more than clerks and "helpers." These are the failures of some missionaries, but great progress was being made. 367

Demon Possessions. Do we believe in them or not? In the September-October 1915 Bulletin, Mr. McGinnis wrote a letter about the Chinese belief in demon possession, and how a Chinese pastor, through prayer, seemingly cured some cases. 368

The Annual Report for the year 1915-1916 is quoted as it gives us our last view of the work of the Tunghiang Station:

The supervision of work in the twelve towns and villages which has been opened up in this country field has been divided between Mr. McGinnis and Mr. H.M. Smith, while Miss Lynch has worked in general in Mr. McGinnis' end of the field, and Miss McMullen in Mr. Smith's territory.

Last fall a street chapel in Tunghiang was opened. Series of evangelistic meetings have been held during the year at seven points in this field......

An inspiring joint meeting of the women of Kashing and Tunghiang fields was held in Tunghiang in November. Fuel and light were furnished for the class by the local Woman's Missionary Society, otherwise it was self-supporting.

The annual six weeks' study class for women which met in Tunghiang

366 Ibid., p. 691
367 Ibid., pp. 655-657
368 Bi-M., Vol. VII, p. 691. There was interest in demon possession in various parts of our China field. Dr. Hugh White of Yencheng in 1923 published a book on Demon Possession Verified and Analyzed.
for the China New Year, was rather smaller than usual, but those present worked faithfully and well. Later on Mrs. McCinnis went into some of the outstations where women had been unable to attend and held classes for a week or ten days along the same lines. Miss McMullen also held study classes in two of the outstations, one of them being particularly for Christian women.

The yearly conference for the Tunghiang field which has hitherto met at the central station largely at the expense of the foreigners, was this year invited to meet at Ah-zah. Each delegate paid about ten cents a day towards expenses, the Ah-zah Church bearing the rest of the expense. This is the first instance of a church entertaining a conference, and it was so successful that it will be tried again next year.

Additions to church membership in the whole field have been 38, a decided increase over last year. The contributions have also increased, and the workers feel that there has been a growing in grace among the Christians. Two bright young men from this field have decided to give their lives to preaching the gospel, and are studying to that end. 369

Tunghiang station was closed April 12, 1917.

Statistics for Tunghaiyang Station, 1911-12......1916-17. 370

These are selected items on the evangelistic work, drawn from the statistical tables published in the Mission Minutes. The tables are for the Church year (e.g., April 1, 1911 to March 31, 1912, published in the Minutes for 1912). In the table below the page number in the Minutes is given above the period covered.

There are two forms of statistical tables: - that used in the Minutes for 1912 to 1914, and the expanded form used from 1915 on. There are variations in the items asked for in the two tables. I have correlated the figures for what I have given as well as I could, supplementing a few figures from the Annual Report station statistics. Though not, perhaps, 100% accurate, the figures will give some idea of the development of the work.

369 AR, 1917, p. 59
370 See below, p.106 for the Kashing statistics, 1912-1917, and the statistics for the combined field, Kashing and Tunghiang, for 1918 to 1920 , p. 107.
Outstations  
-  
(6)  
(8)  
8  
9  
7

Ordained  
Preachers  
-  
-  
-  
-  
1  
1

Other evang.  
workers  
14  
15  
12  
9  
10  
9

Org. churches  
4  
4  
(4)  
5  
5  
5

Communicants  
200  
214  
218  
208  
240  
245

Added  
24  
22  
15  
50  
38  
31

Sunday Schools  
-  
-  
-  
7  
9  
6

S.S. Pupils  
200  
200  
200  
257  
340  
403

Native Con. for  
Church work $300  
$330  
$370  
$325  
$430  
$508

Kashing Station 1912-1920  
371

The Missionaries. In 1912 there were fourteen missionaries assigned to Kashing Station: The W. H. Hudsons, the Venables, the Blains, the Lowry Davises, the Hutchesons, and the Misses Talbot, Hawkins, Watkins and Corriher. Of these, in 1912, the Hudsons and Miss Talbot were on furlough.

In the spring of 1914 Dr. Hudson and Miss Talbot had returned to the field.

The Blains had gone on furlough.

The Station and the Work, 1914. In the spring of 1914 Dr. P.F.Price visited Kashing and wrote the following survey of the station's work:

The Mission premises are located at the North Gate—a twenty minute walk from the Railway Station. No other missionaries represented in Kashing; our brethren have the field to themselves. The educational and evangelistic part of the work is centralized in one place. Mr. and Mrs. Davis with a corps of teachers carry on the school, while Dr. and Mrs. Venable, Dr. Hutcheson and Miss Corriher with a staff of medical helpers and nurses, prosecute a most successful work in the hospital and dispensary. Mrs. Hutcheson teaches the children.

Mr. Hudson is ubiquitously evangelistic and a born organizer. He directs a number of earnest, active helpers and is on the "go" incessantly. Miss Talbot is occupied largely in preaching to the patients and in visiting the women in the city; and Miss Hawkins...

371 For the previous history of Kashing Station, see our volumes II and II, "Kashing Station."

372 Mrs. Hudson and the family did not return from furlough until November 1914.
looks after the school at the South Gate and makes periodical trips to the country.

We do not know of any mission station in China whose activities are better organized and concentrated on the one great purpose of reaching the people and recommending the Gospel to them.....

Another decade or two will witness still more wonderful changes, probably a large self-supporting church, hospitals and schools. For our missionaries at Kashing are giving the Chinese the idea that the work laterly is to be done for the Chinese, through the Chinese and by the Chinese..... 373

The Work of the Station, 1912-1920. In sketching this work, we will take up first, the evangelistic; then, the educational, and finally the medical work.

Evangelistic Work, 1912-1920.

1912. Mr. Hudson's furlough had been extended to the spring of 1914 that he might help the Executive Committee raise money. 374 The evangelistic work of the outstations was divided between Mr. Davis and Mr. Blain, whose primary responsibility was educational work. Mr. Blain was in charge of the Kashing City Church with the assistance of a licentiate. A book room was opened in the city where regular services were held on certain nights. 375

Mrs. Blain, due to illness, had to remain in Kuling for a while after the summer. Miss Talbot on the return from furlough, resumed her evangelistic work in the hospital. 376

Miss Hawkins is back /from vacation/ and with her Bible woman /is/ over-seeing the day schools and doing the woman's work at the outstations and the South Gate....... 377

Mr. Davis told something about the three promising outstations:

Tong-soh-ke, opened December 31, 1911, where in the fall of 1912 there was a promising work and a day school of 50 students and two teachers. Z-Yien-da was opened during the year and in November there were 60 inquirers. At Wang-kang-chin 15 inquirers were enrolled. 378

373 Bi-M., Vol. VI, p. 437
374 Bi-M., Vol. V, p. 142
375 Miss-Sur., Vol. 2, pp. 255-256
376 Bi-M., Vol. V, p. 142
377 Miss-Sur., Vol. 2, p. 255
378 Bi-M., Vol. V, pp. 72 and 182
1913. Dr. Hudson returned alone in March, 1913, and in May the Plains, because of Mrs. Blain's health, were sent home a year early. Miss Watkins reports that the greater part of her time has been devoted to the study of the language....She went to an outstation for a month to teach the women. Then she was asked to go to Kiangyin for six weeks to teach in the Bible Training School.... Miss Hawkins has charge of four day schools in the city and outstations, with 120 pupils in all. Their homes are always open to her visits, and her work centers largely around these schools.... Mr. Hudson returned from furlough the last of March, and at once went the rounds of all the stations. He found it necessary to make some changes in the native staff and to exercise some discipline among the church members, but baptized about 30 new members.....

The Second Revolution broke out in the summer of 1913 (see above page 9) but Mr. Hudson said Kashing was quiet and that he and the Venables remained at the station all summer.

The Mission Meeting in September transferred Miss Watkins to Kiangyin for a year, and the 1914 Meeting continued it a second year...

1914. We have quoted on page 97 what Dr. Price told about the work of the missionaries in the spring of 1914. We have no other information on the evangelistic work. Mrs. Hudson and her children returned from furlough in November, 1914. Mr. Davis wrote:

Kashing has been blessed by the return of her long absent missionaries; and by the addition of Miss Nesbit, the new missionary, whose work will be that which Miss Roe was forced to give up in the hospital. She is an expert in bookkeeping, we hear, and will doubtless save the station much time in the future. Mrs. Hudson, looking as bright and happy as a newcomer, cheered us all with her smiles....She brought with her four of the children....Next year we are looking forward to the return of Mrs. Blain and the children from America and Dr. Blain from Hangchow. Then our station will be manned to a certain extent....

379 Miss-Sur., Vol. 2, p. 644
381 Miss Sur., Vol. 2, p. 1119
382 MMCM, 1913, p. 136; 1914, p.202
383 They reached Shanghai on November 17. Miss Nesbit came with the Hudsons (Chinese Recorder, Vol. 45, p. 796)
384 Bi-M., Vol.VI, p.560. For Miss Nesbit, see above page 46.

For Miss Roe, see our Vol. III, pp. 136 and 139. Dr. Blain had returned from furlough in August, 1914. The August Mission Meeting transferred him to Hangchow for a year, because of Dr. Stuart's death. The next year his transfer was made permanent. (See above, Hangchow Station, page 62-3).
1915. Comparatively little information comes to us on the evange-
listic work in 1915. A letter from Mr. Hudson published in the November-
December Bulletin gives us the following information:

Hangchow Presbytery ordained Mr. Tong of Bohyuan and Mr. Yin of
Kashing. The examination was thorough and the service impressive.
Mr. Yin is now acting pastor of the North Gate and South Gate
churches. Mr. Hudson is more free for outstation campaigning.

Miss Talbot is on team work with her Bible woman.

Miss Nickles is reporting progress on language, and is steadily at it.

Miss Watkins, having returned from Kiangyin, has her head, heart,
and hands full. Miss Nesbit was sent out to manage Kashing Station.
Whatever that is, she is doing it.

Looking back over 1915, Mr. Hudson wrote:

The outstation church collections are better for 1915 than ever
before. I have examined more inquirers, baptised more, suspended
more, expelled more, married more, and buried more than any
previous year. One outstation has bought a new cemetery, all
Chinese money. My preachers are having more books, reading more
newspapers (ten of them read The Christian Intelligencer) and all
are asking for additional up-to-date literature for use in the
work.


Misses Hawkins and Lynch of Tunghiang leave unfilled vacancies
in our ranks and we repine; but the comfort comes in looking for
their early return from furlough. It is rare to see workers so
much beloved by the Chinese and appreciated by the missionaries,
as these two who have just left us.

There is little on the evangelistic work. The Annual Report said:

In this field, though the outlook for advanced work is good, the
heavy cut has made all new work impossible. The problem is and was
how to develop the churches already planted. To this end, efforts
have been made: (1) To get the preachers to realize the need of
development; (2) to get the church members to go to work for more
giving and more effort after others; (3) to get church officers to
find themselves more responsible for ways and means available and
undeveloped. In spite of disturbed political conditions in this
section, the year shows an advance in membership, contributions, and
the election of congregational officers and committee men. There
are now ten preachers who take their part efficiently in this work.

386 Bi-M., Vol. VIII, p. 741
387 Chinese Recorder, Vol.47, p.212. She went with Miss Lynch
Miss Hawkins did not return until the Spring of 1920.
389 AR, 1917, p. 59
Later, Mr. Hudson wrote:

Since Mission Meeting the principal events at Kashing are in outline as follows: there follows news about the hospital and school.

In the outstation field, quiet, steady growth with a preponderance of weddings and funerals, bringing joy and sorrow into the church circles....

Mr. Hudson has been requested to build a large Lecture Hall for the city of Kashing, land and money all provided by the gentry.

The ladies at Kashing are quite able to speak for themselves, but they won't write much....as much in fact as their achievements justify....

Exchange goes down as prices go up they will soon be out of sight of each other. 390

with

1917. This was the year of the consolidation of Tunghiang Station, and also saw other personnel shifts. The Annual Report for 1916-1917 sketches these personnel changes as follows:

Kashing. It started in last year with a good corps of workers, though Dr. Venable and wife were strongly urged to take their furlough, which was due, and they were not really in shape for the opening of a new season.

The first loss to the station was the resignation of Dr. Hutcheson, who with his family moved to Nanking early in April, but the return of Miss Corriher in February gave them courage to go on. Dr. Venable's heart went up with the building of the beautiful Palmer Memorial Ward....A great sorrow came to them in the dreadful accident to Miss Corriher....we will return to this under Medical Work. Shortly afterwards came the breakdown in Dr. Venable's health, no doubt hastened by the strain of Miss Corriher's accident, and his sedulous care for her, so that early in July, he was ordered to lay down his work and take a rest in the homeland.

Miss Watkins left on furlough late in June, after a year of strenuous work in the High School, of which she has left no report. Mr. and Mrs. Lowry Davis left on furlough early in March, when Mr. Farrior came from Hangchow College to take his place as principal of the high school. Mr. George Hudson, son of Dr. W. H. Hudson, after a year in this school went back to the homeland in July to complete his studies in college. Thus the station has lost nine workers and three children, but they have gained four to fill their places, Mr. David Hudson, having come to fill his brother's place, and Dr. and Mrs. Crawford being transferred from the hospital in Kiangvin.

Mr. and Mrs. Hopkins and child have arrived as new missionaries. 391

390 Bi-M., Vol. VIII, p. 873. For the rising exchange and the cuts in appropriations see above page 20.

391 Miss-Sur., Vol 8, p. 272. For the Hopkins, see page 41 above.
The consolidation of this station with Dongshang also brings to Kashing the McGinnis family and Misses Lynch and McMullen. Miss Lynch returned from furlough in February, and Miss McMullen in August, who will now carry on their work from this point. This makes Kashing station larger than it has ever been before in numbers, in fact, the largest in our Mid-China Mission, but it covers a larger field. 392

The distribution of the work is given by Mr. Hudson:

The consolidation of Dongshang and Kashing have become operative. Mr. McGinnis takes Boh-yuan, Do-dien-z, Dongshang, Chia-gyao, Ah-zah and Wang-tien. Mr. Hudson has Sinchang and Dan-chiu in addition to what is left of his own field.

Miss McMullen, Miss Lynch and Miss Nickles have the outstation schools, and work among the women. Mrs. McGinnis is teacher, matron, and mother of 200 boys in the High School in addition to class work among the women.

Dr. Crawford has the hospital, Miss Talbot the South Gate School, Mrs. Hudson the kindergarten, and Mr. Farrior the High School. All busy! 393

Travel to outstations. Writing in the January-February, 1918, Bulletin, Dr. Hudson gives further information on the situation. He tells how the various outstations could be reached from Kashing as a center, and concluded, "In fact, going and coming are now the least difficult feature of the work."

Residences. The McGinnis family is temporarily in the Blain-Davis house on the school compound, along with Principal Farrior.

Dr. Crawford, Mrs. Crawford and Miss Lynch are in the Venable house on the hospital compound.

The Hudson family, with rooms reserved for the Hopkins (Betty especially) occupy their original home opposite the North Gate Church. The Ladies' Home, between the medical and evangelistic plants is now occupied by Miss Talbot, Miss Corriher, Miss McMullen and Miss Nickles. "Liberty Hall" - formerly surrendered to Miss Hawkins, Miss Nesbit and others - is the kindergarten and Bible woman's quarters temporarily....

The Churches. The organized churches (ten) show increase in membership, advance in contributions. Of the chapels (eleven) very soon two more are ready for session control.

Tunghiang Property. Failing a purchaser by Dec. 31st, Ad-Interim Committee advises removal to Kashing. Two residences can be moved for what one new one would cost. The school buildings there can be utilized at Kashing by remodelling. 394

392 AR, 1918, p. 58. For the mission decision about closing Tunghiang, see page 90 above.
393 Bi-M., Vol. IX, p. 965
394 Bi-M., Vol. X, pp.1024-1025. The Mission was asking $17,500 for the Tunghiang property. (Miss-Sur., Vol. 8, p. 101)
In 1917 Dr. Hudson was honored by the gentry of Kashing, he was "formally and officially enrolled among the Chinese gentry."

1918. The Venables and Davises were still in the United States. In July Miss Nesbit was appointed a regular missionary. In September Miss Watkins was transferred from Kashing to Shanghai to teach Bible in the Shanghai American School. Due to the illness of his mother, Dr. Hudson made a brief visit to the States. (April? - June).

The Annual Report for the year 1917-1918 tells about the activities:

Mr. McGinnis has preached frequently to non-Christians, besides many personal interviews and much pastoral work. Mrs. McGinnis besides teaching in the High School, has organized the women of the North Gate Sunday School into ten classes, with constant conference and supervision.

Miss Lynch's work has been largely in five outstations among the women...Miss Nickles takes as her share five other outstations....

Miss Kitty McMullen spends most of her time in two outstations, Yah-Zah /Ah-zah/ and Zha-Gyao, the former a town as large as Greensboro, N. C., the latter somewhat smaller. The two most interesting features of the Yah-Zah work are cottage prayer meetings and the Evangelistic Band. The former meets every Thursday in the home of some Christian or inquirer, and the latter is a band on the Salvation Army plan, with drums, horns, and banners. They go about preaching and distributing tracts, singing and beating the drums....

1919. Personnel Changes. The Venables returned to China in March 1919. Their names were retained on the Kashing roll of missionaries, but for health reasons they were assigned to medical work in Kuling. We will speak of their work under the medical work of Kashing Station.

Rev. and Mrs. Lowry Davis returned from furlough in April, 1919, resuming their work in the school, and Mr. Farrior, having married Miss Kitty McMullen in June, went on furlough in July. In the Fall of 1919 the Hopkins were sent to Chinkiang for school work for a year. Miss Nickles was transferred to the Bible Teachers' Training School in Nanking.

395 Miss-Sur., Vol. 7, p. 818
396 NCH, 1918, p. 105
397 Miss-Sur., Vol. 8, pp. 265 & 597
398 AR, 1919, p. 60. See also Bi-M., VolX, pp. 1061, 1092 & 1115
399 Miss-Sur., Vol. 10, p. 834. See below, page 121
400 See above, page 50 for this wedding.
Miss Kitty McMullen, having married Mr. Farrior, was lost to the Kashing work. 401

The Evangelistic work of the Station. An excellent Workers' Conference was held in Kashing for the area during the Chinese New Year. This Conference voted to ask Synod to establish a separate "Kashing Presbytery." This was agreed to by Hangchow Presbytery at its fall meeting. 402

In the fall, due to the shortage of missionary ladies, two of the Bible women were given charge of three outstations under Mrs. Hudson's supervision. Miss Lynch had charge of the other six. 403

In the fall Mr. McGinnis reported:

At Hsia-chiao, after ten years of work, we have more than 60 members....They have recently elected four elders and four deacons, all of them, I think, of good material.....

Dr. Hudson reports 21 additions by examination in his field since Mission Meeting.....

At Peh-yuan in Mr. McGinnis' field, Mr. Tong has been ordained as pastor, and the congregation is making steady progress towards self-support.

The North Gate Church, Kashing, on October 10, "declared independence," and adopted a full program of self-support, calling Mr. Yin Dong-Su for his entire time. This pastor is also a graduate of the Kashing High School.

The South Gate Church (now separate from the North Gate) last Sunday declared for self-support on the Mission's five year plan, and is now on the lookout for a pastor..... 404

The Kashing Christian Institute was in a rented building near the North Gate Chapel. It had three night services per week, four classrooms for English and Chinese Bible study, a reading room and a new departure,—"Bureau of Information"—schedules of all trains, launches, motor boat lines, fast row boats and other matters of transportation.

We are working on a City Directory, (the first ever), and a map of the entire district. We issue a Monthly Bulletin in Chinese with all Church notices and "Social Welfare" topics in brief form.

401 Bi-M., Vol. XI, p. 1235
402 Bi-M., Vol. XI, pp. 1165 & 1259
403 Bi-M., Vol. XI, p. 1235
404 Bi-M., Vol. XI, pp. 1263-64
We have a Monthly Social Dinner,—officials, scholars, business men and others in series. These groups are electing representatives to act on an Advisory Board to discuss and recommend anything that may be for the good of the community, i.e., "Social Service" in a way.

We have the land and are building soon our place for a complete "Christian Institute." This will have Presbyterian Mission Headquarters, and we hope will be a center of strong Christian and social influence.... 405

1920 saw a good many personnel changes. Miss Irene Hawkins returned to China in November, 1920. Going on furlough in July: Miss Corriher and Mr. and Mrs. McGinnis; in September, Miss Talbot; in November, for health reasons, Mrs. Hudson. (Dr. Hudson joined her in June, 1921). 406 Miss Nesbit was transferred to Soochow and Kiangyin in the Fall. 407

Five new missionaries were assigned to the Station; Miss Ruby Satterfield, arriving on the field in November, 408 and Mr. and Mrs. Douglas and Dr. and Mrs. Buckingham in December. 409

Work of the Station. Mrs. Crawford wrote in September, 1920:

Dr. Hudson the senior evangelist, has the entire Kashing field during the absence on furlough of Mr. McGinnis. This means that he has the supervision of the local city work and of about 20 outstations.... Mrs. Hudson's health does not permit her to go to the outstations, so she has organized and developed a kindergarten and primary school.... Miss Lynch has the evangelistic work among the women in all the outstations. She has primary day schools in several places....We ought at least have three ladies to do the work she is trying to do.

One more introduction then you know us all, Mr. and Mrs. Davis of the Boys' High School....Mr. Davis also has charge of the day school and chapel at the South Gate of the city..... I must not leave out Mr. Shires, who has come to us form the Y.M.C.A. to help in the High School for one year....Now you know our small station family—we are but eight instead of the sixteen who were here when we came in 1917..... 410

Chinese leadership was growing. The Annual Report mentions the following:

Dr. Yang of Sung-kiang, a consecrated and spiritually-minded man, had the daily Bible class [for the annual study class of the women] and taught the Epistle to the Hebrews.....

405 Bi-M., Vol. XI, p. 1259
406 Miss-Sur., Vol. 11, p. 134
407 Bi-M., Vol. XII, p. 1342
408 See above, page 51 for Miss Satterfield
409 See above, page 50 for the Douglases; and page 51 for Dr. Buckingham
410 Miss-Sur., Vol. 11, p. 15. Of course, among the eight mentioned Mrs. Crawford included herself and Dr. Crawford.
The one advanced Bible woman and one of the older Bible women have had charge—under the missionary's general oversight—of the women's work in three outstations. They have done excellent work and this somewhat new departure seems to have succeeded.

Mr. Pao On-Kong has been over the entire field holding revival and inspirational services.....

Mr. Mao Kow-sen has had charge of the Kashing Christian Institute...

There has been a marked improvement among the elders and deacons, the contributions have also increased, and this year were $327.28 more than last year....

Hangchow Presbytery united with Kashing in the request to erect a Kashing Presbytery on Oct. 15, 1920.

It may be possible soon to have another ordained Chinese pastor and ordained evangelists for city and outstations. 411

Statistics for Kashing Station, 1911-12..... 1916-17

<table>
<thead>
<tr>
<th>MKCM page</th>
<th>120</th>
<th>170</th>
<th>203</th>
<th>266f</th>
<th>439f</th>
<th>(64f)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1911-12</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Outstations</td>
<td>(6)</td>
<td>(7)</td>
<td>(11)</td>
<td>9</td>
<td>7</td>
<td>7</td>
</tr>
<tr>
<td>Ord. Preachers</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Other Evan. Workers</td>
<td>11</td>
<td>16</td>
<td>(11)</td>
<td>16</td>
<td>15</td>
<td>15</td>
</tr>
<tr>
<td>Org. Churches</td>
<td>5</td>
<td>5</td>
<td>5</td>
<td>5</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>Communicants</td>
<td>205</td>
<td>250</td>
<td>284</td>
<td>331</td>
<td>390</td>
<td>411</td>
</tr>
<tr>
<td>Added</td>
<td>20</td>
<td>45</td>
<td>34</td>
<td>79</td>
<td>82</td>
<td>67</td>
</tr>
<tr>
<td>Sabbath Schools</td>
<td>4</td>
<td>-</td>
<td>-</td>
<td>5</td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>S. S. Pupils</td>
<td>308</td>
<td>-</td>
<td>400</td>
<td>590</td>
<td>654</td>
<td>660</td>
</tr>
<tr>
<td>Native Con. for Church work</td>
<td>$253</td>
<td>$275</td>
<td>$331</td>
<td>$432</td>
<td>$616</td>
<td>$651</td>
</tr>
</tbody>
</table>

411 AR, 1921, p. 50. For plans for the Presbytery, see Bi-M., Vol. XII, p. 1341.

412 See above, page 97 for the Tunghiang statistics, 1912 to 1917, and for the introductory paragraph on these statistics.
## Statistics on the Tunghiang-Kashing Field, 1918-1920-21

<table>
<thead>
<tr>
<th>MCM appendix</th>
<th>1917-18</th>
<th>1918-19</th>
<th>1919-20</th>
<th>1920-21</th>
</tr>
</thead>
<tbody>
<tr>
<td>Outstations</td>
<td>15</td>
<td>15</td>
<td>17</td>
<td>17</td>
</tr>
<tr>
<td>Ordained Preachers</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>5</td>
</tr>
<tr>
<td>Other Evan. Workers</td>
<td>28</td>
<td>22</td>
<td>26</td>
<td>26</td>
</tr>
<tr>
<td>Org. Churches</td>
<td>10</td>
<td>10</td>
<td>11</td>
<td>12</td>
</tr>
<tr>
<td>Communicants</td>
<td>745</td>
<td>786</td>
<td>858</td>
<td>1001</td>
</tr>
<tr>
<td>Added</td>
<td>123</td>
<td>501</td>
<td>?</td>
<td>138</td>
</tr>
<tr>
<td>Sabbath Schools</td>
<td>17</td>
<td>17</td>
<td>18</td>
<td>22</td>
</tr>
<tr>
<td>S. S. Pupils</td>
<td>824</td>
<td>973</td>
<td>1145</td>
<td>1345</td>
</tr>
<tr>
<td>Native Con. for Church work</td>
<td>$1,364</td>
<td>$1,347</td>
<td>$1,620</td>
<td>$1,709</td>
</tr>
</tbody>
</table>

### Educational Work, Kashing-Tunghiang Field, 1912-1920

The following statistics may help us grasp something of the educational work in the field, 1912-1920:

1912 - We have two tables:

<table>
<thead>
<tr>
<th>Day Schools</th>
<th>Boarding Schools</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boys</td>
<td>Girls</td>
</tr>
<tr>
<td>Kashing 131</td>
<td>60</td>
</tr>
<tr>
<td>Tunghiang 120</td>
<td>20</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Primary Schools</th>
<th>Middle Schools</th>
<th>High Schools</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kashing 7</td>
<td>111</td>
<td>60</td>
</tr>
<tr>
<td>Tunghiang 9</td>
<td>120</td>
<td>20</td>
</tr>
</tbody>
</table>

413 MCM, 1912, p. 121
414 Ibid., p. 95
1915. Beginning this year is a new statistical format:

<table>
<thead>
<tr>
<th>Kindergarten</th>
<th>Lower Elementary</th>
<th>Higher Elementary</th>
<th>Middle School</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. Pupils</td>
<td>No. Boys</td>
<td>Girls</td>
<td>No. Boys</td>
</tr>
<tr>
<td>Kashing</td>
<td>1 20</td>
<td>10 10 10</td>
<td>1 114</td>
</tr>
<tr>
<td>Tunghiang</td>
<td>- 7</td>
<td>81 45</td>
<td>-</td>
</tr>
</tbody>
</table>

1917

| Kashing      | 2 30            | 10 172 54         | 2 130 12     | 1 62 |
| Tunghiang    | - 6            | 95 15             | -            | -    |

1920

| Kashing      | 2 45            | 12 193 82         | 2 98 10      | 1 104 |

* Evidently a mistake, as 270 is given as the total enrollment.

Day Schools. The first day school was opened in Kashing in 1907, and there was a gradual development of schools in the area. As the statistics show, there were 16 such schools in 1912 and this number remained fairly constant.

The 1921 Annual Report commented:

Miss Lynch and Dr. Hudson have a successful series of day schools. The most striking thing that can be said of them, and the thing that is most worthwhile, is that over fifty pupils have entered the church through these schools. Also many of these students have entered grammar and middle schools....

The South Gate Girls' School, Kashing, was a day school that developed a boarding department. Mr. Little writing in 1918 on "Fifty Years of Educational Work" in the Bi-Monthly Bulletin said of this school:

About ten years ago a day school for boys was opened by Mrs. H.W. Hudson at the South Gate of Kashing. At a later day this work was turned over to Miss Hawkins, who added a day school for girls. At present both boys and girls are admitted. A demand for a boarding school having arisen, as many boarding pupils were admitted as could be provided for.

415 MMCM, 1915, p. 368
416 MMCM, 1917, p. 66 (relative page position-page unnumbered)
417 MMCM, 1920, p. 77
418 See our Vol. III, p. 200
419 See above p. 107
420 AR, 1921, p. 54
When Miss Hawkins returned to the Homeland [1916] the school was committed to the care of Miss Talbot. She writes [1918], "There are now 114 pupils enrolled in the school—36 in the kindergarten, and 78 in the primary and grammar grades. We have five Christian teachers and three heathen teachers employed....

There is a sore lack of suitable buildings and equipment. We can only hope that these will be provided in the near future.... 421

The first mention of this school as a "Girls' School" is in the report for 1917-1918, after Miss Talbot had taken it over. 422 The report for 1918—1919 said:

The Girls' School had over 100 in attendance from kindergarten up to the grammar grade. Miss Talbot spent her life and strength unstintedly to make the best possible use of this rare opportunity. She has sent no report so we have no statistics, but we know that excellent work has been done. 423

The report for 1919-1920 is practically the same. This report, however, speaks of a second girls' school at the North Gate in addition to Miss Talbot's at the South Gate. It says:

Mrs. Hudson's kindergarten, primary and grammar school departments of the Girls' School at the North Gate, gives promise of great things for the future, if only the Mission can furnish enough money for running expenses, secure land and buildings.... 424

Evidently the Mission could not, and there is no further mention in the period we are studying of this North Gate Girls' School.

The report for 1920-1921 said:

The South Gate School, in spite of the serious loss occasioned by Miss Talbot's furlough and no one to take her place, and in spite of the doing away of the higher primary department, has moved forward with leaps and bounds as a day school with over 100 pupils. Accommodations are entirely insufficient. But the recent purchase of adjacent lot with old residence will insure the development of the school. Miss Hawkins has given some time to this work, following up the teaching in the school by visits to the children's homes.... 425

Kashing High School for boys was the best high school in the Mission and was the pride of Kashing Station. Mr. Blain, the Principal, gives an excellent brief sketch of the early history of the school in the 1913 Annual Report and speaks of the situation in the summer of 1912. 426 He wrote:

421 Bi-X, Vol. X, p. 1114
422 AR, 1918, p. 58
423 AR, 1920, p. 63
424 AR, 1921, p. 53
425 AR, 1922, p. 59
426 AR, 1913, pp. 19-20. See also our Vol. III, pp. 193-200
Nearly $12,000 has been expended, and we have today a splendid set of buildings, four in number, so arranged as to complete a quadrangle,—the main building, the dining hall, Science hall and dormitory. Of the total enrollment of 92 this session, 72 are staying in the buildings, besides four Chinese teachers. One hundred boys can be received next year.

The fourth building, completed in 1912 was the dormitory, which made possible the expansion from about 50 to 100 boys, but he said equipment was needed:

Our buildings are all that could be desired, but their equipment is sadly inadequate to meet the needs. The gymnasium is innocent of apparatus, as is the principal's office of furniture; the unpainted class room benches were an eyesore. Into our new dormitory, two and one half stories high, we have had to move old bedsteads and other articles which we had hoped to consign to the flames...This material equipment will require at once $1,500, which amount has been approved by the Mission. Are there not Christian educators at home who would like to do educational work in China, by helping us to complete our equipment?

He then speaks of the aim and organization of the school and its religious life and of those who had attended the school in the twelve years of its history. The greatest need was for another teacher. The Van Valkenburghs had had to return to the States because of her health in 1910.

For two years the whole burden has been on one man, who in addition has had to do a good deal of evangelistic work. The administrative work and the discipline of the school which has to be kept well in hand takes most of the time and strength of one man. But for the assistance of Rev. and Mrs. Lowry Davis in the class room, it would be impossible to carry on the classes; as it is, it is being done at a considerable sacrifice to the evangelistic work.

We need a trained teacher of executive ability and prepared to teach, in addition to the ordinary branches, elementary physics and chemistry with laboratory work; a man who will throw himself into the lives of the boys and teach them military and physical drill; above all, a man of genuine consecration and evangelistic spirit who is willing to give his life to China.

The time has passed when just any preacher who is sent out can take hold of a school; this is the day of trained teachers who can release ordained men to do the needy evangelistic work....

In 1912-1913 the Hudsons were on furlough, and then in May, 1913, the Blains had to leave on a health furlough, and then in May, 1913, the

427 For the Van Valkenburghs, see our Vol. III, pp. 127 and 144
428 For the Lowry Davises, see our Vol. III, pp. 137 and 199
429 AR, 1913, pp. 19-20
430 See above, page 99. See also Bi-M. Vol. V, p. 240
Mr. Davis, the first half of the year 1913 divided with Mr. Blain the work in the High School and in the evangelistic field. When Mr. Blain was forced to leave the field, he had the whole burden to carry until Dr. Hudson's return. The second half year he has been in charge of the High School with 110 boys, 39 of whom are church members, and 73 from Christian homes. There is a good corps of native teachers.... 431

In November, 1913, Mr. Davis writes of the Fall opening:

This year the opening was with the most encouraging prospects in spite of the counter revolution during the summer, which we feared might keep many away.  432

The actual number enrolled to date is 124 - 30 in the high school and the remainder in the grammar school. We also have a day school on the compound as an integral part of the high school, which prepares boys directly for the latter.... There are 23 students in this day school.

The course has been changed so as to include Science Readers, the Bible in English, which not only adds to the English course, but also gives the boys a chance to learn something about a really classical translation of the Bible.... The amount of Chinese studied has been doubled.  433

Writing after Commencement, 1914, Mr. Davis said:

This year, in all departments about 200 have been enrolled. Of these 60 are Christians, and more than 110 come from Christian families.... 434

Writing in the late fall, 1914, Mr. Davis said that the Fall term opened with 200, 51 in High School, 70 inquirers and 5 volunteer band boys. He spoke of the Christian character of the school and its activities. He said:

The ideal of a missionary in a school these days is an intensely evangelistic one. This is a time of competent Chinese teachers. The missionary need not use his time for arithmetic, geography and algebra. He must be an expert and be up on all of these things, and in Chinese too. But his business in school is to be about his Father's business, to know the spiritual state of every student, and to lead them to Jesus, not only by his words, but by his daily life among the boys.... 435

Kashing High School did not get into our source materials in 1915 except for this line by Dr. Hudson in the late Fall: "Mr. Davis has his school

431 AR, 1914, p. 23
432 See above, page 9, for the Second Revolution.
433 Bi-M., Vol. V, p. 366
434 Bi-M., Vol. VI, p. 503
435 Miss-Sur., Vol. 4, pp. 119-120
full to overflowing. He and his students preach in the prison once a week."

In the Spring of 1916 sixty were refused admission for lack of room. There was an enrollment of 180, 50 in the middle school, and 130 in the grammar school. Mrs. Davis and Miss Watkins were teaching the English course and a part of the Bible. There were 30 inquirers and 20 volunteers for the ministry.

In the Fall of 1916 Dr. Davis wrote an article for the Missionary Survey: "The Kashing High School as an Evangelistic Agency, and as a School for Preparing Future Citizens of the Great Chinese Republic: Some Recent Facts, not Theories." In it he tells what the school is doing for the students and the Church. He closes:

With all this good news, how happy we should be. But how can I be happy when the cut on my appropriations keeps me planning day and night how to make ends meet? I shall have to take out several hundred dollars of my own money, probably, for the deficit at the end of the year.

In the Spring of 1917 saw great changes in the personnel of the station, evangelistic and medical, as well as educational. The Annual Report said:

Miss Watkins left on furlough late in June, after a year of strenuous work in the high school, of which she has left no report. Mr. and Mrs. Lowry Davis left on furlough early in March, when Mr. Farrior came from Hangchow College to take his place as principal of the high school. Mr. George Hudson, after a year in this school, went back to the homeland in July to complete his studies in college...

Mr. Farrior, writing shortly after the Davises left, speaks of the full school, the Volunteer Band, and of George Hudson's work, and the Davises.

Mr. George Hudson has interested the high school boys very much in baseball and tennis, and every afternoon the playgrounds are full.

The relations between our school and the Government schools are very cordial. One of the teachers from the Grammar School is teaching part of his time here. Mr. George Hudson is also teaching a class in English in that school. In the Government Middle School, Mr. George Hudson is...

---

436 Bi-K. Vol. VII, p. 719
437 AR, 1917, p. 60
439 See above, page 101
440 AR, 1918, p. 58. George Hudson, the son of Dr. W. H. Hudson, came to China in the fall of 1917 as a short term worker, and remained for 18 months.
teaching some English and coaching the students in athletics.
I am teaching there one hour a week. We are thankful for these
opportunities of getting into touch not only with the students,
but also with the teachers of these schools.

I cannot say anything about the school without saying something
about Mr. and Mrs. Davis.... No one who comes into the school and
sees what they have done can have anything but commendation and
praise for them. Their conception of what the school ought to be
is big, and they have surely worked towards their ideal..... 441

The Annual Report for the year 1917-1918 said of the spring term,
1918:

The Kashing High School (for boys) is doing a work for the Chinese
Church by educating about 200 youths, a majority of whom are from
Christian homes, and many themselves members of the church. Seventeen
students were received during the year.

Mr. S. C. Farrior has been acting principal, assisted by Mr. David
Hudson, Mrs. McGinnis, and a corps of capable Chinese, including
two recent graduates of Hangchow College. New laboratories have
been fitted up and the science teaching greatly improved. 442

Mr. Little wrote his sketch of the educational work of the Mission in
the fall of 1918, and sketches the history of the school from its beginning
in 1900 to 1918. He adds:

The equipment of the school has been gradually increased and the
teaching staff strengthened by the addition to the faculty of two
strong young graduates of Hangchow Christian College.

The latest figures report 78 in the high school and 97 in the higher
primary department. Of this number, 85 are members of the church,
and by far the majority of the students are from Christian homes. 443

The Annual Report for the year 1918-1919 said of the spring term, 1919:

Kashing High School for boys had a fine year, with a total enrollment
of 197. During the first six months, Mr. Farrior was principal. A
notable and richly blessed part of his work consisted in personal talks
with students about their relation to Christ. Mr. David Hudson was
also active in personal work, using the scout movement, which he organized,
as a means of closer contact with the students for this higher
end. Enquirer classes taught by foreign and Chinese teachers numbered
many boys. More than 75 students were enrolled in voluntary Bible
study and morning watch classes. The Y.M.C.A. has been most active
during the year, running night schools for servants, for clerks and
for children of the community....

441 Bi-M, Vol. IX, pp. 915-916
442 AR, 1919, p. 62
443 Bi-M, Vol. X, p. 1114

While on furlough in 1917-1918 Mr. Davis prepared a pamphlet on the
Kashing High School, giving information about the school, pictures, and a
chart showing the relative location of the Hospital and school in the Chinese
city. It was published by the Executive Committee of Foreign Missions,
Nashville, Tennessee.
Mr. and Mrs. Davis returned in April and took charge until the close of school. The notable feature of this period was the student movement, which was most earnestly advocated by the entire student body. The Christian students took advantage of this opportunity to preach Christ. 444

A news letter written in the late fall of 1919 said:

The Kashing High School has attained the following total enrollment: Middle Department, 111; Higher Primary, 99; Lower Primary, 23; or a total of 233....445

The Student Patriotic Society; the School City, - with Mayor, Aldermen, Judges and Police, with the school faculty in close cooperation; the School Credit for Home Work system; and various social and Christian service bands constitute some of the present activities of the school.....

Mr. David McGinnis is doing splendid work as teacher in the English Department. 446

The Annual Report for 1919-1920 said that the boys in the High School "in spite of the distractions of the student strikes and 'revolutions' against the government, settled down to hard work and completed a successful session."

The total enrollment to date is 247, not including 11 in the day school department. Over 130 of this number are in the High School. One of the most vital questions before the educational board is whether to cut off the two lower grammar school grades, or to build new buildings next year. Or if money is not available, perhaps a house could be rented.

The report goes on to speak of the extra-curricular activities of the students: - showing moving pictures to raise money to send delegates to the Y.M.C.A. conference in Tientsin; lectures on the Christian ministry during "Student Volunteer Week;" the night school run by the Y.M.C.A.; services held by the Volunteer Band, and the number (168) in the Pocket Testament League. The report continues:

Mr. Davis writes: In the School the emphasis is more and more on the study of the Bible itself, with special reference to teaching method

444 AR, 1920, p.63. It would seem that both David Hudson and David McGinnis were at Kashing in the fall of 1919. For "student movement" see above, p.7. For the student uprising at Hangchow College, see page 88 above.
445 A remarkable increase in the number of middle school students. Not only 78 in the report for 1918.
446 Bi-M, Vol. XI,p.1164. David McGinnis was one of a pair of twins born to Mr. and Mrs. McGinnis in 1902
and the winning of the individual soul as a specific aim....
Especially through the School Credit for Home Work plan do the
students take to their homes what they have prepared during the
Bible courses, and thus reach many others with the Gospel....

1920 Mr. David McGinnis returned to the States in the summer of 1920
and a Mr. Shires from the Shanghai Y.M.C.A. took his place for a year,
carrying 25 hours of teaching.

Medical Work, Kashing, 1912-1920

1912-1913. Drs. Venable and Hutcheson were in charge of the hospital,
and were giving some time to teaching their medical students. Dr. Venable
taught them to diagnose with the microscope. Dr. Hutcheson finished
Dr. Shield’s Anatomy. Miss Corriher, R. M., had charge of the men’s ward
and operating room work and helped with the hospital bookkeeping. Mrs.
Venable had charge of the women’s ward and the eight native nurses.

Dr. Venable reports on the work in 1912:

This has been a record breaking year in the hospital. The work has
more than doubled since Dr. Hutcheson came to China in 1908. In
some departments it is about three times what it was then, and the
operative work has about quadrupled. Here are the comparative
statistics for the two years:

<table>
<thead>
<tr>
<th></th>
<th>1908</th>
<th>1912</th>
</tr>
</thead>
<tbody>
<tr>
<td>Visits to Dispensary</td>
<td>11,606</td>
<td>23,152</td>
</tr>
<tr>
<td>Individual Patients</td>
<td>5,189</td>
<td>10,652</td>
</tr>
<tr>
<td>Operations under general anesthesia</td>
<td>109</td>
<td>617</td>
</tr>
<tr>
<td>In Patients</td>
<td>454</td>
<td>1,601</td>
</tr>
<tr>
<td>Maternity cases</td>
<td>32</td>
<td>93</td>
</tr>
</tbody>
</table>

The operative work has been quite interesting. Of course, the greater
part of these operations have been done for abscesses and bone dis-
ease, and this is probably true of most of the hospitals in China.
We are badly in need of better equipment for our work. Probably the
most urgent need is quarters for our nurses. Another urgent need is
a water tank and hot water sterilizer. At present all the water has
to be carried by a coolie....

447 AR, 1921, p. 54. Was school credit allowed for this "home work?"
448 Miss-Sur., Vol. 11, p. 15
449 See our Volume III, pp. 185-193
450 AR, 1914, p. 23
Writing in the January-February, 1915, Bulletin, Dr. Venable said:

The year 1914 was a very busy one at Kashing Hospital. Nearly 30,000 visits were registered in the dispensary, and the in-patients reached the high-water mark of 2,000.

In 1913 we had 556 operations under general anesthesia. In 1914 there were 720.

In 1913 there were 129 maternity cases, and we predicted 160 cases for 1914; but actually had 190.

In spite of our efforts to increase our staff of helpers, the work is continually outgrowing us.

Dr. and Mrs. Hutcheson for health reasons, have been advised to take their furlough immediately. They are to leave January 22 [1915].

Miss Nesbit arrived in December [1914]. She is to take charge of the business part of the hospital. At present she is busy studying the language. 452

Miss Corriner is training a class of eight male nurses. There are also eight female nurses in training. Our two Chinese doctors, graduates of the Medical School at Nanking, are doing good work.... 453

Writing for the January, 1915, Missionary Survey, Dr. Venable said:

The situation in regard to the in-patients is most urgent. Often we have to put two patients in a bed, and sometimes they have to sleep on the floor.... The very life of the hospital demands an increase of room for in-patients and nurses.

Of course, it would relieve the situation immensely if we could get the $5,000 gold that is already on the estimates of the five-year call for the hospital work at Kashing. As there seems so little hope of getting this money now, it seems that we are obliged to look in other directions for relief. Financially we may get some help by putting off self-support a few years longer and using part of the hospital income to remedy some of our most pressing difficulties, and we earnestly hope the Mission will give us its support in the policy... 454

1915. The China Medical Missionary Association held its meeting in Shanghai from February 1st to 6th.... Dr. W. H. Venable of our Mission in Kashing was elected President of the Medical Missionary Association for the next two years.....455

452 For Miss Nesbit, see above page 46
453 Bi-M, Vol. VII, p. 585
454 Miss-Sur., Vol. 4, p. 10. See also Vol. 5, pp. 569-572, "A Year's Work at Kashing Hospital," by Dr. Venable.
455 Bi-M, Vol. VII, p. 570
Dr. Venable was evidently too busy to write, for the only information we have on the year is that 11 female nurses and 6 male nurses were being trained in view of the extremely large volume of work at the hospital. In the spring of 1915 Dr. Hutcheson had undergone successfully a very serious operation. In the fall Mrs. Hutcheson had a successful operation in the Presbyterian Hospital, New York, while her husband was doing some post-graduate work.

1916. The May, 1916, Missionary Survey has this news note:

Dr. A. C. Hutcheson and family are booked to sail from Vancouver on the S. S. Asia on May 18th, returning to their work at Kashing Hospital. Dr. Hutcheson has been spending several months in New York pursuing special studies in X-ray work and other lines of his profession, on a scholarship provided by the China Medical Board of the Rockefeller Foundation. He also carries with him a splendid X-ray outfit, costing about $2,500, which was also the gift of the China Medical Board. These donations were made because of the impression made by Dr. Hutcheson on the members of the Board as being the kind of man in respect to ability and character in whom they could afford to invest their funds.

Miss Corriher went on furlough in December, 1915, returning in February, 1917.

Dr. Crawford was loaned by Kiangyin station to Kashing for five months.

The report for the spring of 1916 said:

The foreign force at Kashing has been greatly depleted by the absence of Dr. Hutcheson and Miss Corriher on furlough. Dr. and Mrs. Venable have done a tremendous amount of work to keep things going, however, Dr. Crawford's stay in Kashing was most helpful, and Miss Nesbit has been doing invaluable service in keeping the hospital accounts since Miss Corriher left in January.

In spite of the decrease in the number of patients during the time when the trains were stopped by the rebellion, the hospital has lived on its receipts so far. There have been reasons for both discouragement and encouragement in the native staff. Four students are now studying in Nanking, two of whom expect to graduate in January, 1917.

---

456 AR, 1916, p. 45
457 Miss-Sur., Vol. 5, p. 36
458 Miss-Sur., Vol. 6, p. 34
459 Ibid., p. 353
460 AR, 1917, p. 63
Much interest now centers about the plans for the erection of the new B. M. Palmer Memorial Hospital. Although the prices of building material are very high, it is hoped that a part, at least, of the sorely needed building may be erected in the fall. 461

There is still great need of waterworks for the hospital and of houses for the Chinese staff of whom there are nineteen at present .... 462

The Hutchesons returned from furlough in June, 1916. We have nothing definite on the work of the hospital in the fall of 1916.

1917 was a tragic year for the hospital, the Annual Report said:

Kashing...started in last year with a good corps of workers, though Dr. Venable and wife were strongly urged to take their furlough, which was due, and they really were not in shape for the opening of the new season.

The first loss to the station was in the resignation of Dr. Hutcheson, who with his family moved to Nanking in early April; but the arrival of Miss Corriher in February gave them courage to go on. 463

Dr. Venable's heart went up with the building of the beautiful Palmer Memorial Ward nearly four stories high, combining all the latest ideas about the ventilation, convenience, and the things that delight the heart of the doctor. 464

A great sorrow came to them all in the dreadful accident to Miss Corriher.... In her heroic efforts to save the hospital and its inmates from the flames, she sacrificed her own person, and now months of awful suffering have been her portion, while still unable to work.... 465

Shortly afterwards came the breakdown in Dr. Venable's health, no doubt hastened by the strain of Miss Corriher's accident, and his sedulous care for her, so that in early July he was ordered to lay down his work and take a rest in the homeland. 466

---

461 See Tunghiang Station in our volume III, pages 216-218 for the Palmer Memorial Hospital.
462 AR, 1917, p. 63.
We are glad to learn that Dr. Allen C. Hutcheson who was associated with Dr. Venable in the work at Kashing Hospital, has reconsidered his acceptance of an offer to become Associate Physician in the hospital in Shanghai conducted by the American Episcopal Mission and has consented to accept a position on the staff of the Union Hospital in Nanking, in which our China Missions are interested. Dr. Hutcheson will therefore retain his connection with the Mid-China Mission.
See Dr. Hutcheson's article on the "Nanking Union Hospital", Miss-Sur., Volume 7, p. 832.
464 For "An Historical Sketch of the B. M. Palmer Hospital, Kashing, China," see Miss-Sur., Vol. 8, pp. 393-396.
465 Miss Watkins describes the accidental explosion on May 21 which led to the fire in which Miss Corriher was burned. (Miss-Sur., Vol. 7, p. 640).
466 AR, 1918, p. 58
During the year the hospital also lost two of its Chinese doctors. "Dr. Du, the main dependence for surgery, has gone to another place to open a hospital of his own; and Dr. Wu has accepted an offer from the gentry of still another place to open a hospital entirely under native control...." Dr. Crawford was transferred from the hospital in Kiangyin to take the Kashing Hospital. 467

Miss Watkins said of Dr. Venable after Miss Corriher's accident:

Dr. Venable, though trying to oversee as of old, is lamed somewhat, and may have to be a patient. Our hearts would be overwhelmed with heaviness and anxiety had we not a mighty God to rest our weight upon, knowing that His "everlasting arms are underneath." 468

Although it is not stated at the time, it seems that Dr. Venable had tuberculosis, and had to remain in the States until March, 1919. He then engaged in medical work in Kuling. 469

1918. The Annual Report for the year 1917-1918 said:

Kashing Hospital. This beneficent institution reports a prosperous year despite illness and absence of staff. Dr. and Mrs. Venable were in the homeland, also Miss Nesbit; Miss Corriher had been badly burned and was out for months; while Dr. Crawford was away one month with typhoid fever. Otherwise he and Mrs. Crawford have been in full charge of the hospital, while the other missionaries have also assisted in personal work with the patients. 470

Dr. Hudson writes in February, 1919:

The Annual Report for the Kashing Hospital for 1918 is out and contains much interesting information regarding the work of this institution during the past year. The highest number of patients in the hospital was reached during the year, the number being 2,293 against 2,227 in 1916, the highest record in previous years. There has been some falling off in the out-patient department owing to the opening of several other hospitals in the city. New plans for the following up of patients after they leave the hospital are being instituted and we hope that by means of these the hospital may be even more useful than it has been in the past. 471

467 AR, 1918, p. 58
468 Miss-Sur., Vol. 7, p. 640
469 See below, page 121 for the Kuling Mission
470 AR, 1919, p. 61
471 Bi-M., Vol. XII, p. 1165
1919. The Annual Report said:

This year's statistics show that the percentage of in-patients as compared with out-patients is rapidly rising....The hospital has had the efficient, faithful service of three Chinese doctors, Drs. Mao, Chen and Wu.

Dr. Mao left in March to establish his own work in Bing-wu. Two graduates of the Shantung University Medical School are being taken on.

The management of the office and store room has been in charge of Miss Nesbit. The Nurses' Training School with an average of ten girls and six boys, has been in charge of Miss Corriher, to whose untiring efforts in this and many other phases of the work, much of the success and efficiency of the hospital is due. 472

Mr. McGinnis has been asked to have oversight of the hospital evangelism, and a Mr. Nu worked in the men's wards. A retired Chinese Methodist minister also gave his time to visiting in the hospital. 473

1920. The Annual Report is our source of information:

The year under review has been one of change. We lost one doctor in March and more responsibility had to be placed on two younger doctors...

Physically some changes have been made. An old building and several walls have been torn down, making the place much lighter and better. A morgue, consisting of two rooms, with a commodious passage way has been build, covering the gateway at the back of the hospital on the side street. Additional X-ray equipment was purchased, and 50 old wooden beds were replaced with iron beds.

The total number of out-patients was 14,100, and in-patients, 2,306....

Mr. McGinnis has oversight of the evangelistic work in the wards and the wards and the native evangelists assist in speaking to the patients. 474

The woman's work in the hospital is under the supervision of Mrs. Crawford. Evangelistic meeting are held every Sunday afternoon....

Mrs. McGinnis held a Bible class for the nurses once a week during the winter 1919-1920. Dr. Crawford has held a class for the non-Christian male nurses, and Miss Lynch will hold a similar class for the girls. Three have been admitted to the church during the year.

472 AR, 1920, pp. 63-64
473 Bi-M.. Vol. XII, p. 1298
474 The McGinnises went on furlough in July, 1920, returning in September, 1921.
Four nurses have received their diplomas. The number of nurses enrolled has been increased, and during most of the year there have been twenty-five. A great handicap to the work is the absence of their only foreign nurse, Miss Corriher, who was suddenly called home on account of illness. 475

An effort is being made to carry on the work, but it gives a very heavy burden to Dr. and Mrs. Crawford. The hospital really needs three foreign nurses. 476

The A. I. C. approved the transfer of Miss Nesbit for one year to Soochow and Kiangyin, dividing her time between the stations for bookkeeping and estimates. 477

The Kuling Medical Mission, - Dr. W. H. Venable

Dr. and Mrs. Venable returned to China from furlough in March, 1919.

Their names remained upon the roll of Kashing Station, but marked (Kuling).

A news note in the May, 1919, Missionary Survey said:

We regret more than we can express the loss of Dr. Venable to our Mid-China Mission, but we are deeply gratified that he is not going to be lost to China altogether. The Asheville specialist, under whose care he has been in this country, expressed the opinion that he could very safely return to China, provided he would make his home there in an invigorating climate. This he will find at Kuling where he will be in charge of the Mission Hospital.... 478

The Annual Report, 1921, said of this Mission Hospital:

Kuling was opened as a health resort for foreigners in 1896. Immediately a large population of Chinese was attracted there in connection with building operation and for other business purposes. In 1902 the Kuling Medical Mission was started under the care of Mrs. (Dr.) John Barkin until her death in 1915. Largely through her efforts a hospital building for men was erected.

In 1919 Dr. and Mrs. Venable went to take charge of the Mission after twenty-five years of experience and service in the Mid-China Mission in Kashing.... 479

In January, 1920, Mrs. Venable wrote:

After being nine months on Kuling it is time for Dr. Venable and myself to give an account of ourselves.

---

475 News of serious illness in her family called Miss Corriher home. She was gone from July, 1920 to April, 1921. (Bi-M. Vol. XII, p. 1350)
476 AR, 1921, p. 57
477 MMCM, 1920, p. 6 (A.I.C. action, #463)
478 Miss-Sur., Vol. 9, p. 269
479 AR, 1921, p. 58
The Kuling Medical Mission is the "unionist" union work I know of in China, in that so many missions contribute to its support, and workers of different missions staying here at different times are willing to lend a hand. Three departments of mission work are being carried on, evangelistic, educational and medical...

We were asked to come here and take charge of the medical work. When we came we found a small men's hospital and a smaller women's hospital both inadequate for the work we would like to do....

A group of Chinese friends have started a movement for a new men's hospital and are very optimistic about it being realized. While we hope to take care of any sick folk who come to see us, yet it is in the minds of all that the greatest work to be done here is to have a well equipped sanatorium for treating tubercular patients. Kuling seems to have a fine climate for patients with lung trouble, and the need for such work is far greater than we had imagined.

The majority of our patients so far have been from the student class--teachers, evangelists, students in mission schools, students for the ministry, doctors, nurses, etc. Surely, all will agree that saving such lives will mean much to China. We are thankful for the large number who have been under our care, who have gone home cured and for those still with us who are almost well....

We are very busy and happy here in Kuling, and are very thankful to be able to work in China again. 480

**SOOCHOW, 1912-1920**

Missionaries on the Soochow Roll in 1912 according to the Missionary Survey numbered fourteen: 481

- Mrs. H. C. Dubose
- Rev. J. W. Davis
- Dr. and Mrs. J. R. Wilkinson
- Dr. and Mrs. J. P. Mooney
- Miss S. E. Fleming
- Miss Addie Sloan
- Miss Gertrude Sloan
- Mrs. M. P. McCormick
- Rev. and Mrs. P. C. DuBose
- Rev. and Mrs. R. A. Haden

Of these, Mrs. Haden had gone on furlough in 1910 and had remained in Switzerland to educate her children. She was marked as "on furlough" through this decade. In 1912 three others were on furlough: Misses Addie and Gertrude Sloan (September, 1911, to May, 1913) and Mrs. McCormick, (January 1912-to May, 1913).

480 Bi-M. Vol. XIII, p. 1299
481 Miss-Sur., Vol. 1, p. 239. The Executive Committee, evidently, was not proud of the division in Soochow. The Missionary Survey always lists the Soochow missionaries in one group, and the statistical tables in the Annual Reports also consolidates the Soochow figures.
If we divide them according to the South and North Soochow Stations, Mrs. H. C. Dubose, Rev. and Mrs. Palmer Dubose and Mrs. McCormick were in the South Soochow Station, and the others in North Soochow.

A Divided Station Re-united. The work in Soochow was divided practically before 1906, but the division into two stations was made official in 1906. 482 After the death of Dr. H. C. DuBose in 1910, his son, Palmer, remained the only "voting" member in the South Soochow Station, but the official division continued until 1917 when a shortage of personnel in Soochow and in the Mission brought about the change. Through 1916 each "Station" reported to the Mission although the practical reasons for the division were fading out. From 1917 on there was one report from the Soochow field.

The Types of Work at Soochow. The work in South Soochow was evangelistic, centering around the Yang Yoh Hang Chapel, and the outstations south and east of the city. The evangelists also ran some day schools.

The primary emphasis in North Soochow was the medical work, -- the Elizabeth Blake Hospital. In addition there was a growing evangelistic work at the North Gate and in the outlying villages. Miss Fleming's School also developed into the George C. Smith School for Girls. The evangelists also ran some day schools.

In sketching the development of the work in Soochow, we will take up the evangelistic work, the Educational work, (South and North), and then the medical work.

Evangelistic Work in Soochow, 1912-1920

South Soochow, 1912-1913. The Annual Report for the year gives us some idea of the activities of the four missionaries, which we will supplement from other sources.

Mrs. P. C. DuBose had charge of a girls' day school with an average attendance of 24 pupils, and in connection with her Bible woman has kept up a woman's prayer meeting.

482 See our Volume III, page 221
Mr. DuBose has received 23 members into the church and the contributions were greater than ever before. He has conducted evangelistic meetings at different places, and keeps up daily preaching services in the city chapel. The men's annual Bible class was not as large as usual, but the work done was better than ever. The great discouragements are Sabbath breaking, and many more additions could be made to the church if we would abolish the fourth commandment.

Mrs. McCormick returned from furlough in May 29 [1913], and the past three months have been spent in moving, repairing and clearing up a Chinese house for a girls' school, which opened with 20 scholars.

Mrs. H. C. DuBose reports a year uninterrupted by sickness, so that she could devote her time fully to day school and evangelistic work...

On June 2, 1912 Mrs. H. C. DuBose completed forty years of missionary service in China, and the Mid-China Mission at a special called meeting passed the following resolutions which were signed by all the missionaries on the field.

Whereas the 2nd of June, 1912, will be the Fortieth Anniversary of the arrival of Mrs. H. C. DuBose in China,

Resolved, that we the members of the Mid-China Mission express our profound gratitude to God for the long and efficient service of his handmaid in our mission.

That we offer our hearty congratulations to our fellow-worker, who has had the privilege of sowing the good seed abundantly for so many years in this land; and

That we cherish the earnest hope that she may be spared yet to reap the fruits of her labors in the ingathering of the harvest.

In June, 1913, Mr. DuBose wrote this about his work:

At our quarterly communion two elders of our Yang Yoh Hang Church were ordained, and next month one or two new deacons will probably be elected and ordained.

Last Sunday, June 22, Rev. Dyen and I were at our Chu Tsang and Dong Li churches ordaining an elder and a deacon at each... The Christians and inquirers from our Dyen Mo church joined in the Bible class, the regular service and the ordination service at Chu Tsang. We then ran twelve miles over to Dong Li where the Christians and inquirers from our Poh Tsoh and Ing Kong churches joined the Dong Li church in this union service. After the second service at Dong Li we ran the 13 miles to Soochow in an hour and a quarter as usual and reached Yang Yoh Hang in time for our regular 4:00 p.m. service which on Sunday always lasts till after 6 o'clock, and is also very crowded...

---

483 AR, 1914, p. 24
485 Bi-M, Vol. V, p. 270. He was traveling by his motor boat, of which he was very proud.
Writing in November he said that Rev. Chen Shao Chih had been ordained by Soochow Presbytery and appointed acting pastor of the city church and the country churches. "He is a man of rare gifts and powers." "He has no superior as a preacher and few equals among the evangelists of our Central China Synod." 486

"A Memorial Chapel for Dr. H. C. DuBose." Mrs. H. C. DuBose, on hearing of Dr. Stuart's death on November 24, 1913, wrote an article published in the Missionary Survey of March, 1914, under the above title. She spoke of the fact that Dr. Stuart and Dr. DuBose had opened a chapel in Soochow forty years before which developed into the Yang Yoh Hang Chapel where Dr. DuBose preached so many years. This building now needed drastic repairs, and she suggested the building of a new chapel on the lot. She does not call it a memorial to Dr. DuBose, probably the title was editorial. 487 In any case, plans for building memorial chapels for both Dr. Stuart and Dr. DuBose were discussed in the Mission in 1914-1915. The Annual Report for the year said that a fund had been started for a DuBose memorial, and,

To the fund for this work subscriptions have been made amounting to $340. gold, including $100 subscribed by Mr. C. N. Caldwell.... 488

North Soochow Evangelistic Work, 1912-1913. Miss Addie Sloan at the end of 1911 gave a sketch of the evangelistic work carried on by the missionary ladies in the outlying villages from the opening of the Elizabeth Blake Hospital 14 years before. For years no male evangelist was in North Soochow. 489

The 1912-1913 Report gives us some information on that year:

486 Bi-M, Vol. V, p. 368
487 Miss-Sur., Vol. 3, p. 222
488 AR, 1916, p. 48. See also above page 67 for Stuart Memorial
489 Miss-Sur., Vol. 2, p. 107. For the work, 1902-1911, see our Volume III, pages (252 to 256).
Miss Sloan returned from furlough on May 7th. Every Sunday morning she conducted a Sunday School in Dr. Davis’ chapel, where the children of two day schools and many neighboring children are assembled. But she was specially encouraged by the number of grown people who attended these services. She tried to make a special feature of the meetings for women, but always had more men than women...

Mr. Haden is engaged mainly in outstation evangelistic work in the field north of Soochow, shaped like a fan. An immense level and fertile plain with a population of about three million, chiefly farmers. There are four outstations, three native assistants, twenty-four Christians and sixty-seven inquirers, and two Bible colporteurs. There are also three day schools in this field. These workers all find a great and wide door open to them...The Christians and inquirers went out two by two during the Chinese new year holidays, to preach in the surrounding country.

Mr. Davis is in charge of the evangelistic work at the Elizabeth Blake Hospital. He has regular services every day at the hospital, and daily preaching in the street chapel. He has regular Bible classes, teaching the medical students and male and female helpers, and distributing about 4,000 books and tracts. He has also prepared a manual for Genesis and Exodus, revised the Soochow Colloquial New Testament, and superintends one day school.

On October 7th he will complete his fortieth year of service, and his bow still abides in strength. Seventeen members were added to the hospital church. 491

490 This is Miss Addie Sloan. Dr. Price in his China Investment, (P. 79) has this to say about Miss Gertrude Sloan, who returned at the same time: Before she left for America /September 1911/ she had been a lover of little children, and they loved her. After she learned the language she again started work among the children. She gathered the Chinese tots in Christian Endeavor and Sunday School, and after four years of effective work along this line /1908-1911/ was just beginning a day school for the children when she was taken critically ill. Finally, after a major operation, in which her life was despaired of for weeks, she began to improve, and the doctors sent her to the U.S. for recovery. She was not strong enough for the severe ocean voyage, and would have died at sea but for a Chinese physician who was a passenger on his way to America...This illness of Miss Gertrude Sloan brought nervous prostration, and doctors and nurses told her she could never come back to China. She was convinced, however, in her own mind, that she would recover in China but die if she remained in the United States. So she came back at her own expense. Shortly after she arrived she had a relapse from which it took her more than a year to recover. The doctors feared that she would never be well again. They were, however, mistaken. In answer to the prayers of her fellow missionaries she grew stronger, until she was restored to perfect health. She then took up her children's work again, and in a short time accomplished a unique work among them, doing what no other single missionary in the station had been able to do with them through all the previous years....

491 AR, 1914, p. 24
Outstations. Two outstations where Mr. Haden spent a good part of his time were Dong Fong-gyao and U Ch'en. There were four miles apart and the former had 25 communicants. A church was organized at U Ch'en the end of 1913 with 43 members. Two unnamed outstations were opened in the year.

Dr. Davis' Chapel opened in 1913.

For several years a lot on the main street which runs out of the North Gate of Soochow has been unoccupied though it was bought in 1896. A preaching hall, 60 x 30 feet has been build upon this ground and is now ready for use. It was built of brick and covered with sheet-iron. One end of the building has been cut off by a temporary partition, and is to be used as a school room. It leaves a good hall, 48 x 30 to be used for preaching. If filled to its utmost capacity the hall will seat 400 people.

Miss Addie Sloan writes (1913):

Next Friday, September 26, marks Miss Fleming's twenty years of service in Soochow, and October 7th marks Dr. Davis' forty years of service, so I have asked the Soochow community numbering 76 missionaries and 21 children to give them a joint celebration at our house on October 2nd, our regular day for a monthly meeting...

South Soochow, 1914--1916. Mrs. H. C. DuBose died on February 12, 1914, and Mr. and Mrs. Palmer DuBose went on furlough February 21, 1914, returning on September 1, 1915. This left Mrs. McCormick alone in South Soochow, and she carried on the work as well as she could during their absence.

The 1915 Mission Meeting took two actions of interest to South Soochow:

(1) It approved of $2,500 for a memorial chapel for Dr. DuBose, if the money was given by special donation.

(2) It instructed the North and South Soochow Stations to consult and report to the 1916 Meeting on the question of re-uniting the two stations.
No report seems to have been made to the 1916 Meeting, but the A.I.C. in the early months of 1917 decided that, due to deaths and imminent furloughs, immediate action must be taken. They therefore instructed Tunghiang and Kashing to consolidate, effective April 12, 1917. North and South Soochow were also to consolidate on that date, as one Soochow Station. 500

Mr. DuBose has three letters in the Bi-Monthly Bulletin about his field, November 1915 to June 1916. Writing in November, 1915, he said:

Though we have been at home again for over two months, I have not yet ceased to marvel at the way Mrs. McCormick kept the work of the whole station going during our absence of 18 months.

Among the outstations special mention should be made of Mr. Mo's work at Bing Bong and Lee Lee. He is indeed a live wire...We are planning a tent meeting the second week in December...

At Tschu Tseng the work under Mr. Sen has grown splendidly, but there has been a breach of peace in the church, which we pray may soon be healed....

Since our return from furlough there seems to me greater opportunities than ever before for evangelistic preaching in the teashops of the country towns and villages.... 501

Writing in April 1916, having completed ten years of service in China, he said:

Looking back over these ten years we have much to be thankful for. As to workers, we are far below the standard of experience and efficiency of ten years ago; because the vacancies caused by the home going of our two senior workers have not been filled....

...We might add that in equipment we are worse off than we were ten years ago, because of the state in which our venerable ramshackled Yang Yoh Hang finds itself....We are praying with all our hearts that within two years we may have our new memorial church....

In spite of all of our drawbacks our Yang Yoh Hang membership has doubled almost three times in ten years. 502

In the country our Bing Bong and Lee Lee churches are flourishing under Mr. Mo: Mr. Sen is waking up the Chu Tsang church wonderfully ....; Mr. Koo is doing fine work at Voh Tsah, and we are very hopeful in regard to Dong Lee; but Ing Kong and Wang Sur are not growing as they should.

500 MMCM, 1917, p. 11. (A.I.C. action #210)
501 Bi-M. Vol, VII, p. 714
502 We are not told how many members were at Yang Yoh Hang.
The trouble with them is that they have been practically unworked for two years. For eighteen months no foreign evangelist visited our country field, and during my seven months since returning from my furlough, I have done a most inefficient work, being motorboatless...503

Writing in June, 1916, he said:

There is no special news to report except that the "fourth" revolution has interfered very much with our country work....For the last three weeks three bands of robbers have been operating through our field....It is needless to add that without a motor boat, one does not feel very comfortable to say the least, to travel after sunset....

Mrs. McCormick's two schools are both flourishing....

The regular Sunday School every Sunday morning seems to be improving, and we hope for much good from the two Sunday Schools every Sunday afternoon for the street children....504

North Soochow Evangelistic Work, 1914-1916: In the spring of 1914 Dr. Davis wrote, giving several bits of information. Mr. Haden was concentrating his evangelistic force on one outstation after another. He mentions the meeting at Lomo where there was a chapel and school.

At Dr. Davis' preaching hall, opened the year before, daily services were held. Miss Addie Sloan made the preaching hall one of her centers of work. Dr. Davis mentions his classes with the medical student helpers on the Life of Christ, and with some of the evangelists on the Confession of Faith. 505

Writing in the late fall Dr. Davis said:

Since the beginning of the new season some changes have been made in the arrangement of the hospital evangelistic work. As Dr. Wilkinson is head of the hospital and an elder in the church of 100 members, he has, by special request of Dr. Davis, taken in the evangelistic work a more prominent part than heretofore. He has charge of the Sabbath school and every Sunday morning conducts the regular service in the hospital chapel. He also appoints the leaders of the chapel prayers held daily at 7:30 p.m. He also has under his charge a recently employed Chinese helper who will devote himself especially to the work among the hospital patients....

Miss Sloan works with unremitting diligence teaching the women in her Bible woman's training home and at the street chapel where there is a flourishing Sabbath School with an attendance of 50 or 60.506

503 Bi-M., Vol. VIII, p. 760. He tells of the difficulty of covering his field without a motor boat, and said he hoped to have one by the end of the year.
504 Bi-M., Vol. VIII, p. 809
505 Bi-M., Vol. VI, p. 430
506 Ibid., p. 546
Mrs. Wilkinson writes that a revival came to the hospital and on January 3rd, 1915, six were received on confession and three by letter, and there were 20 or more inquiries. The church roll is now 103 at the hospital and 50 at the outstation, making 153 all.507

In 1915 several brief articles in the Missionary Survey speak of the evangelistic work in North Soochow. Dr. Davis was acting pastor of the Church, Dr. Wilkinson directed the religious work in the hospital, and Miss Sloan was training her women and was active in the Chapel Sunday School. Mr. Haden visited his five outstations every week in his motor boat. 508

Writing in the fall of 1915 Dr. Wilkinson tells of the development of the Dzang Dzoh Out-Station field. This work was begun by Miss Sloan, and was now under the charge of Mr. Haden. In it was the Hotsen Church, organized in November, 1913, with two elders, two deacons and 48 members. In 1915 there were 66 members, five preaching places and two day schools with 36 pupils.509

Speaking of the Hospital Church, he said:

There is at the hospital a church of 107 communicants, three elders, two deacons and 22 baptised children. There is regular Sunday School work at three places with 22 teachers and 190 pupils. There are two Christian Edneavor Societies, one for young men,--20 members; and one for young women,--40 members. Regular Bible classes, composed of medical students and the school for female trained nurses, there is an attendance of 30....Daily prayers are held at 9 A.M. in the woman's hospital and at 7:30 P.M. in the large hospital chapel. These prayers are led largely by Chinese Christians....510

The Annual Report for 1915-1916 continues the story of this work with a few additional bits of information:

The evangelistic work of North Soochow Station, under the direction of Dr. Davis and Mr. Haden, has centered about eight points, three in the city and five outstations. Mr. Haden gives his time largely to work in the country districts....

The [hospital] church reports a membership of 104 with 16 additions during the year. The Sunday School...numbers 120 and presents the following excellent record--during the year 72 Christian Observer diplomas were issued, 62 for reciting the Shorter Catechism, 10 for reciting the Child's Catechism, 46 members of the school have recited Psalms 1, 23, 34, and 103; Isaiah 55; Matthew 5, 6 and 7....

507 Miss-Sur., Vol. 4, p. 295
508 Miss-Sur., Vol. 5, pp. 445, 697, 747
509 Ibid., p 744
510 Miss-Sur., Vol. 5, p. 747
A second Sunday school with an enrollment of 60 has been conducted at a street chapel half a mile from the hospital. Dr. Davis and Miss Sloan have been in charge, Miss Gertrude Sloan also having taught a class...511

Mr. Haden has four native assistants to work his five outstations, and gets over his field most economically and conveniently in his motor boat. He reports 71 church members, 12 additions and $107, 79 contributed for the year.512

North Soochow Personnel Changes, 1917. The Annual Report said:

The past year has brought great changes and sorrow....Only five remain of the thirteen who started work a year ago. Dr. Davis' and Mr. Haden's sudden deaths brought a double calamity almost in one day, causing unspeakable sorrow and consternation.

Shortly afterwards, Dr. Wilkinson, his wife and son, and Miss Hirschland, left for the homeland on furlough. Miss /Paxie/ Moffett, who had just come to them, married and left for another station, and during the summer Miss Alice Davis had a complete breakdown, and had to retire from the work.

To fill up this gap there have been four additions in the arrival from home in the spring, of Mrs. Farmer for work in the hospital, and Mr. Reaves and now Miss Young is just added to their number, while Miss Rebecca Wilson is loaned for a season...513

Evangelistic Work -- Soochow Station, 1917 -- 1920

In 1917 Miss Addie Sloan was the only experienced evangelistic missionary left in North Soochow. Mr. Reaves was busy learning the language. Miss Sloan, with increasing help from her sister, Gertrude, carried on what work she could.514 Mr. Tsu of the Northern Presbyterian Mission held a week's meeting in November in the Hospital Church and 31 came before the Session and accepted Christ.515

511 For Miss Gertrude Sloan, see footnote 490 above.
512 AR, 1917, p. 57
513 AR, 1918, p. 59. See also Miss-Sur., Vol. 7. p. 700. It was this personnel shortage that was the occasion of the re-uniting of North and South Soochow Stations in April, 1917. See above, page 90.
For Mr. Haden's and Dr. Davis' deaths, see above, pages 44 and 45
Miss C. Hirschland. ("a "short-termer") has been employed by the Hospital. (See our Volume III, Index.)
For Miss Paxie Moffett, see above, page 36
Miss Alice Davis, (Dr. Davis' daughter) had lived with her father and worked with the station, but had not sought appointment as a missionary. (See our Volume III, Index.)
For Mrs. Nancy Farmer, R. N., see above, page 40.
For Rev. H. L. Reaves, see above, page 40.
For Miss Lois Young, see above, page 40.
514 Bi-M., Vol. IX, pp. 939, 965-966
515 Ibid., p. 983
Mr. Palmer DuBose was the only qualified (in language) ordained missionary at Soochow, and he carried on his city and country work, and gave some time to Mr. Haden's field. Mrs. McCormick and Mrs. DuBose were busy with their school work. 516

In the Hospital Church the Christmas service emphasized "White Gifts for the King", and the men's Christian Endeavor Society unveiled a tablet to Dr. Davis, and there followed a "memorial service" for Miss Alice Davis, who had returned to the United States. 517

1918 - Writing in November, Dr. Young said:

Since the last news that the Bulletin readers have had from Soochow, it has been our good fortune to welcome into our midst Mr. and Mrs. Maxcy Smith and family and Mrs. Reaves....518

Mr. Smith has been busy in the field formerly worked by Mr. Haden. He reports the work encouraging and plans to open new outstations nearby. We have been fortunate in getting him to teach the Bible to the students.

Mrs. and Mrs. Reaves have been hard at study since their return from a short stay in Mohkanshan in September. Mr. Reaves has made one or two trips to the country, and is beginning to conduct some of the services in the hospital chapel....

Miss Sloan and Miss Young left a few weeks ago for a hurried trip to Haichow....

Miss Gertrude Sloan is very much encouraged with her work among the women and children at the Dze Meng chapel.

The hospital Church is to be congratulated in having taken active steps towards raising a pastor's salary. The Chinese themselves are to raise $15.00 a month....

Mrs. McCormick has had a very heavy schedule in teaching in her own school each morning and in doing work in the Government Schools in the afternoon.

Mr. and Mrs. DuBose are busy as usual with their out-station and city work. 519

516 Ibid., p. 966
517 Bi-M., Vol. X, p. 1115
518 After their furlough (ending September 1918) the Smiths were transferred from Tunghiang to Soochow. See above, page 89
For Mrs. Claudia Reaves, see above, page 46
519 Bi-M., Vol. X, p. 1144
Writing in April, 1918, Mr. DuBose speaks of the fine work Mrs. McCormick was doing in her school. He said his country work was growing. Lee Lee was still his leading country church. In 1917 this church had bought a piece of property, and were in process of erecting a building which would cost about $1,100, all of which was given by the Chinese.

We added,

We do indeed hope and pray that as soon as the war is over we may have a new city church at Yang Yoh Hang. The present building has been for many years a tumbled-down disgrace to the cause we represent and when all of the other missions have beautiful buildings costing from $12,000 to $30,000 our poor old shack seems all the more unchurchlike in contrast.

1919. The Annual Report gives us this information on the year. Mr. DuBose was still calling for a new building at Yang Yoh Hang. In the country field the contributions had fallen off due to very bad crops. Mr. Smith continued to teach the medical students the "Life of Christ". Dong Fong Gyiao was his most promising outstation. Chapels were opened in two new centers. In May Mr. Smith was also given oversight of the work at Changchow. Mrs. McCormick and Miss Gertrude Sloan had charge of day schools, and Mrs. McCormick was also opening a day school for girls in her home.

An Evangelists' Association was organized of all Northern and Southern Presbyterian evangelists and Bible women, which advised as to the location of evangelists in the field—a step in the direction of autonomy of the Chinese Church.

In October, 1919, the Mission Treasurer, Mr. Caldwell, was seriously injured in a street car accident, and had to go on furlough in July, 1920 (to August, 1921). Mr. Maxcy Smith was transferred to Shanghai to "pinch-hit" for him during his absence.

521 See the report of the Survey Committee on work in Soochow to the 1919 Mission Meeting, (MMCM, 1919, p. 51))
522 AR, 1921, p. 62
1920. Miss Addie Sloan returned from furlough in May, and Miss Gertrude Sloan left for furlough in June. The Annual Report for 1920 said the usual lines of work were carried on. Two special items were noted:

During the past year they have united with the Northern Presbyterians in holding conferences with all the evangelistic workers—six a year—and these have been helpful. The sessions of each meeting last for two days.

The Z-Men church has voted to call a pastor on the Mission's plan of starting by paying half of the salary...

Evangelistic Statistics, Soochow, 1911-12 to 1920-1921

For the first three years of our present period (1912-1914) the statistical tables give separate statistics for North and for South Soochow. Although the Station was not officially united until April, 1917, from 1915 on the Mission statistics for north and south were consolidated. I have therefore done the same thing for the first three years.

<table>
<thead>
<tr>
<th>MMCM page</th>
<th>120-1911-12</th>
<th>170-1912-13</th>
<th>263-1913-14</th>
<th>366-1914-15</th>
<th>439-1915-16</th>
<th>(64-) 1916-17</th>
</tr>
</thead>
<tbody>
<tr>
<td>Outstations</td>
<td>10</td>
<td>9</td>
<td>11</td>
<td>15</td>
<td>12</td>
<td>10</td>
</tr>
<tr>
<td>Ordained preachers</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Other Evan. Workers</td>
<td>8</td>
<td>9</td>
<td>14</td>
<td>13</td>
<td>13</td>
<td>12</td>
</tr>
<tr>
<td>Org. Congregations</td>
<td>3</td>
<td>5</td>
<td>6</td>
<td>5</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>Communicants</td>
<td>234</td>
<td>267</td>
<td>268</td>
<td>312</td>
<td>331</td>
<td>336</td>
</tr>
<tr>
<td>Added during year</td>
<td>28</td>
<td>51</td>
<td>40</td>
<td>?</td>
<td>44</td>
<td>37</td>
</tr>
<tr>
<td>Sabbath Schools</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>6</td>
<td>17?</td>
<td>7</td>
</tr>
<tr>
<td>S.S. Pupils</td>
<td>?</td>
<td>400</td>
<td>?</td>
<td>322</td>
<td>590</td>
<td>454</td>
</tr>
<tr>
<td>Native Con. for Church Work</td>
<td>$218</td>
<td>$266</td>
<td>$250</td>
<td>$304</td>
<td>$432</td>
<td>$452</td>
</tr>
</tbody>
</table>

524 Bi-M, Vol. XII, p. 1351. Miss Addie Sloan had gone on furlough in July, 1919.
525 AR, 1921, pp. 49-50
526 For some general comments on the Mission Statistical Tables, see above page 96. (Tunghiang Station.)
<table>
<thead>
<tr>
<th>MMMCM page</th>
<th>(131-</th>
<th>(78-</th>
<th>(76-</th>
<th>(66-</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1917-18</td>
<td>1918-19</td>
<td>1919-20</td>
<td>1920-21</td>
</tr>
<tr>
<td>Outstations</td>
<td>12</td>
<td>12</td>
<td>12</td>
<td>14</td>
</tr>
<tr>
<td>Ordained Preachers</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Other Evan. Workers</td>
<td>10</td>
<td>11</td>
<td>13</td>
<td>12</td>
</tr>
<tr>
<td>Org. Congregations</td>
<td>5</td>
<td>5</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>Communicants</td>
<td>399</td>
<td>396</td>
<td>451</td>
<td>427</td>
</tr>
<tr>
<td>Added during Year</td>
<td>60</td>
<td>31</td>
<td>51</td>
<td>42</td>
</tr>
<tr>
<td>Sabbath Schools</td>
<td>13</td>
<td>10</td>
<td>12</td>
<td>6?</td>
</tr>
<tr>
<td>S.S. Pupils</td>
<td>845</td>
<td>756</td>
<td>665</td>
<td>375</td>
</tr>
<tr>
<td>Native Contributions for Church Work</td>
<td>$1,399</td>
<td>$407</td>
<td>$610</td>
<td>$850</td>
</tr>
</tbody>
</table>

**Educational Work, Soochow Station, 1912-1920**

Educational work was carried on in both North and South Soochow. In South Soochow, the school work seems to have been centered at the Yang Yoh Hang, where there was an attempt, at least, to develop a boarding school for boys as well as a day school for girls. In North Soochow, in addition to some day schools, we have a boarding school for girls, (which also had some day students.) This was Miss Fleming's school, whose history we have traced in our volume III, pages 257-262. This school was renamed in 1912 the George C. Smith School for Girls. In North Soochow Miss Addie Sloan conducted, more or less informally, a Bible School for Chinese Women, and this will need a special word.

**Educational Statistics, Soochow, 1912-1920.** In the Annual Reports for 1912 to 1914 the figures were given separately for North and South Soochow. After that a new format was used, and the statistics are for "Soochow". We will give the statistics for some sample years, which will indicate that it is impossible to get a clear picture of the schools as a whole from the statistics.
If these statistics are accurate, and they are rather consistent, we are struck with how few Day Schools we find in the Soochow area, especially in the country field. The big day schools seem to have been in the city.  

School Work at Yang Yoh Hang Chapel. In 1911 Mrs. H. C. DuBose had a boarding school for boys with 23 enrolled. The School, according to the 1911-1912 report, had 27 boarders and no day students are given. Mrs. DuBose speaks of this Boys' School as the Boggs Academy. This name disappears after 1912. In 1912 there was also a Girls' Day School with 16 students at Yang Yoh Hang.

Mrs. McCormick returned from furlough in May 1913 and seemingly opened up a second girls day school with 20 pupils, (in addition to Mrs. P. C. DuBoses's girls school of 24 pupils)

Mrs. H. C. DuBose died in February, 1914. A boys and a girls school continued, although nothing is said about them in 1914. Writing in November, 1915, Mr. Palmer DuBose said:

527 These figures are found in the table of educational statistics in the Mid-China Minutes for the year indicated. E. g., 1912 (for the year ending August 21, 1912), pp. 121 and 95; 1915, page 368; etc.
528 See our Volume III, p. 263
529 See our Volume III, pp. 234-235 for 1907--1911
530 Miss-Sur., Vol. 1, pp. 520 and 618
531 AR, 1914, p. 24
Both of Mrs. McCormick's schools (the boys and the girls) are in a most flourishing condition. Among the old boys in the boys school there are some splendid fellows....\textsuperscript{532}

The girls school seems to drop out of the picture after 1916 until 1920, or nothing is said about it. Mrs. McCormick seems to have given her time to the Boys' School. Mr. DuBose, writing in April, 1918, said:

The influence of her school is widening more and more, and through her faithful work a larger and larger number of exceptionally fine young men are coming under the influence of the gospel;....\textsuperscript{533}

Writing in November, 1918, Dr. Young said:

Mrs. McCormick has had a very heavy schedule in teaching in her own school in the morning, and in doing work in the Government schools in the afternoon.\textsuperscript{534}

The Annual Report for 1920 brings a girls school back into the picture. It said:

Miss Gertrude Sloan and Mrs. McCormick have each had charge of day schools in two widely separate districts of the city, and have carried on the evangelistic work incident to the school work.

Mrs. McCormick has also conducted a school in her own home, and has had erected a new Chinese building for the Girls Day School....\textsuperscript{535}

The Annual Report for 1921 (for the year 1920-1921) mentions a "special school conducted by Mrs. McCormick, and later says:

The school conducted by Mrs. McCormick is a Day School, in which she gives a large share of time in teaching. The learning of English is a drawing card to the school, but Mrs. McCormick aims to make the school an agency for bringing pupils to know Christ.\textsuperscript{536}

North Soochow Educational Work, 1912-1920. At least in 1914 Miss Addie Sloan had a "Bible Woman’s Training home.\textsuperscript{537} Perhaps it should not be counted as a "school", but there are several interesting references to it.

The Annual Report for 1915-1916 said:

\textsuperscript{532} Bi-M. Vol. VII, p. 714. The 19 girls in the lower elementary school in the 1915 statistics, and the 12 boys in the higher elementary, were probably in these two schools. In addition perhaps some of the 81 lower primary boys were in the boys' school.

\textsuperscript{533} Bi-M. Vol. X, p. 1059

\textsuperscript{534} Ibid, p. 144

\textsuperscript{535} AR, 1920, p. 62

\textsuperscript{536} AR, 1921, p. 53

\textsuperscript{537} Bi-M. Vol. VI, p. 546
Miss Sloan, in her Bible training school, has for her object teaching and stimulating women to do voluntary work as unpaid agents. During the year 42 women have studied with her for longer or shorter periods. Many others have attended her classes as visitors. 538

The next Annual Report said:

In addition to these organized schools there is a vast amount of educational work and teaching of various kinds done by members of the Mission. Miss Sloan of Soochow reports that she has taught "an average of nearly 25 Chinese per day for 244 days." 539

The 1918 Report said "Miss Addie Sloan had 32 women enrolled in her school for Bible study." 540 This is the last definite reference we have found to this training effort. Perhaps the pressure of other things forced Miss Sloan to discontinue it.

The George C. Smith School for Girls. This is the new name for Miss Fleming's School for Girls, whose history we have traced in our Volume III (pages 257-262).

In the spring of 1912 Dr. Davis reported:

Miss Fleming has more pupils than her forty beds can accommodate. The purchase of the Mohammendan temple, which is now being used for the enlargement of the school, as the home of the "George C. Smith's Girls' Home" is a valuable addition: the work on the new building is well under way, the walls being laid to the first floor... 541

In 1912 the Mission granted permission to teach English in the School, beginning with the third grade. 542 Miss Hirseland was developing an industrial department in the school. "The girls do much knitting...." 543

In a letter of January 3, 1913, Dr. Davis said:

The George C. Smith Boarding School for Girls has been completed; the teachers and girls have moved into the new building, and find it very commodious: 544

The first commencement of the School was on May 30, 1913.

538 AR, 1916, p. 44
539 AR, 1917, p. 61
540 AR, 1918, p. 59
541 Miss-Sur., Vol. I, p. 794
542 Bi-M, Vol. V., p. 46
543 Bi-M, Vol. V., p. 146
544 Bi-M, Vol. V., p. 180
The school closed for the summer with 44 boarders and ten day pupils. Four foreign and five Chinese are more or less connected with it as teachers and helpers. The studies are those prescribed by the Mission, but special emphasis is given to the Bible and the catechism. Six girls received diplomas on completing the course on May 30.\textsuperscript{545}

\textbf{Miss Millie S. Beard} arrived in February, 1914, and entered upon the study of the language, preparatory to teaching music in the school.\textsuperscript{546}

Writing at the end of 1914, Dr. Davis said:

\textbf{The Geo. C. Smith Boarding School for Girls has been thoroughly reorganized, and the work is going on steadily. There are 47 boarders and 10 day pupils. The new desks, recently put in, were imported from U.S.A. and they constitute a valuable addition to the outfit of the school.}\textsuperscript{547}

Writing in May, 1915, Dr. Davis said:

\textbf{For weeks preceding the first of May the musical missionaries of Soochow made melody. Under the direction of Miss Beard, whose enthusiasm and ability were greatly in evidence, a company of twenty or more met every Saturday afternoon and practised the singing of the "Holy City", an oratorio by Gaul. At the meeting of the Soochow Literary Association held on Thursday, May 6th, the Oratorio was sung and met with the warmest appreciation.}....

\textbf{Mrs. Wilkinson and the teachers are making active preparations for the approaching commencement exercises of the Geo. C. Smith Girls' School. Whitewashing and painting have been liberally applied to the building bought from the Mohammedans, the enlarged grounds have been leveled and put in good shape; the program is receiving attention.}....\textsuperscript{548}

Writing probably just after commencement, 1915, Dr. Wilkinson said:

\textbf{The total enrollment for 1915 has been 74 pupils. There three graduates in the Grammar school, and six in the Primary.}....

\textbf{Miss Fleming has recovered from her fall, and is enjoying a fair amount of health. She still devotes several hours a day to her English classes and one in Psalms.}

\textbf{Miss Irene McCain} arrived in March, 1915, and has already begun active work even while studying the language.\textsuperscript{549}

\textbf{Miss Beard, after a year's work, has rendered invaluable services to the school. She began at once to build up her department and now has sixteen music pupils. She is also aiding in the evangelistic work and furnishing music for the hospital services.}

\textsuperscript{545} AR, 1914, p. 24. For the commencement occasion, see Miss-Sur., vol. 3, p. 38.

\textsuperscript{546} The four foreigners connected with the work of the school were seemingly Miss Fleming, Miss Annie Wilkinson, Miss Alice Davis and Miss Hirseland.

\textsuperscript{547} See above, p. 29 for Miss Beard.

\textsuperscript{548} Bi-M, Vol. VI, p. 546

\textsuperscript{549} Bi-M, Vol. VII, p. 638

\textsuperscript{549} See above, p. 31
Miss Alice Davis continues her classes in Bible and English in her usual thorough and efficient manner.

The industrial department under Miss Gretchen Hirsland is in a most flourishing condition. Every girl is taught some form of work, crocheting, knitting, sewing or embroidering. Handmade lace will be added to this work in the fall.

Our corps of native teachers is very fine. Miss W. Z. Nyin is Lady Principal. She exercises great care in the personal supervision of the school. She also adds greatly in the evangelistic work. Miss S. T. Nyin and Mrs. Dzi help in the literary work. Prof. T. S. Tsar teaches higher mathematics and science.

The moral tone of the school is excellent. There are 24 church members, 10 inquirers, 20 members of the Christian Endeavor Societies, and 24 of the Y.W.C.A. Last year we sent 10 delegates to the Y.W.C.A. Conference.

Mrs. Wilkinson wrote in September:

The Girls' Boarding School opened on September 9th with the largest enrollment in its history. We have over 50 boarders and 12 day scholars.

The Annual Report for 1916 said:

In Soochow Miss Fleming found herself in her twenty-second year of work, faint yet pursuing. It was pathetic to see her gather the children around her chair and literally, with a stammering tongue and faltering lips, try to teach them. Seventy-six years of age, infirm, almost helpless, she is faithful to the last.

Miss Fleming died on May 8, 1916.

Writing in the summer of 1916 Dr. Davis spoke of Miss Fleming's "dying in the harness" after having labored continuously in Soochow for 23 years without taking a furlough. However, due to her poor health, some changes were made in the work several months before her death. It would seem that Mrs. Wilkinson became acting principal at this time, holding that office until Miss McCain had finished her two years of language work.

Dr. Davis adds:

550 Miss-Sur., Vol. 5, p. 746
551 Bi-M., Vol. VII, p. 695. An error somewhere in the number of students. Dr. Wilkinson had said (just above) there were a total of 74 students.
552 AR, 1916, p. 46
553 See above, page 39
554 Bi-M., Vol. VIII, p. 876
So far as teaching was concerned the withdrawal of Miss Beard, who was married in March to Rev. C. H. Smith, now at Yencheng, was a heavy loss. Miss Martha Kirkpatrick filled the vacancy caused by Miss Beard's departure...

Mrs. Wilkinson wrote in October:

The Girls School opened on September 7th and our present enrollment is 51 in the boarding department. We miss the bright faces of several of our older girls who have gone to High School in Nanking. By making some changes in the Mohammedan Temple, we have added three new classroom and thereby greatly relieving the former congestion.

Miss McCain is busy getting her house in order for her new colleague, Miss Paxie Moffett, who is to arrive the last of October.

The year 1917 was a hard one for Soochow Station. The School was especially hard hit. Mrs. Wilkinson and Miss Hirseland left on furlough in May. In the same month Miss Moffett married Dr. Crawford. In the summer Miss Alice Davis had a breakdown, and was lost to the School.

Writing in the early spring of 1917, Dr. Davis said:

The number at the Geo. C. Smith Girls' school is 75.

This year the North Soochow Station has made a new departure in the education of boys. Hitherto we have sent them to Kiangyin, but now we have begun to put the boys into the Northern Presbyterian High School. Our Northern Presbyterian friends have for years been good patrons of the Geo. C. Smith Girls' school.

In May Miss McCain took over from Mrs. Wilkinson the duties of Lady Principal and Business Manager of the School. Miss Lois Young arrived the end of August, and was assigned to the Geo. C. Smith School, to take up work after a year of language study. The Mission transferred Miss Rebecca Wilson from Hangchow to Soochow, as an emergency measure until China New Year, 1918, or perhaps, for a year. In the fall term there were 70 boarders and 7 day students.

555 Ibid., p. 820. See also page 777. See above, page 38 for Miss Beard's marriage. We know nothing further about Miss Kirkpatrick.
556 Bi-M, Vol. VIII, p. 837. For Miss Paxie Moffett, see above, p. 36
557 See Above, page 131.
558 Bi-M, Vol. IX, p. 894
559 Ibid., p. 918
560 See above, page 40, for Miss Young. MMCM, 1917, p. 32
561 MMCM, 1917, p. 38
562 Bi-M, Vol. IX, p. 965
The Report for 1917-1918 said:

During the past year she Miss McCain has been assisted by Miss Rebecca E. Wilson, loaned temporarily from Hangchow. The enrollment was 78, the largest the school has ever had. The fees were increased for the spring term, causing a slight falling off in numbers; but it is gratifying to note that a much larger proportion are now paying their own tuition, and that the scholastic standard has been decidedly raised.

In November Dr. Young wrote that Miss Young was on a visit to the

North Kiangsu Schools. He continued:

Miss McCain has had a splendid year in school. There is a beautiful spirit of harmony among the teachers and there is progress in all of the departments. One of the most encouraging features of the work is the ragged Sunday schools that have been organized by the teachers and pupils in the adjoining villages. They report over a 100 pupils each week.

Our only information for 1918-1919 is Miss McCain's report:

The number enrolled this year was 51 in the two primary departments, and 18 in the kindergarten. This is a smaller enrollment than the previous year.

Last fall a kindergarten was opened up and has done a great deal towards opening up the homes to us. Many of the mothers have consented to allow a Bible woman to come to their homes to teach them. Miss Young has had charge of this department, and has made quite a success of it.

During the patriotic wave, the girls showed a splendid spirit of patriotism which greatly gladdened our hearts.

Student unrest in 1919-1920 was also felt in the Geo. C. Smith School.

Miss McCain reports how the sunshine broke through the clouds:

These clouds loomed up until Chinese New Year, when the sunshine broke through. I think that the fact that the school's being small and needing to be befriended was a great spur to our teachers--especially the two Chinese male teachers....

One of the things which helped to increase patriotism was the twenty minutes spent daily in telling the news. Three good newspapers were taken and the Chinese male teachers were most enthusiastic and tireless in encouraging the pupils to tell the news, and then make some remarks about what they told. Strict notice was taken of what kind of news was told.

There was a graduating class of eleven, also two special pupils in this class.

564 AR, 1919, p. 63
564 BI-K, Vol. X, p. 1144
565 AR, 1920, p. 62. Miss Young, at her own request, was transferred to North Kiangsu Mission in September, 1919. (MNKM, 1919, p. 5; MMCH, 1919, p. 22). The kindergarten was discontinued after 1921.
566 See above, page 7
The most encouraging feature of the school, to me, was the voluntary prayer meeting on Friday nights and its results. It was for the sole purpose of praying for souls. A list was made of the gentlemen teachers, pupils who were not Christians and certain home people. The group had only three in it at first but gradually grew to 33. During the last days of the session Pastor Chu conducted a series of meetings in the school, and when he asked for those who wished to accept Christ to stand, all of the gentlemen stood and the wife of one of them and thirteen pupils. On the next day the others who had not become Christians also stood.

There was one happy, beaming band of girls who saw their prayers answered in such a definite way...Of course it does not mean that all of those who stood have been "born anew" necessarily...

We rejoice greatly that Miss Mabel Currie has come to us...Mrs. Reaves has been helping with a class in English and has been much help in her hearty cooperation...567

At the Annual Meeting in 1920 the Mission voted to allow the Geo. C. Smith School to begin Middle School work, and if after two years it proved satisfactory, to approve the full course. The Augusta, Georgia, Church was asked to support this new venture.568

Miss McCain wrote in October, 1920:

This year the enrollment is much larger than it has been for some time, probably due to the fact that we are giving first year of high school this year. We rejoice that the Mission is going to give us a try-out for a real high school which seems to be to be much needed.

Miss Currie is giving music in the intervals of trying to turn her Nankinese into good Soochow...569

Day Schools in North Soochow. In the statistical table for North Soochow in 1911-1912 the day schools enrolled 81 boys and 14 girls. There were 5 primary schools, which would include the primary department of the George C. Smith School.570 There was a school at Lomo in 1914, and two schools at Hotsen in 1915.571 After 1917 the number of primary schools decreased until in 1921 there were only 3 in the Soochow area.572

567 AR, 1921, p. 53. For Miss Currie, see above page 48. For the "revival" see also Miss-Sur., Vol. 12, p. 607
568 MMCM, 1920, p. 20
569 Bi-M. Vol. XII, p. 1374
570 See above, page 136
571 See above, pages 129 and 130
572 See above, page 136
The first summary of day school work in this period in the Soochow area is found in the report for 1919-1920:

Educational work is carried on in three Day Schools, the George C. Smith's Girls' Boarding School, and a special school taught by Mrs. McCormick. The Day Schools are located between the North Gate of the city and the hospital at a street chapel, also at a town about a mile north of the hospital, and at Dang Fang Gyao, forty miles from Soochow.

The first mentioned has been under the supervision of Miss Gertrude Sloan, and has been well attended...

The Dang Fang Gyao School seems also to have done good work...There are over fifty pupils in this school...

The school conducted by Mrs. McCormick is a Day School in which she gives a large share of her time in teaching...

Medical Work in Soochow, 1912-1920

In the August, 1916, Missionary Survey is an editorial sketch of "Our Own Medical Missions", and Dr. Chester sketches the beginning of the work in Soochow, which summarizes what we have sketched in our Volumes II and III. He said:

The pioneer of the work is Dr. J. R. Wilkinson, of Greensville, S.C., who was sent to Soochow, China, in 1894. For the first two years he conducted a dispensary in the home of Rev. J. W. Davis. Dr. Davis' special relation and friendship for Prof. J. R. Blake, under whom he studied at Davidson College, led to the founding of The Elizabeth Blake Hospital by Prof. Blake in memory of his mother, to be built and conducted under the special supervision of Dr. Davis. This was the first hospital building of any of our missions, and is now our largest and best equipped hospital. Something over $40,000 have been invested in it, the last $10,000 having been given by Mr. E. B. Chester of Brownville, Tenn., for the establishment of a Woman's Hospital and Nurses' Training School. The location of the hospital is outside the city wall. For this reason it has not always had the crowd of patients that has flocked to the hospitals located in the city slums...

The hospital has had a large patronage from the people of means who have been able to pay regular medical fees for the benefits received, and some of whom have made considerable donations of money as expressions of gratitude. In this way, outside of the personal support of the missionaries, the hospital has been largely self-supporting.

573 AR, 1921, p. 52
In 1907, Dr. David Stuart, son of Rev. J. L. Stuart, Sr., joined Dr. Wilkinson and continued in the work at this hospital until his tragic death by accident in November, 1909. His place was supplied the following year by Dr. J. P. Mooney, who continued in the work until the summer of 1915...

1912. Personnel. Doctors Wilkinson and Mooney were at work in the hospital. There was no missionary nurse. Mrs. Wilkinson gave some time to the hospital, but in this period (1912-1917) much of her time was given to the George C. Smith School. Mrs. Mooney also taught in the Girls' School.

Miss Hirseland was matron in the hospital. The evangelistic work in the hospital was supervised by Dr. Davis. Dr. Wilkinson had built up a strong corps of Chinese medical assistants.

Property. In addition to the men's hospital, a three story building for the insane had been completed in 1911, and the E. B. Chester Woman's Hospital was nearing completion.

In May, 1912, there was a celebration marking, it seems, both the 15th anniversary of Dr. Wilkinson's beginning his work in China and also his 50th birthday.

In the early spring of 1913 Dr. Wilkinson wrote Mrs. Chester about the new Chester Memorial Building:

We moved the patients over on November 21, 1912. I wish you could have seen the wards when Miss G. I. Hirseland and the nurses finished making up the beds on Wednesday night. To see the beds with beautiful blankets, nice sheets and pillows and bedspreads, and watch the expressions of the patients when they were brought over to occupy these necessary beds, was interesting, almost to being comical.

The third floor on the west wing being a beautiful piazza and surgical ward. The central portion, hall, bathrooms and closets. The east end with piazza, the medical ward and an open piazza forming a ward for lung troubles. The second floor entirely occupied by private rooms, from which we hope to make the hospital self-supporting. The first floor occupied by private rooms for nervous patients.

574 Miss-Sur., Vol. 6, p. 590
575 Mrs. Mooney, (Miss Annie Wilkinson) was married to Dr. Mooney, on November 29, 1911. See our Volume III, p. 145
576 See our Volume III, page 251
577 See Miss-Sur., Vol. I, p. 793 and Bi-M, Vol. V, p. 79
The house is lighted with electricity from top to bottom, and we are busy now putting in boilers and tubes to furnish hot and cold water for each floor. I wish you could see the beautiful operating room, instrument cases, operating table and chairs, and the bright electric lights, which enables us to work just as well at night as in the day.

The home for the foreign trained nurse is also completed, ready to move in. The Nurses' Training School is completed, and they have already moved in.

We have a lot of workmen engaged now in finishing up the walks in the front yard. The carpenters are at work building the kitchen and servant quarters at the back of the north side.  

Death of Mrs. Mooney. In the same letter Dr. Wilkinson said that his daughter was seriously ill with typhoid fever. She died on December 2nd.

An article in the Bi-Monthly Bulletin told of her and her death and said:

Mrs. Mooney's life may be described as twenty-two beautiful years. She was attractive in person, winsome in manner, and devoted to the work to which she had consecrated her life, loving and understanding the Chinese as only those who have grown up with them can.

1913. The Annual Report said:

Under Dr. Wilkinson's efficient management, the Elizabeth Blake Hospital, in the last 16 years has grown to be a magnificent plant, with extensive accommodations for a number of patients, male and female, and is supplied with electric lights and water works and all necessary appliances for the treatment of bodily and mental diseases. There are 20 medical students and nine student nurses, who do all the nursing while carrying on their studies. This helps largely in the important matter of self support.

Dr. Mooney has charge of the male wards in the hospital and of the daily clinic...Dr. Mooney met with a sore bereavement in the death of his wife, and then he himself had a long illness, during which his life was once despaired of, but now he is well and active again.

The Chinese government was making an effort to suppress the opium trade and smoking. Mrs. Wilkinson writes in the fall of 1913 that,

579 Bi-M. Vol. V, p. 164
580 AR, 1914, p. 24; See also Miss-Sur., Vol. 2, 73. Dr. Mooney had typhus fever.
The Hospital, to show its willingness to lend a helping hand to China in the effort to overcome this great evil of opium smoking, agreed to take all patients who were unable to pay, at the rate of 15c per day. Three or four weeks are required to effect a cure. Even in the sacred precincts of our hospital cells raids are made, and our triumphant doctors have brought in as much as six bottles of opium, the result of one search.\textsuperscript{581}

1914. Hospital work evidently ran about as usual. Mrs. Wilkinson said:

"In the Hospital, there are times when it is not so full, and times when there is not a vacant bed. In all, 1,027 in-patients were treated, besides numbers of outcalls."\textsuperscript{582}

It was in the fall of this year that Dr. Wilkinson took charge of the evangelistic work in the hospital.\textsuperscript{583}

Miss Helen M. Howard, R.N., arrived in February, and started the study of the Soochow dialect under the direction of Dr. Davis.\textsuperscript{584}

1915. The Annual Report speaks of the medical training at Soochow:

The medical school at the Elizabeth Blake Hospital has gone on steadily in its work. A goodly number of text books in Chinese are available. The long course of study insures to the student a wide range of experience in dealing with a wide variety of diseases in practical ways.

The Chester Training School for Nurses has its home in a building separate from, but adjoining the Female Hospital. The course of study for these nurses includes systematic use of text books and daily practical work in dispensary and wards. The course of Bible study for the male students and the female trained nurses is the same. During the year there were 19 male and 14 female students enrolled. One male student and two nurses, having completed the course of study, were graduated.\textsuperscript{585}

\textbf{Dr. Mooney presented his resignation to the March, 1915, A.I.C. meeting.}\textsuperscript{586} Dr. Wilkinson wrote that Dr. Mooney's health was not good, he had never fully recovered from his attack of typhus fever.\textsuperscript{587} Dr. Davis wrote on May 14th that since Dr. Mooney had left Dr. Wilkinson's burdens had been very heavy.\textsuperscript{588}

\textsuperscript{581} Bi-M., Vol. V, 372
\textsuperscript{582} Miss-Sur., Vol. 4, p. 295
\textsuperscript{583} See above, page 129
\textsuperscript{584} Miss-Sur., Vol. 3, 858. For Miss Howard, see above page 29
\textsuperscript{585} AR, 1916, p. 45
\textsuperscript{586} MMCM, 1915, p. 298, #19
\textsuperscript{587} Miss-Sur., Vol. 5, p. 453
\textsuperscript{588} Bi-M. Vol. VII, p. 638
1916. Personnel changes. Dr. M. P. Young arrived in March 1916, to help Dr. Wilkinson. In April he married Miss Oehler of Haichow, and both of them began the study of the Soochow dialect.\textsuperscript{589} On June 1st, shortly after beginning work, Miss Howard married Dr. A. A. McFayden of Hsuchoufu. \textsuperscript{590}

Dr. Wilkinson's annual report for 1915-1916 with a complementary letter written about the same time to the Greenville Church which supported the hospital, are our best sources of information. In the Greenville letter he tells about the 130 bed hospital with its equipment, and gives the statistics for 1915-1916. He mentions Miss Howard's marriage and Dr. Young's arrival. He said his furlough was due in October, but he did not see how he could get away on account of the shortage of workers.\textsuperscript{591}

In his report of 1915-1916 he said:

I have felt the loneliness again of being without a medical colleague, and I have later felt the pleasure of another and quite congenial colleague in the arrival of Dr. M. P. Young, who a few weeks later made himself more than doubly acceptable by bringing Mrs. Young into our midst. So I look forward with great confidence to having one more than equal to the task of taking up the work and responsibilities of the Hospital in the not distant future.

Though being alone the last year, the volume of the work has been about the same. The operative work has never been very heavy here, as it is divided with three other hospitals in the city, two of which are of many years longer standing and far better known in all this country, and have had generally two or three doctors on their staff, while, since the opening of our hospital, I have been entirely dependent on help of my own training, except for the one year that Dr. Mooney was regularly in the work...\textsuperscript{592}

The summer has been a very strenuous one, all foreign help being off for the summer vacation. However, the Medical School and the Nurses Training School class work being suspended for the summer vacation relieved me of 21 to 26 classes a week, which made it possible to meet the demands. Mr. Haden decided to remain at the station with me this year, and relieve me of the preaching which was a great help in time of need...

I undertook the oversight of all the evangelistic work of the hospital last year at the request of the station with much trepidation...We have a most acceptable native evangelist, both to natives and foreigners...\textsuperscript{593}

\textsuperscript{589} For Dr. Young and Miss Oehler, see above page 35
\textsuperscript{590} For Miss Howard's wedding, see above, page 38
\textsuperscript{591} Miss-Sur., Vol. 6, p. 744
\textsuperscript{592} See our Volume II, p. 379, for The Methodist Hospitals
\textsuperscript{593} Miss-Sur., Vol. 7, p. 112
1917. Dr. Davis, writing at the close of 1916, said:

Mr. Haden expects to go on furlough late in December, 1916...Dr.
and Mrs. Wilkinson expect to go on furlough in April or May, 1917...

This will leave a very heavy burden on Dr. Young, who has been
studying with unremitting diligence since his arrival in March,
1916...594

Dr. Davis and Mr. Haden both died in February, 1917. The Wilkinsons
and Miss Hirseland went on furlough in May, 1917, and the Wilkinsons did
not return until 1919. Mrs. Nancy S. Farmer arrived on April 1, to help
out in the personnel shortage.595

Writing in April, 1917, Mrs. Young said:

Mrs. Wilkinson is now turning over her duties as Lady-Principal and
Business Manager of the George C. Smith School to Miss McCain...

Before the next issue of the Bulletin, Dr. and Mrs. Wilkinson will
have left for America. There are no two people in the Mission who
are busier than they, and who will be more greatly missed. We hope
they will enjoy to the fullest their well earned rest in the United
States and will come back to us in due time, fully refreshed and
ready for many more years of useful service in Soochow.596

Writing after Mission Meeting, Dr. Young said:

Hospital affairs for the past quarter have been uneventful. The
number of out-clinic patients is always largest during the summer
months...The Medical School and the School for Nurses have opened
with 20 medical students and 16 nurses.597

1918. The Annual Report on the Hospital for the year 1917-1918 is
very brief:

Elizabeth Blake Hospital at Soochow also reports a busy year. In the
absence of Dr. Wilkinson the work has been entirely cared for by Dr.
Young, with the assistance of Mrs. Young in the office and the nurses.598

Mrs. Farmer, "after a brief experience developed nervous trouble" and
had to be returned to the United States in the spring of 1918.599

594 Bi-M, Vol. VIII, p. 876
595 For Mrs. Farmer, see above page 40
596 Bi-M, Vol. IX, p. 917
597 Ibid., p. 965
598 AR, 1919, p. 61
599 Price, China Investment, p. 160. See also MMCM, 1918. p. 86
Dr. Egbert Smith visited the Orient in 1918, arriving in China about September 1. According to his itinerary, he was to be in Soochow September 9-16. He remained in China until after the Called Meeting of the Mid-China Mission in March, 1919, to which we will refer shortly.

The medical situation in Soochow was not as peaceable as the published reports (or lack of them) seemed to indicate. We have only one letter from Soochow in 1918, written by Dr. Young, and he did not mention the hospital. The only information we have are "bits" in the Mid-China Minutes, which may or may not be related.

Dr. Young called to Chinkiang. There came to the Joint Conference Committee, meeting in February, 1918, a resolution from Chinkiang Station asking for the transfer of Dr. Young to that station, "in view of the urgent need of medical work in the Chinkiang Field and in view of Dr. Young's desire to engage in medical work in that field." The request was referred to the Mid-China A.I.C., which urged Dr. Young to remain within the Mid-China Mission, locating at Kashing. If he did not see his way to stay in Mid-China, they would give reluctant consent to his going to Chinkiang. Dr. Young stayed in Soochow.

In the early summer, evidently, the A.I.C. met at the Elizabeth Blake Hospital. Their minute is as follows:

By order of Executive Committee investigated charges against evangelistic work in the hospital, complaints from Mr. E. B. Chester, who gave money for the Woman's Hospital. Agreed on letter to be sent to The Executive Committee. (Copies of this letter will be sent to each station as soon as prepared.)

We are not told who carried word to Mr. Chester about the evangelistic work in the hospital, or just what his "complaints" were.

600 MMCM. 1918, p. 79
601 Bi-M. Vol. XI, p. 1144. It was written in November.
602 MMCM. 1918, p. 91
603 Ibid. p. 65, action 277
604 Ibid., p. 69, action 306
There was published in the August, 1918 Missionary Survey "A Letter from Dr. J. R. Wilkinson on the treatment of Insane at Elizabeth Blake Hospital, Soochow, China. In it he says that as far as he knew there were only two hospitals in China making provision for the Insane, one in Canton, and his in Soochow. He traces what had been done in Soochow. There is no definite request or recommendation in the letter, but it suggests that the readers do something for the Insane in China.605 The Mission was not opposed to ministering to the insane, as we will see below.

Dr. Wilkinson retired from the work at Soochow. This was the point of a paper drawn up by the Mission at its August, 1918, meeting,

......in response to instructions from the Executive Committee of Foreign Missions, "That the Mission be directed to arrange the work of the missionaries at Soochow, so that there may be no conflict."606

We do not know what brought matters to a head in 1918, but something must have been the "last straw" in the situation sketched in the 1919 paper.607

The die having been cast, however, steps were then taken to effectuate the separation officially. Following the 1918 meeting the Ad Interim Committee requested the Medical Committee, after a careful investigation, "to outline the policy to be pursued in reference to the E. B. Hospital," and report.608

The A.I.C. requested the Executive Committee to cable the name of the steamer on which Dr. Wilkinson was arriving,—they arranged a called meeting of the Mission for that date.609

A paper setting forth more clearly the ground upon which the action of the Mission in August, 1918, re Dr. and Mrs. Wilkinson was based, was prepared for presentation to the Mission.610

The Medical Committee presented a report concerning the future development of the E. B. Hospital and the following recommendations were adopted:

605 Miss-Sur., Vol. 8, pp. 472-4
606 MMCM, 1920, p. 15. This 1918 paper was not published in the printed Minutes.
607 See below, page 153
608 MMCM, 1919, p. 4, action 335
609 Ibid., p. 6, action 352
610 MMCM, 1919, p. 9, action 381
(1) That the Hospital continue as a general hospital as formerly, with special attention to mental and nervous diseases.

(2) That there be added to the staff another physician and a trained nurse, as already approved by the Mission.

(3) That a combination secretary and matron be secured as already authorized.

(4) That a third specially qualified man be sought to take charge of the mental and nervous diseases.

(5) That Dr. Young be advised from the funds in hand to buy such instruments and equipment as are needed.

(6) That, with regard to the Medical School, the contracts made by the hospital in the name of the Mission be fulfilled, but that no new medical students be received.

(7) That Dr. Young be asked to prepare plans for an improved clinic building.

Called Meeting, Shanghai, March 14, 1919

A committee was appointed to meet Dr. Wilkinson on arrival, and make arrangements for him to present his case to the Mission...

Monday, 9:30 A.M. Devotional exercises were conducted by Dr. Egbert W. Smith...

Dr. Yao, the representative of Dr. Wilkinson's Medical Students, at his own request, was invited to address the Mission.

Recess was taken at the call of the Chairman. Mission reconvened after recess and was led in prayer by Messrs. Little and Blain.

Dr. Wilkinson, having arrived, was enrolled. Dr. Wilkinson took the floor and stated his case fully, and a paper was presented by the Mission's Committee.

Resolved to place this paper and a statement by the Ad Interim Committee in Dr. Wilkinson's hands, and then take recess to 3 P.M. Closed with prayer.

3 P.M. Opened with prayer...

Resolved to go into a committee of the whole, the Chairman in the chair, and that Dr. Wilkinson be given an opportunity to ask any questions he desires of any member of the Mission, including the ladies.

Recess was taken till 8:30 P.M. after prayer.

8:30 P.M. Opened with prayer.
Every member of the Mission, including the ladies, was in turn questioned by Dr. Wilkinson, and Dr. Wilkinson was asked if he desired to ask any further questions of any one, and he replied that he did not desire to ask any further questions, or to make any further statements. The Committee of the whole then arose and reported as above.

The following was adopted:

The action taken by the Mid-China Mission at its last meeting in reference to Dr. and Mrs. Wilkinson, was in response to instructions from the Executive Committee of the Foreign Missions, that the Mission be directed to arrange the work of the missionaries at Soochow, so that there may be no conflict.

"The reason for this drastic action is that through more than twenty years of association with Dr. Wilkinson, we have found him to be so self-opinionated and so autocratic that cooperation with him is impossible. His failure to take the Mission into full confidence in his plans and procedure of work has destroyed the basis of that cooperation which is so necessary to the success of our work. The practical results of this is that through a long period of years there have been frequent and continued strife in the Soochow Station, and the present members of this Station, with one exception, are strongly convinced that it would be injurious to the cause for Dr. and Mrs. Wilkinson to continue their connection with the station. Dr. and Mrs. Wilkinson do not exhibit the willingness to submit to their fellow workers which is so essential to relate the work of each to that of all, and to insure continuity and promote harmony among the workers. This state of affairs has continued so long, growing worse rather than better, that we have lost hope of better relations in the future.

"What deep sorrow that this is the case, with kindest personal feelings towards Dr. and Mrs. Wilkinson, under a deep sense of responsibility to God, and looking solely to Christ's kingdom committed to our hands, we reluctantly conclude that the usefulness of these workers in Soochow Station is at an end. This being the case, fidelity to all of the interests and persons concerned, demands that we ask that Dr. and Mrs. Wilkinson be retained in the Homeland until called for by some other station of our Missions.

"We desire to place on record our appreciation of the self-sacrificing labors of these workers and regret inexpressibly the necessity for this action."

Above paper was adopted by an Aye and No vote. Aye, Messrs. Price, Hudson, Little, Blain, Smith, L. L. Stuart, Moffett, Shields, Dubose, W. H. Stuart, Hutcheson, McGinnis, Allison, McMullen, Farrior, Wilson,
The work of the Elizabeth Blake Hospital during the past year has been conducted in the usual way, and the hospital staff kept busy. The number of in-patients, like most of the mission hospitals, has shown a steady increase.

The hospital has been fortunate in securing the services of Dr. Louthen, formerly of the Baptist Mission, for the coming year to assist Dr. Young.

The transfer of Miss Nesbit to the hospital has greatly lightened the burden there, and has made possible to keep the hospital records in a much more satisfactory way.

Out-patient clinics have been opened in connection with the evangelistic work in the country field. The hospital is still in need of two foreign nurses. The two graduate Chinese nurses have become Christians, and have had a wonderful influence over the other nurses and patients.

Hospital for the Insane. At the February, 1920, A.I.C. meeting, it was voted to convert the hospital into an institution for the insane, gradually discontinuing the general practice. In May they voted to recommend to the Mission that a psychiatrist be secured, new building and equipment be provided as necessary; also, that the present general hospital be continued, with such additional staff and equipment as was needed. Thus, it would seem that both general and insane work was to be continued.

Dr. Price in his sketch of Mrs. Wilkinson, (China Investment, p.49), said: "After twenty-four years of service at the Elizabeth Blake Hospital, Dr. and Mrs. Wilkinson took up independent work at Soochow. They are now carrying on with marked success the "Ken Sen I Yuen" (Wilkinson Hospital), where they have not only a large medical work but also a church and a school. Mrs. Wilkinson is busy in hospital, church and school. She is uniformly cheerful and hopeful."

One who is near to Dr. Wilkinson describes him as "a grand old scout with a never-die element in him." This witness is true. Dr. Wilkinson is an elder in the local church affiliated with the Ken Sen Hospital.

Miss Nesbit was transferred from Kashing to Kiangyin for a year with the understanding that she kept books of the institutions in both Soochow and Kiangyin stations.

See also his sketch of Dr. Wilkinson on the same page. In it he said:

1920. The annual report for 1919-1920 said:

MMCM, 1920, pp. 13-15

AR, 1921, p. 57 Dr. A.D. Louthan began work in the E. B. Hospital on August 1, 1920. (MMCM, 1920, p. 11, action 498)

MMCM, 1920, p. 6, action 463

Ibid., p. 10, action 490
1921. The Annual Report for 1920-1921:

Dr. Young reports that this has been a busy and profitable year at the Elizabeth Black Hospital. Dr. Louthan has been with him and given much assistance, the number of in-patients has been 250 more than last year, and 500 more than the year before that. The laboratory work has been better organized and the Chinese doctor now spends his entire time in this work.

We hope to begin putting up two new buildings at once, the three story men's hospital will be 33 x 100, and the two story building 50 x 50 feet will contain operating rooms, laboratories, offices and record rooms.

A new piece of land has been bought, containing nearly two acres. There are 17 small rooms and a lime kiln on the land, and the entire cost was about $750.00.

**KIANGYIN STATION, 1912-1920**

At the beginning of 1912 there were twelve missionaries assigned to Kiangyin Station: -Rev. and Mrs. L. I. Moffett, Rev. and Mrs. Lacy L. Little, Dr. and Mrs. George C. Worth, Mr. and Mrs. Andrew Allison, Miss Rida Jourolman, Mrs. Anna McG. Sykes, Miss Ida M. Albaugh, and Miss Carrie L. Moffett.

Of these, three were on furlough in January, 1912: -Dr. and Mrs. Worth and Miss Jourolman. Mr. and Mrs. Moffett left on furlough in April, 1912, returning in November, 1913. Mr. Little had a severe spell of illness, evidently in the summer of 1912.

The Report for 1911-1912 (which we quoted in our Volume III, page 276) spoke of the Revolution coming to Kiangyin. Mr. Allison, writing in April, said that although conditions had not been quiet, they were grateful that they had been able to continue the work.

---

617 For the work at Kiangyin Station, see our Volumes II and III Indices, "Mission Stations,--Kiangyin Station."

618 The Worthes left on furlough May 22, 1910, and did not return until August 18, 1913. Miss Jourolman returned November 5, 1912.

619 Miss-Jour. Vol. 2, p. 223

620 Miss-Sur., Vol. v, p. 77
We will now continue to sketch what was done in the three lines of work, evangelistic, educational, and medical, picking up the story where we left it in Volume III.

**Evangelistic Work, 1912-1920.**

Outstation work is not mentioned in 1912, due in part, perhaps, to Mr. Moffett's absence and Mr. Little's illness.

In January the East Gate Church in the city ordained two elders, Mr. Allison and Mr. Wang Won-bah, and two capable school teachers were ordained as deacons. In June the session examined 129 applicants, and 20 were received into the church. In November Mr. Yang Vi Hang of Shanghai held a helpful series of services.

Mrs. Allison wrote:

The custom of going out to preach the Gospel on Saturday afternoons prevails here, and I believe is largely responsible for the way people are coming out to the regular services. Saturday afternoon was set apart for this special work, not only because it being a school holiday, but because it was the day before the Sabbath, and invitations to the people to come out to the services would still be fresh in their minds.

The women from the Training Home go out by twos, while the men and boys go to the temples, shops and the city schools, etc. Tracts are distributed and the people are having the Gospel taken to them.

1913. The Littles went on furlough in April, and the Moffetts did not return until November.

Before leaving, Mr. Little wrote about a five day meeting held during the Chinese New Year in a public auditorium next to the City Temple. The Chinese preacher, Mr. Chu, of the Northern Presbyterian Mission in Soochow, preached with power.

Large crowds attended and listened eagerly; we think there must have been from 800 to 1,200 who heard the Word day after day; and when we asked for an expression of interest, there were more than 60 handed in their names.

---

622 Bi-M, Vol. V, p. 31
623 Ibid., p. 102
624 Ibid., p. 146
625 Ibid., p. 78
Bands of personal workers are going out in search of those whose names were given, and we are organizing them into classes for special instruction.626

In April the Annual Woman’s Conference was held in Kiangyin.627 There were present 45 delegates representing five Mid-China Stations, and a number from the Kiangyin area. In addition there were three delegates from the Northern Presbyterian Mission in Shanghai and Soochow. After an excellent program, it was decided to appoint a committee to see if a joint conference might be held with the Northern Presbyterians, the conference to meet once every three years.628

Mr. Allison wrote at the beginning of the summer, "Along, alone, all alone." He was the only man at the station. Miss Jourolman had had a serious operation, and went to Kuling to recuperate.629 Miss Watkins had been transferred to Kiangyin for a year to help in the Bible Training Work. Mr. Allison had this to say about her:

We wish to bear public testimony to the faithfulness and ability of Miss Watkins, who came to help us with the Bible training work. All the women she taught declare that they have never seen any one nearly so expert in handling the Bible, she has made it stand out before many in an entirely new way, and all of us missionaries, too, have profited by her fresh and original way in bringing out the world-old truths. Nor do we wish to commend her only in this respect, fine as it is; she is socially and spiritually as good as she is in the first respect...

Mr. Allison also commented on the arrival of the Nanking Seminary theological students who in their summer activities were bringing new life into the country fields.630

Miss Albaugh wrote of the excitement in November when 400 soliders stationed at the Kiangyin Forts started to loot, and the scare that it threw into the people. About a 1,000 soliders were sent in by the Government and order was restored.631

626 BI-M, Vol. V, p. 211
627 See our Volume III, page 273 for the first conference in 1908
628 BI-M, Vol. V, p. 231
629 See also AR, 1914, p. 25, and Miss-Sur., Vol. 3, p. 590, on Miss Jourolman.
630 BI-M, Vol. V, p. 264
631 Ibid., p. 380
The Annual Report for 1913-1914 shows that all the missionaries at the station were so involved in the educational activities of the station that the evangelistic work was more or less a weekend activity. 632

1914. Personnel Changes in Station. The Moffetts returned from furlough, November, 1913. The Littles were absent on furlough the whole year. Miss Carrie Moffett went on a necessary furlough in April. 633

Dr. Crawford joined Dr. Worth in April. 634 Dr. Vennie Lee was transferred in the summer to take Miss Moffett's place in the Girls' School. 635

In the Spring of 1914 Miss Albaugh wrote on "Gay Kiangyin." In May the "Rowland-McCallie party" were in Kiangyin. These two members of the Executive Committee were out to investigate the business affairs of the Missions. 636 Shortly afterwards Mr. Moffett's father, Rev. Alexander S. Moffett, brother, sister and cousin, came from America to visit Dr. Moffett's children in the China field. 637

Little is said about the evangelistic work. For a week at China New Year services were held at the East Gate and North Gate chapels for men and in the afternoons at the Girls' School and the North Gate for women.

The foreigners, preachers and school boys were organized into four bands so as to cover as much ground as possible, preaching on the streets, at the jail, in the yamen, as well as at the chapels, and distributing literature in every place.

A village campaign has been planned, by which it is hoped that the gospel may be preached in every village around Kiangyin... 638

Writing in April Mr. Allison spoke of the work the students were doing in preaching in the villages around Kiangyin.

They go forth by bands on Saturday and Sunday afternoons, under the auspices of the Li Zeh School [James Sprunt Academy?] Y.M.C.A. and of the Volunteer Band, and do really excellent work among these villages.

632 AR, 1914, p. 24
633 Bi-M, Vol. VI, p. 435
634 For Dr. Crawford, see above, page 30
635 Bi-M, Vol. VI, p. 497; MMCM, 1914, p. 186, &37
636 For this party, see Bi-M, Vol. VI, p. 453
637 Bi-M, Vol. VI, p. 483. For the brother and five sisters in China, see China Investment, page 68
638 Bi-M, Vol. VI, p. 398
The only outstation mentioned by name in 1914 is in this letter. A church building was dedicated at Siao Gyi on November 29. Mr. Moffett writes:

Siao Gyi is the third country congregation to have its own church. Eighty-five Christians and twenty inquirers have worked and prayed and sacrificed for over a year, as the result stands today—a purely Chinese church building. Of the total cost of about $500.00, they raised two-thirds among themselves, and we have helped about one third.

The main building is two stories high, furnishing home for the pastor and school teacher upstairs.

Downstairs is the church auditorium, seating 300. Two wings extend to the front, enclosing a courtyard. One wing is for the school, and the other a guest room.

Sunday, November 29, was the day set for dedication. The Thursday preceding three of our Chinese preachers went with me on the launch "Wilmington". We took with us drums and bugles belonging to the Sprunt Academy and about 16 of the boys walked down from Kiangyin—some ten miles. Evangelistic services began on Thursday and continued through Sunday. The school boys were a great help in gathering the non-Christians to hear...

Sunday morning was the happy time for the Christians. Practically every church member was present, some of them starting shortly before daybreak to get there. After a simple dedicatory prayer and song of praise, four new elders and four new deacons were chosen, most of them active young men of promise.

When the invitation was given, ten babies were brought forward for baptism...After the sermon, the Lord's Supper was celebrated with much solemn rejoicing over all of God's mercies...

1915. Personnel. Miss Carrie Lena Moffett was unable to return from furlough in August, but Miss Watkins went back to Kashing. The Littles arrived from furlough in September. Mr. Little returned under weight and had to take a "rest cure" under Dr. Worth's care. Miss Albaugh went on furlough June 26.

The work. Writing in January 1915, Mrs. Worth said:

Mr. Moffett and his preachers have recently held very encouraging meetings at Tsen San—our oldest outstation. There are some very earnest and consistent Christians there who are working among their neighbors.

639 Miss-Sur., Vol. V. p. 736
640 Bi-M, Vol. VIII, p. 841
Next week we are to have a series of meetings here at the East Gate Church. Pastor Li of the South Gate Presbyterian Church in Shanghai is to preach for us. He is a native of Kiangyin and we are hoping for a blessing on these meetings.641

Mr. Moffett tells about a successful New Year's meeting, at the North Gate Chapel, after which 24 signed up for regular study. There attended this meeting some people from the extreme western edge of the Kiangyin field, and they invited the preachers to visit their villages, --LiKong, Sing Ka, Tung-Z. They were gladly received and preached to many who had not previously heard the Gospel.642

In May the McGinnises visited Kiangyin after an absence of about thirteen years and Mrs. McGinnis commented on the new building, --institutional and residences—she found. She said Mr. McGinnis visited the "ten or twelve outstations where regular work is now going on and where several hundred people are now enrolled in Christ's army."643


Miss Ida Albaugh and Miss Carrie Moffett are both home on sick leave. Rev. Lacy Little has been obliged to take rest cure treatment for six weeks on account of a nervous breakdown, and Dr. Crawford has had to go under the knife for appendicitis.644

In the spring Mrs. Little was sick, and was in the hospital in Shanghai for two months, dying there of cancer on July 7, 1916.645

Writing during Mrs. Little's illness Mr. Allison said that the esteemed Chinese Principal, Mr. Tee, had died suddenly the end of March. Mrs. Little's absence left the Woman's Training Home without a Head. Dr. Lee's much needed furlough (began May 9), overlapping Miss Moffett's prolonged stay at home, threw the Girls' School on Mrs. Worth, and the newly elected Chinese matron had gone to the hospital with serious symptoms.646

641 Bi-M, Vol. VII, p. 583
642 Ibid., p. 617
643 Bi-M, Vol. VII, p. 644
644 Miss-Sur., Vol. 6, p. 354
645 For Mrs. Little's death and Memorials, see above, page 39
646 Bi-M, Vol. VIII, p. 808
Revolt against Yuan Shih Kai: To add to the problems of the Station, Kiangyin was the scene of near civil war in April, 1916, during the revolt against Yuan Shih Kai.647 Many of the southern provinces seceded. Kiangsu was undecided. One of the key points was Kiangyin with its forts commanding the passage of the Yangate. The Commander of the Forts was opposed to Yuan, but was not willing to lead the revolt. A group of the soldiers, calling themselves "Independents" demanded an immediate revolt and the rival forces prepared for a show down. Dr. Worth and Mr. Moffett took a leading part in arranging terms of peace, and the city was spared. Mr. Moffett wrote a vivid account of the affair.648

Writing on September 28 Mr. Little gives us the only report of the work in 1916. The wave of war that swept over our city in the spring of the year has been followed by a season of peace and tranquility...

The work of the station is opening up in an encouraging way... Miss Moffett has been welcomed back to take part in the work...649

Dr. Crawford is greatly interested in country clinics...Mr. Moffett finds that this affords an excellent opportunity for preaching the Word...

Miss Jourolman is entering upon the work among the women in the country with her usual zeal and faithfulness. She is also interested in her class for English among the young gentlemen of the city.

It is our hope to have two young men from the central station--who are full Seminary graduates--to apply for licensure at this fall's meeting of Soochow Presbytery.

A strong and persistent effort is being made to bring the offerings of the East Gate Church to the point where the people shall be ready to call their own pastor.

The Sunday afternoon Bible class for scholars has been reopened with a gratifying attendance...

Mrs. Sykes and her daughter, Miss Anna--a recent graduate of Agnes Scott--are expected to return to us in the near future.650

Miss Albaugh writes she will also soon be turning her face towards Sinim.651

647 See above, page 9 for the occasion of this revolt.
648 Bi-M, Vol. VIII, p. 804
649 She returned in August, 1916.
650 Mrs. Sykes, by special permission (MMCM, 1916, p. 380), was allowed to leave in April, doubtless to see her daughter graduate. They returned on October 10th.
651 Miss Albaugh returned in November, 1916.
1917. Personnel. The Allisons went on furlough in July. Dr. Lee returned to China in August, bringing with her, her sister, Miss Caroline V. Lee.652 The August Mission Meeting transferred Dr. Crawford to Kashing temporarily. This was made permanent at the next meeting.653

The Annual Report for 1916-1917 has a long section on the evangelistic work at Kiangyin.654 It said:

In the Kiangyin field, since Mr. Little's recovery from an illness of three months, the work has been readjusted so that Mr. Little may have time and opportunity to make a more definite effort to reach the intelligent classes in the city. He now has oversight of all the evangelistic work in the city, while the outstations are supervised by Mr. Moffett.

The most important factor in the evangelistic work at Kiangyin during the year has been the return of four men from Nanking Seminary and Bible School. Two graduates from each have taken up full work in the field...

Mr. Little says, "More and more stress has been laid on personal work and prayer. A band of personal workers meet Saturday afternoons for a devotional half hour, and then go out in small groups to distribute tracts and talk with individuals. A daily noon-day prayer meeting has been helpful in deepening the prayer life of the native helpers. Nearly all of the evangelistic helpers, both men and women, have adopted the tithe in their giving. Four times during the year all of the male evangelistic workers of the station met at the East Gate for a special season of prayer and Bible study, lasting each time over three days. The impetus to intercessory prayer on the part of both Chinese and foreign workers has been marked.

The report of the year shows 502 church members, of whom 63 were received during the year.

In the country field, in addition to the regular visitation and services, special evangelistic services have been held in various parts of the field. In six of the chapels special services of Bible study for the Christians have taken place, together with visitation of their homes and preaching to outsiders. One new outstation was opened where the inquirers are paying the rent for their own building.

The usual week's meetings were held in the city chapels at the China New Year; and also in an important market town never before reached...

652 Miss Carolina Lee was an Associate Worker (China Investment, p. 120) In 1921 (MMCM, p. 16) The Mission requested the Executive Committee to appoint her a "regular missionary."
653 MMCM, 1917, p. 18; 1918, p. 79
654 For some reason the Annual Reports for Kiangyin Station (except for 1914) are almost or entirely lacking in evangelistic work from 1912-1917.
655 See Bi-M. Vol. IX, p. 891, for Dr. Little's account of these services held in an auditorium in the City Temple enclosure, "Satan's Stronghold."
An island in the Yangste with some 50,000 inhabitants was visited in the spring with encouraging results... Clinics held in some of the outstation chapels open a fine opportunity for gaining entrance into new groups of families.

Miss Jourolman has continued her work much as usual in the country field, though the lack of a Bible woman has made it necessary for her to spend more time in city work than ordinarily. 656

After her return to China, Miss Anna Sykes wrote in November, 1916, saying that she had two hobbies: teaching Seiss, Lectures on the Apocalypse, which had transformed her outlook on Christ and Heaven, and running a ragged Sunday School at the North Gate Chapel. 657

The East Gate Church, having become self-supporting, called Mr. Tsiang as pastor, and he was installed by a Commission of Presbytery on November 18, 1917. Mrs. Worth described the occasion. 658

1918. The Allisons returned from furlough in September. Otherwise the Station personnel remained unchanged.

The China New Year services and the preparation for the Eddy meetings to be held in various places in China, were described by Mrs. Worth. 659

The Annual Report for 1917-1918 indicates that the same lines of activity as in 1917 were continued. Mr. Little said that there were two organized churches in the city, and 46 had been added on profession of faith. Mr. Moffett was in charge of 11 country stations as acting pastor. There were 300 inquirers, and 46 had been received during the year. Dr. Crawford held country clinics which opened up new communities to the Gospel. Mrs. Sykes and Miss Jourolman spent much of their time in country itineration... 660

It was reported to the 1918 Mission Meeting that the North Gate Church had had to give up their rented property, so,

656 AR, 1917, p. 58
657 Bi-M, Vol. IX, p. 936; see also Mrs. Moffett's letter on p. 946
658 Miss-Sur., Vol. 8, p. 247. See also Bi-M, Vol. IX, p. 984 for Dr. Price's account. He was chairman of the Commission.
659 Bi-M, Vol. X, p. 1040
660 AR, 1918, p. 60
A large substantial building with 18 rooms was purchased in the midst of the business section, affording facilities for chapel, school rooms, and living apartments for native evangelists and school teachers. This building was secured at the cost of $2,500 with a special fund provided by Mr. James Sprunt...661

Miss Carrie Lena Moffett wrote in November that for the first time in years all the members of the station were at work (the Allisons having returned). A Survey Committee of the Mission, (Hudson, McMullen and Moffett) was visiting the Station.662

1919. Personnel changes. Miss Jourolman went on furlough in May, on March 22 Miss Anna Sykes married Rev. James L. Byers of the Northern Presbyterian Church.663 On June 4th Rev. Lacy Little married Miss Nellie Peck Sprunt of Tsangkiangpu.664 On June 12 Miss Ida Albaugh, R.N., married Mr. John R. Vousden of England.665 Thus the Station lost two and gained one.

The substance of the Survey Committee's Report on Kiangyin was published in the Annual Report for 1918-1919.666 It is as follows:

Kiangyin, on the Yangtse River, fifty miles from Soochow, affords a fine example of definite responsibility; the missionary efforts here being entirely financed by the First Presbyterian Church of Wilmington, N.C. In the same spirit of intelligent undertakings, this field had perhaps been more thoroughly surveyed than any other in our Mission, though our Survey Committee is attempting a like work for all of our territory.

Mr. Moffett, chief engineer of our survey, estimated 50,000 for Kiangyin City, 500,000 for the country, living in 50 market towns and 5,000 villages.

For the twelve suitable places for out-station work, five were opened previously, one last year, and plans have been made for the opening of two more this year. Besides, there are nine other organized groups of Christians where no evangelist is located.667

There was begun a village-to-village campaign with the Gospel message, which was continued during the summer by groups of Christians. Miss Jourolman and Mrs. Sykes have visited regularly at the country points, and Miss Sykes has helped greatly in organizing and rejuvenating the Christian Endeavor.

661 MMCM, 1919, p. 71
662 Bi-M, Vol.X, p. 1138
663 For Miss Sykes' wedding, see above, page 49
664 For Dr. Little's wedding, see above, page 50
665 For Miss Albaugh's wedding, see above, page 50
666 Note some additional facts in MMCM, 1919, pp. 50-51
667 Note here the distinction between out-stations, where an evangelist was stationed and an "organized group" where there was preaching. See Dr. Little's article, footnote, 669.
A special feature of the Kiangyin work is the quarterly gathering of field evangelists for three days of conference and Bible study. A similar week's conference was held last year for the women, with marked power.668

Nor is the city neglected. The East Gate Church is now nearly self-supporting, with its own native pastor. The North Gate Church, still under the pastoral care of Mr. Little, carries on a vigorous and successful work. The long desired preaching hall in the heart of the city is not yet secured, owing to the lack of funds, but there is still hope. Another feature is the band of personal workers who go out every Sunday afternoon.669

This completes our purview of the evangelistic work,....670

1920. Personnel changes. The A.I.C. at its February meeting, voted to accede to the request of the China for Christ Movement to release Mr. Moffett till the spring of 1921, on the understanding that he shall be free for a certain amount of supervision of the Kiangyin out-field.671

At the same meeting, the A.I.C. advised the Allisons to go to Hangchow College for a year after the spring term of their school.672 Miss Nesbit was transferred from Kashing to Kiangyin in the fall for bookkeeping and secretarial work. She was to give part of her time to Soochow.673

Mrs. McGinnis wrote an excellent Annual Report for the year 1919-1920. The section on the work in Kiangyin enlarges somewhat on the findings of the Survey Committee which reported in 1919. She reports several additional things of interest:

The efficacy of the city evangelistic work under care of Mr. Little has been greatly increased by the acquisition of a comfortable, well located house, furnishing facilities for a reading room, a guest room, some small class rooms and a large, well-lighted auditorium, which will seat about 400 people.

668 For this meeting, see Bi-M; Vol. X, p. 1082.
669 Mr. Little wrote an article on "City Evangelism,—Kiangyin", in which he speaks of these two churches with an enrollment of about 300 members. He continued: "This does not include the work in the surrounding country, where there are two organized churches and 16 out-stations with an enrollment of about 400. He asks for an appropriation of $10,000 Mex for an adequate church building in the city. (Miss-Sur.; Vol. 10, p. 374)
670 AR, 1919, pp.60-61, See also AR 1920, p. 60 for more on this survey.
671 MMCM, 1920, p. 4, action 443.
672 See above, page 74.
673 See above, page 105.
Soon after the preparation of this building a series of evangelistic meetings was held for twelve days...

A summer conference was held in Kiangyin by the leading evangelistic helpers in the field. It lasted about ten days and was devoted to Bible study and evangelistic meetings. In the Bible classes there was an attendance of 80-90, many of whom were church members from the country outstations. The evangelistic services were held in the new hall in the city, and were well attended. This conference was held entirely on Chinese initiative, without the presence of a missionary. We rejoice to see our native brethren taking the lead along this line...

Plans were set on foot for an Every Member Canvass of the whole field to secure funds for self-support, in order to release Mission funds for the yet unreached portions of the field.

The Canvass has been carried out entirely by the Chinese leaders and Christians, and has resulted in subscriptions amounting to more than three times the gifts of the previous year. The church at Siao Gyi has undertaken to call its own pastor, providing half of his support the first year, and gradually assuming the whole in five years...674

Mrs. Winsborough and Miss Carry Lee Campbell were to visit Kiangyin in December.675

Kiangyin Field Church Statistics, 1912-1920.676

I am here giving certain selected items from the statistical tables published in the Mid-China Mission Minutes each year. (The table for 1911-12 is in the 1913 Minutes, etc.) The format of these tables changed in 1915, covering a much wider field. The few items I have selected, however, will help to indicate the growth of the church. For other items and for other years the tables should be consulted.

Kiangyin Church Statistics, 1911-12--1920-21

<table>
<thead>
<tr>
<th></th>
<th>1911-12</th>
<th>1914-15</th>
<th>1916-17</th>
<th>1918-19</th>
<th>1920-21</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Preaching places</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Org. Churches</td>
<td>3</td>
<td>(1)</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>Chapels</td>
<td>9</td>
<td>7</td>
<td>9</td>
<td>13</td>
<td>13</td>
</tr>
<tr>
<td><strong>Ord. Preachers</strong></td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td><strong>Other workers (2)</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Men. Evan.</td>
<td>14</td>
<td>14</td>
<td>34</td>
<td>33</td>
<td>13</td>
</tr>
<tr>
<td>Bible Women</td>
<td>8</td>
<td>4</td>
<td>20</td>
<td>27</td>
<td>19</td>
</tr>
</tbody>
</table>

674 AR, 1920, pp. 60-61
675 Bi-M, Vol. XII, p. 1390
676 For the statistics of the Kiangyin field, 1909-1911, see our Volume III, p. 277.
Communicants 418 435 501 671 692
Added on con. 40 65 94 81 102
Sunday Schools (3) -- 5 7 4 3
S.S. Pupils 475 507 415 428 445
Native contrib. to ch. work $292 $461 $230 $1383 $1331

(1) In the 1915 Annual Report (p. 347) the Kiangyin Churches and chapels are named with their communicant membership, as follows:

East Gate 214  Chen San 51
North Gate 19  Yang So 25
Hokaung 16  Wo-Z 7
Non Zhah 11  Tsoh Dong 19
Syao Gyi 66  Loh Ka Chao 6

These figures (11 chapels, 436 members) do not quite agree with the statistics given above, perhaps due to the time the evangelistic study was made.

(2) We cannot account for the sudden large increase in "other workers", 1917 to 1919, unless in these years the teachers were included.

Educational Work, Kiangyin Field, 1912-1920

The following statistics may help us to grasp something of the development of educational work in the field, 1912-1920.

1912 We have two tables.

Day Schools---Boys---111;  Girls,---112
Boarding Schools,--Boys, 80;  Girls,--97 677
Primary Schools,--6  Middle Schools,--2  High Schools,--2
  Boys,--108  Boys,--54  Boys,--14 678
  Girls,--73  Girls,--33  Girls,--3

1915. The statistical format changed. Schools were classified as Kindergarten, Lower Elementary, Higher Elementary and Middle School, with the number of schools, teachers and pupils - male and female - in each. This classification was recommended by the Educational Association of China, as it accorded with the government system of grading.679

677 CCMM, 1912, p. 121
678 Ibid, p. 95
679 Chinese Recorder, Vol. 46, p. 379
We have selected from these 1915-1921 Educational Statistics certain figures for certain years to indicate the growth. There are no figures here for day school and boarding school pupils. The Boarding Schools, certainly in the Lower Elementary Departments had day students.

<table>
<thead>
<tr>
<th>Kindergarten</th>
<th>Lower Elementary</th>
<th>Higher Elementary</th>
<th>Middle School</th>
</tr>
</thead>
<tbody>
<tr>
<td>1915</td>
<td>1</td>
<td>12</td>
<td>6</td>
</tr>
<tr>
<td>1917</td>
<td>1</td>
<td>18</td>
<td>6</td>
</tr>
<tr>
<td>1919</td>
<td>1</td>
<td>10</td>
<td>6</td>
</tr>
<tr>
<td>1921</td>
<td>1</td>
<td>9</td>
<td>5</td>
</tr>
</tbody>
</table>

Day Schools in the Kiangyin Field. Probably there were four lower elementary Day Schools in addition to the day students in the two Boarding Schools. There was no emphasis on day school education in the outstations.

The Boarding Schools in Kiangyin:- the Boys' Academy, the Girls' Academy, and the Bible Training School. We have traced the development of these three schools in Volume III, pages 282-287. As a background for 1912-1920, however, it will be of value to quote in part Dr. Little's history of the Kiangyin Schools published in the 1914 Missionary Survey.680

The Schools in Kiangyin were the logical outcome on the growth of the Church.

In the year 1906 we found around about us a little group of the sons of Christians, whose very presence demanded the opening of a school. Accordingly, a small Chinese building was rented and repaired, providing room for those who cared to board; a limited equipment was purchased; and 15 bright, eager young fellows were enrolled as a nucleus of our school...Military discipline was introduced from the beginning.,

The curriculum was a mixture of Chinese literature (some of which is by no means to be despised), and the books of the Occident translated into the language of the people. In the beginning the English language was not taught in our Kiangyin schools,....At a later day the demand for English became so great that it was necessary to allow it to be taught in the more advanced classes in order to secure patronage from the people at large...

Year by year we enlarged the bounds of the school for boys, the number increased steadily...and the institution gradually developed into high school grade, with primary and intermediate departments for the younger pupils.

680 Miss-Sur., Vol. 3, p. 936
In advance of the establishment of the boarding school for boys, daily classes for women and girls were conducted by Mrs. Little in her own home. For interest in these classes constantly increased, until the autumn of 1907, when a well appointed Chinese building was available for the opening of the Willie Moore Training School for Women.

This was followed in February, 1909, by the organization of a boarding school for girls. These two institutions, while under one management, have been conducted, each upon its own basis. There has been only one boarding department for the women and girls, which has greatly advanced the ends of economy...

In addition to the boarders, many day pupils attend both schools; in the girls' school, particularly, there has been a very gratifying patronage from some of the best families in the city.

The Training School for Women provides instruction for those who can only come irregularly, as well as for Bible women who wish to take a systematic course of study. This course for Bible women is for four years, and is intended to be preparatory to the Union Training School at Nanking...681

In 1909 Mr. James Sprunt of Wilmington, N. C., gave $10,000 gold for the development of the educational work of Kiangyin Station.

With this generous gift we erected two large, substantial brick buildings, one for each school, made after the same general plan and providing in each building an assembly hall, class rooms and sleeping apartments.

At a later date Mr. Sprunt made an additional donation of $3,000 gold, with which a second building, similar to the other two, but smaller, was erected for the joint use of women and girls.682

In recognition of this marked liberality, one institution was called The James Sprunt Academy, and, in honor of Mrs. Sprunt, the other is known as "The Luola Murchison Sprunt Academy"...

In the autumn of 1910 this need of a school principal was supplied to our full satisfaction by the coming of Mr. Andrew Allison, a Master of Arts from Tulane University, who had had six years of experience as a teacher before sailing for China.

681 It seems probable that the Bible women were counted among the elementary students in the statistics given above.
682 The $10,000 gold gift was worth more than twice that in Mexican, probably about $23,000, as the Girls' School building, which cost a little more than $15,500 Mex. indicated Mr. Sprunt's gift as $11,512.96.

The two main buildings for the Boys' and Girls' Schools seem to have been completed, the first probably in 1910, and the second in 1911, the Girls' building being occupied Chinese New Year, 1911. It is described in Mr. Little's report to the 1912 Mission Meeting, and would accommodate 80 boarders. The second building for the women and girls is also described in the building reports. (MMCM, 1912, pp. 88, 89, 90)
Early in 1911 we gladly welcomed to Kiangyin Miss Carrie Lena Moffett, who came to be associated with Mrs. Little in the work of the Bible training home and girls' school. Miss Albaugh made a great success of the Kindergarten, and Miss Sykes rendered efficient service in teaching English.683

It is difficult to sketch the development of these three schools in this period. The published Annual Reports on this school work are either lacking or scanty. The Bi-Monthly Bulletin is a real help. The Missionary Survey had only three articles about school work in Kiangyin.

In the information we have, usually the comments are general, "the schools are full", "the work is progressing well." Seldom are the enrollment figures given. With an exception or two, the curriculum is not mentioned, probably because it had been standardized and was taken for granted, but we do not know what they were teaching. The Christian work of some of the students and the effect on the schools of outside events receive some attention.

The James Sprunt Academy, 1912-1920

Mr. Little, the founder of the school, was Principal until he left on furlough in April, 1912. Mr. Allison, who had come to China in 1910, as the "school man", took over the Principalship when Mr. Little left and retained it through this period (with the exception of the year out at Hangchow).

1912. Mrs. Allison, writing in April, said:

Both the Boys' and Girls' Schools are well filled, there being in the two and the Woman's Training Home about 315. The two schools are blessed in having efficient Chinese helpers as head teachers. Mrs. Li has been a joy in the Girls' School for several years, but Mr. Tse, the headteacher in the Boys School, is not quite two years old in Kiangyin service. He is one of those rare teachers among the Chinese, who while he commands the respect of the boys, does not stand upon his dignity, but is their friend, and is considered by them approachable...684

Writing in June, Mr. Little tells of a revolt against Mr. Tse (Tsei) led by some of the older boys who had failed on their mathematics under him.

To make a long story short, investigation cleared Mr. Tse, but the students

683 Miss-Sur., Vol. 3, pp. 836-939. This account written the middle of 1914 shows that the kindergarten was started at least by the spring of 1914, and perhaps the year before.

684 Bi-M, Vol. V, p. 78
were not satisfied, and a large number of students said they would leave. They were told to go at once, taking their things with them. As a result 56 out of the 76 boarders left. The next day many straggled back, asking readmission, and the school expressed a willingness to receive any but the six ring-leaders. Within a week forty-odd had returned.685

Writing in the Fall Mr. Allison said ten new students had been received, and the boarders totaled 71.686 Mr. Little said that the trouble, like an electric storm, "cleared the atmosphere for better things..."687

1913. Writing in the spring before the close of school, Mr. Allison said that the Littles had "left a great void....but the schools had gone on their way pretty well...with a sweeter spirit prevailing."688

In November 400 soldiers stationed in the Kiangyin Forts began to loot. The 80 odd boys, not knowing what might happen (nothing did) almost panicked, and Mr. Allison had to sleep in their dormitory for a night to quiet them. Miss Moffett was glad she was spared any such panic among the girls...689

1914. The Annual Report for 1913-1914 gives some bits of information. In Mr. Little's absence, Mr. Allison had done very little teaching, as general oversight of the station work took bis time. Miss Albaugh had "a class in physiology, the oversight of the industrial department, and the care of the sick in the Sprunt Academy." Mrs. Sykes taught two classes in the boys' school. There were 18 students volunteers out of 76 in attendance.690

685 Ibid. p. 103, (Bi-M, Vol. V )
686 Miss-Sur., Vol. 2, p. 223
687 Bi-M, Vol. 5, p. 146
688 Ibid. p. 264
689 Bi-M, Vol. 5, p. 380
690 AR, 1914, p. 24
Writing in April, Mr. Allison commented on the fine evangelistic work the students were doing in the villages during the weekends.\textsuperscript{691}

Writing in the Summer, Mr. Allison said that at the boys' school there were two pressing needs, "an adequate sick room and a good, safe drain." The Chinese course, too, should be improved.\textsuperscript{692}

\textbf{1915.} Writing in June, Miss Albaugh said that the "regular work of the schools still goes on." She also said that the Y.M.C.A. at the Boys' School was "teaching a night school in the city."\textsuperscript{693}

\textbf{1916.} In April the near civil war in Kiangyin, a part of the revolt against Yuah Shih Kai, necessitated the closing of the boys' school. The girls' school was not closed, but all available space in the Mission property was crowded with refugees.\textsuperscript{694} The Chinese Principal, Mr. Tse, of the boys' school died the end of March.\textsuperscript{695} The boys' school reopened in the fall with a larger enrollment than it had in the spring.\textsuperscript{696}

\textbf{1917.} The Annual Report for the year 1916-1917 said:

For the Kiangyin High School Mr. Allison reports a total enrollment of 100, a decrease from last year, due, probably, to the weeding out of poor students and the raising of the rates for the church members. There has been a considerable increase in the teaching efficiency as a whole, though the school has suffered a great loss in the death of Mr. Tse Yong Kang, the head teacher for over five years.\textsuperscript{697}

Mr. Allison feels that he has done too much of the actual teaching himself, but hopes to have more time for supervision in the future. There were four regular graduates in June, two regular except for English, and one special. With the outgoing of this fine class the standard of Christian living and working in the school has seemed to decline rapidly, the Y.M.C.A. and the Student Volunteer Band having suffered. On the other hand, nine pupils received into the church during the year are quite above the average.\textsuperscript{698}

The Allisons went on furlough in July and Mr. Little took over the superintendence of the school in addition to his evangelistic work.\textsuperscript{699}

\textsuperscript{691} Ibid., p. 497
\textsuperscript{692} Ibid., p. 497
\textsuperscript{693} Bi-M, Vol. VII, p. 673
\textsuperscript{694} Bi-M, Vol. VIII, pp. 804-808
\textsuperscript{695} Bi-M, Vol. VIII, p. 808
\textsuperscript{696} Ibid., p. 842
\textsuperscript{697} See above, p. 170.
\textsuperscript{698} AR, 1917, p. 61
\textsuperscript{699} Bi-M, Vol. IX, p. 968
Miss Carrie Virginia Lee came to China as an associate missionary when her sister, Dr. Lee, returned from furlough in August, 1917. Miss Carrie threw herself enthusiastically into the teaching of English in the boys' school. She described a field day held by the schools of the city, government and Mission, as a part of the celebration of the National Holiday, October 10th.

1918. We have no news on the spring term. The Allisons returned from furlough in September, and Mrs. Allison taught a class in English and kept the boys' school accounts. There were 92 enrolled in the fall term.

1919. The report for the year 1918-1919 said:

The James Sprunt Academy...suffered from the absence on furlough of the principal, Mr. Allison; a "walk-out" of students occurred, many of whom were not allowed to return, and some changes were found necessary in the native staff. However, a trustworthy and capable Chinese university student was secured as principal, who has thoroughly made good.

Athletics has been improved, and second place secured in a triangular football contest, the Y.M.C.A. and Evangelistic Society show gratifying increase, the latter growing from 7 to 30 in number. Seven young men were graduated last June.

Both schools re-opened this fall with larger numbers than we have had for some years.

1920. The report for 1919-1920 said:

The two schools have done good work in spite of handicaps from shortage in workers and interruptions caused by the Students' Anti-Japanese Propaganda...

701 Little, Rivershade, p. 26
704 We are not told what was the occasion of this "walk-out" which affected both of the Kiangyin Schools. Perhaps it was due to the National Student agitation, found in the 1919-1920 report. Strangely, there is no mention of student trouble in any other Mid-China Schools in the 1918-1919 report.
705 AR, 1919, p. 93
706 BI-M, Vol. XI, p. 1234
Mr. Allison says: This year there has been hardly a member of the faculty who did not increase in efficiency, and it has been most comforting to have such strong men standing with me, to whom much credit is due for an exceptionally harmonious year.

Miss Caroline Lee has aided no little in this net result. She has supplied an element in the school which has been unique in its history. In addition to her high grade of teaching, her time outside of school hours has been most freely given to the students, with many remarkable results.

The enrollment continued about as in other years, though here has been a considerable increase of those coming from local government grammar schools.

The students responded well to the attitude taken by the faculty during the students' strike throughout China, making it an opportunity to demonstrate true patriotism by good deeds.

We were gratified by the clear statement made by Christian students of their views on patriotism, and of their recognition that our ultimate hope is the Kingdom of Christ on earth...

Six from this school were added to the church.707

The Allisons were transferred to Hangchow College in the early summer of 1920 to meet a pressing need there.708 Writing in December, 1920, Miss Moffett said:

We miss the Allisons very much, but our loss is Hangchow's gain. The Boys' and Girls' Schools have had larger enrollments than last year.709

The Luola Murchison Sprunt Academy.710 Mrs. Little was founder of the school and Lady Principal. Dr. Little, in his "Rivershade", said:

When Mr. and Mrs. Little went home on furlough in 1913,....Miss Moffett became Lady-Principal of the school for girls. After the departure of Miss Moffett on furlough in 1914, the station was happy in securing the assistance of Miss V. J. Lee, M.D., who became Lady Principal of the girls' school. Dr. Lee filled his position with fine efficiency until she was made Honorary Lady Principal in the spring of 1928.711

707 AR, 1920, p. 61
708 MMCM.V 1919, p. 23
709 Bi-M, Vol. XII, p. 1390
710 See above, pages 168-169
711 Rivershade, page 24.
We have seen that in 1912-1913 the Bible Women and the High School girls were using the same buildings and were under the same administration. The courses of study were different. In 1914 the Bible School was separated in administration from the High School, Mrs. Allison becoming Lady Principal of the Bible School. Some of the same teachers often taught in both schools. We will now confine ourselves to some of the interesting things given about the Girls' High School, and then turn to pick up the Bible Training School.

We have already noted the new buildings in use in 1912, and the looting scare of 1913. Our story really starts with the report for 1913-1914:

After Mrs. Little left on furlough, Miss Moffett took charge of the Girls' School and the Training Home. In the Girls' School are 71 boarders and 75 day pupils, and the quarters of the new building are already too crowded. The Chinese teachers have done efficient and faithful work. The day pupils are attracted by the English taught by Mrs. Allison, who uses every opportunity to give them Bible lessons...712

1914. Because of health, Miss Carrie Moffett had to go on furlough in April.713 At the Station's request, the Mission transferred Dr. Lee to take charge of the Girls' School.714

1915. In June Miss Albaugh wrote that "The itinerating and regular work of the schools still go on."715

1916. The Annual Report said:

Mrs. Worth took charge of the Kiangyin Girls' School when Dr. Lee left on furlough in May. The numbers have been smaller than formerly, due to the raising of rates and the higher standards of work. At the China New Year, Mrs. Little, the founder of the school presented a diploma to the first graduate who had completed the high school course...716

Miss Moffett returned in August, 1916. The report for the year 1916-1917 supplements the previous report thus:

712 AR, 1914, p. 25.
713 Bi-M. Vol. VI, p. 435
714 Ibid, p. 493
715 Bi-M, Vol. VII, p. 674
716 AR, 1917, p. 61
During the absence of Dr. Lee, the principal, Mrs. Worth took charge of the Girls' Boarding School, with Miss Carrie Lena Moffett as co-worker. "We have our ups and downs," she reports, "but on the whole a very successful year, closing with the same number we started with, 85. Eleven have been received into the Church, and there are now 15 in the inquirers class. The health of the girls has been unusually good all the year, but the illness of the Chinese principal gave us great anxiety for a while." There were six high school graduates from this school.717

1917. Writing in October, Mrs. Worth said:

Dr. Lee returned in August, bringing her sister, Miss Caroline V. Lee, with her...Dr. Lee and Miss Moffett are both busy in the Luola Murchison Sprunt Academy, and happy over a number of new girls from the better homes in the city...718

The report for 1917-1918 said:

The Girls' High School narrowly escaped a "walk out", otherwise a happy, uneventful year, with 123 enrolled, an increase of 36 over the year before. This school is in charge of Dr. Vennie Lee, assisted by her sister and Miss Carrie Moffett. The latter gives special attention to the Junior League among the girls, which shows marked improvement...The industrial department under Mrs. Worth's care, has made many beautiful articles and entirely supported itself.719

The 1918-1919 report said:

The student movement in the spring 1919 took an unusual form in our school which was exceedingly satisfactory. Of course, at the outset, in common with most other schools, it took the form of national prejudice and hatred, posing as patriotism. It was a little difficult to curb this unChristian feeling, show the proper place and proportion of this anti-Japanese agitation, and still make evident full sympathy with the effort to save their country. Later, instead of deciding on the usual "walk out" our pupils asked permission to follow this line of action:

First, to do house to house visitation (in company with Bible women), instructing the women as to the precarious condition of the country.

Second, to eat "tsoh" (thin rice gruel) for one additional meal each day, giving the money thus saved to the general student cause.

Third, to alter their line of study, taking up First Aid work.

To this we joyfully consented, and we put in two weeks, eager, strenuous work, closing with public demonstrations of rescue methods, bandaging, etc.

Another incident of our closing week was the quick response by eight of our number to a call for skin grafts for a poor burned stranger in the hospital. Pure patriotism and the spirit of service rang true in these two incidents.720

717 AR, 1919, p. 60
718 BI-M, Vol. IX, p. 968
719 AR, 1919, p. 63
720 AR, 1920, p. 61
Writing in December, Miss Moffett said she had had typhoid fever. She also said that both schools had larger enrollments than the previous year.721

The "Willie Moore Training School for Women."722

Dr. Little in 1918 wrote a sketch of this "Bible Training School for Woman" (as it was usually called), which summarized most of the information we have about this school, supplementing this with bits of information we find in other sources. We will take up his story in 1912, when the women and girls had gotten the second building, the gift of Mr. Sprunt.723 Dr. Little said in his sketch of "Fifty Years of Education Work" in the Mission:

A regular course of study for Bible women was mapped out by the Mission and a goodly number of women were enrolled with gratifying results.724

In addition to the regular students a large number attended the daily Bible classes; some would come every day from nearby places; while a third class would come up from the country sections; to remain for a few days, for several weeks, or, in some instances, for months.

After Mrs. Little went home on furlough [1913] it seemed best [In 1914] to separate the two institutions, and Mrs. Allison was requested to take the management of the Bible School for Women. Mrs. Little on her return, [September, 1915] resumed the direction of this work until summons came to a higher service.725

Mrs. Allison was once more asked to take the supervision of the school until her furlough became due [July, 1917]. At that time the station entrusted the work to Miss Jourolman and Miss Sykes who now have its control. [1918]

A total of ten women have completed the full course. This term, 18 have been enrolled as boarders and 6 as day students...726

During Mrs. Little’s absence, 1913-1915, Miss Watkins taught Bible in the Bible School.727 Writing in June, 1914, Miss Albaugh said:

Miss Watkins has brought to a close a very fruitful year’s teaching in the Bible training school. On June 8th the women’s examinations were held, and three Bible women were graduated. This is the second class to complete the four years work in the course, and we are glad to see these better trained women getting into the work...728

721 Bi-M. Vol. XII, p. 1389
722 See our Volume III, pp. 282-284
723 See above, page 169
724 MMCM, 1911, p. 27 for this course.
725 Mrs. Little died July 7, 1916
726 Bi-M. Vol. X, p. 1157
727 See above, page 157
728 Bi-M. Vol. VI, p. 483
Writing in September, 1916, after Mrs. Little's death, Dr. Little said:

The training school for women has been committed to Mrs. Allison's care, who has a very capable and devoted assistant, Mrs. Li Dzian-wo. The number of women is not yet large, but we hope for better things when the busy season on the farm is over.729

The report for the year 1917-1918 said:

A special feature of the Kiangyin work is the training school for women, founded by the late and much missed Mrs. Little, and carried on by her worthy successor, Mrs. Li. Daily--all day Bible study, with teaching by Mrs. Li and Miss Sykes, assisted by the pastor and other missionaries--here is a wonderful influence for good upon the Christians, inquirers, and outsiders who attend; but no one element, nor all together, (so says our source), so puts across the power of Christianity as the daily life of Mrs. Li, who "with one seeker makes a training school.730

Dr. Little, in his "Rivershade" gives us some information on the school for 1917 and on. We quote:

With the departure of Mrs. Allison on furlough in 1917, the direction of the work in the Bible School was entrusted to Miss Jourolmon and Miss Anna Sykes. The latter, having completed her course of study in the Homeland, returned to take part in the work of our station. At considerable sacrifice to herself, she furnished funds for the construction of a row of rooms to be used as a dormitory in the Bible School. Her bright young life and fine gifts were richly blessed to the advancement of the Kingdom at Kiangyin, until her marriage to Mr. James Bryars of the Northern Presbyterian Mission in 1919.

Finding the Bible school buildings inadequate to the needs of the work, Miss Jourolmon devoted much time and energy to solicit funds from the Home Church to erect a new structure, to be used for auditorium, class rooms and dormitory. In this she was successful, and a large, substantial building was the reward of her labors.731

In 1919 Mr. Little married Miss Nellie Sprunt, who had been a member of the North Kiangsu Mission at Tsingkiangpu. As Miss Jourolmon wished to give her time on return from furlough more undividedly to the work among women and girls in the country, Mrs. Little was asked to act as Lady Principal of the Bible School. She continued to serve in this capacity until the spring of 1928, when she became Honorary Lady Principal, while Mrs. Li was made Lady Principal...732

The report for the year, 1919-1920, said:

729 Bi-M, Vol. VIII, p. 842
730 AR, 1919, p. 63
731 Miss Jourolmon went on furlough in May, 1919, turning over the Principalship to Mrs. Nellie Sprunt Little. While in America, Miss Jourolmon successfully solicited the funds for the building, and returned to China in March, 1921.
732 Little, Rivershade, p. 25
The Bible Training School under Mrs. Little's excellent direction, has kept up its usual good work with an enrollment of about 30. The country women's conference held in the spring of 1920 had an attendance of 70, and the usual enthusiasm and uplift...733

**The Medical Work, Kiangyin, 1912-1920734**

The Worths had gone on furlough in December, 1910, and did not return to China until August, 1913. In Dr. Worth's absence Dr. Wang Won-Bah carried on a limited medical work. Writing in November, 1912, Mrs. Little said of Dr. Wang:

Dr. Wang is doing fine work in the hospital, and as physician to the largest government school of the city. He is devoted Christian and for the sake of the work of the church remains with us at considerable financial sacrifice.735

Dr. Worth returned in August, 1913, and the Mission Meeting of that year assigned Dr. Francis Randolph Crawford to Kiangyin to work with Dr. Worth.736

Miss Ida Albaugh, R.N. had not been engaged in medical work during Dr. Worth's absence. She wrote in 1912:

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 with men, I give my time to teaching and such other service as may be open.737

Writing December 5, 1913, Miss Albaugh said:

Dr. Wang Yen-peh, a variation on the spelling, who has done such faithful work here for the past three years, is in Japan just now taking a special course in bacteriology, and the letters which he writes say that he is having a very pleasant and profitable vacation. Just after we came from the mountain this fall he was poisoned by one of the students who had reason to dislike him, and he is taking this rest to get over the shock. He hope he will come back strong and well.738

Dr. Wang returned from Japan early in 1914 and we will hear more of him.739

733 *AR*, 1921, p. 54
734 See our Volume III, pp. 277-281 for the medical work at Kiangyin, 1903-1911.
735 *Bi-M*. Vol. V, p. 147. See also *AR*, 1914, p. 25
736 See above, page 30 for Dr. Crawford.
738 *Bi-M*. Vol. V, p. 380
739 See below, page 106
Dr. Crawford arrived in April, 1914, and started the study of the language.

In Rivershade Dr. Little sketches the medical missionary personnel connected with the Kiangyin Hospital. He said:

For years Dr. Worth was the only foreign physician connected with the Kiangyin Hospital. In April, 1914, Dr. F. R. Crawford came to his relief, and for three and one-half years rendered most valuable service in upbuilding this institution. Dr. Crawford was married to Miss Paxie Moffett in May, 1917, and soon afterwards was called to fill a vacancy in the Kashing Hospital caused by the illness of Dr. Venable...

Miss Ida Albaugh joined the hospital staff in 1908, and gave much needed assistance as a trained nurse and in organizing a training school for nurses. She was married to Mr. J. R. Vousden in June, 1919, and from that time severed her connection with the work of the hospital.

Miss Margaret Dixon filled the vacancy caused by Miss Albaugh's departure, coming to Kiangyin in the winter of 1922-1923...

Dr. Worth while on furlough had secured funds for hospital enlargement, and work on the Woman's Ward was begun the spring of 1914.

The report for the year 1914-1915 said:

At the Kiangyin Hospital there has been built a new woman's ward, containing 32 cots and an operating section. The male hospital and chapel have also been enlarged and improved...

The opening exercises for the new Woman's Ward were held probably in the spring of 1915, and are described by Mrs. Allison over the names of Drs. Worth and Crawford. Skipping the exercises we note the following:

Dr. Seng, who has recently come to be associated with the work, the medical students, Dr. Tsae, herself a woman, whose work is excellent with women patients, Miss Li, the graduate nurse, and the hospital evangelists, and four young nurses in training were all present...

The whole plant has 70 cots, of which the woman's hospital has 40. The operating section is connected by a bridge with the male hospital, so that it is available for both. There are six cots in a separate building for contagious cases. There is a maternity room, a treatment room, eight private rooms; two wards of six cots and two of three cots, and a wide veranda, the whole building screened against mosquitoes and flies...

740 Little, Rivershade, p. 15
741 Bi-M. Vol. VI, p. 484
742 AR, 1916, p. 47
This whole hospital, including grounds, buildings and equipment have been provided by the efforts of the Presbyterian women of Wilmington, N.C. Presbytery [sic] and represents an investment of about $15,000, which, of course, gives much more in material results here than in America.743

A nurses' home had also been erected,744 and Miss Albaugh writes in the late spring of 1915:

The Nurses' Training School, connected with the Woman's Ward is the youngest institution in our Mission, and consists of one class of three nurses. I am very proud of my girls and think they look very "nurse-like" in their blue and white striped dresses and caps... My head nurse is a graduate of Dr. Ida Kahn in Nanchang, and is a great comfort to me...744

Miss Albaugh went on furlough on June 26, 1915, perhaps on account of health.745

The report for 1915-1916 said:

The work of the Kiangyin Hospital was much handicapped while Dr. Crawford was being "loaned" to Kashing for five months.746

In his absence, however, Dr. Worth has treated the same number of out-patients as last year, and an increasingly large number of in-patients. Mrs. Worth [in Miss Albaugh's absence] acts as lady superintendent of the new Woman's Hospital. Dr. Crawford has continued with his language study, surgical work, and since April, has had charge of the male hospital. He has also started two out-station clinics in Mr. Moffett's field with encouraging results.

The services which the hospital has been able to render to both soldiers and citizens during the short rebellion of the Kiangyin forts in April have brought us many signs of appreciation... There were 80 ladies and girls of the highest families of the city taking refuge in the Woman's Hospital, and a number of leading gentlemen occupied whatever spare space could be found in the male hospital. A very gratifying result is a subscription list which the gentry are passing around among themselves for the benefit of the hospital.747

1917. Dr. Worth Honored. The gentry of Kiangyin, hearing that Dr. Worth was to be fifty in October, decided to give him a feast of appreciation on March 9, and a pill bottle was presented to him, empty, with the promise to fill it with 1,000 pills at Christmas.748

743 Miss-Sur., Vol. 6, pp. 335-339. Also some pictures of the plant.
744 Bi-M, Vol. VI, p. 537
745 Ibid., p. 669; Miss-Sur., Vol. 6, p. 354
746 See above, page 117
747 AR, 1917, p. 62. See above, page 161 for the "rebellion".
748 See Bi-M, Vol. IX, pp. 913-915 and Miss-Sur., Vol. 7 pp. 494-495 for two accounts of this occasion.
The report for the year 1916-1917 said:

The medical work has taken the time and energies of Drs. Worth and Crawford and Miss Albaugh, besides two Chinese graduate doctors, who are proving themselves most competent helpers. Of course the hospital with its daily clinics and large number of in-patients, is the center of this work, and some unusual major operations have spread its reputation abroad, giving all the neighboring people confidence in its value. A most gratifying evidence of this kindly spirit was seen in the gift of $1,000 on Christmas day from the gentry of the place, as a mark of gratitude for the part the hospital played in the mutiny of the troops in the fort last spring. This money is to be devoted to opening up a new ward for the benefit of third class patients.

The training school for nurses, conducted by Miss Albaugh, is a most important and promising branch of the work. Here there are six men and six women being trained in the course prescribed by the Nurses' Association of China. Most faithful evangelistic work is being done by an efficient Bible woman.

The report for the year 1917-1918:

The Kiangyin Hospital, conducted by Dr. and Mrs. Worth and Miss Albaugh, reports a most satisfactory year, fully equalled by any previous one as measured by number of patients, outcalls, and operations. Drs. Wang and Nyí have been of great assistance to Dr. Worth, while the spiritual work among the patients has been largely done by Chinese workers, Pastor Tsìang and Mrs. Tse, the Bible woman.

Miss Albaugh has done excellent work in training the nurses and keeping the accounts. This hospital has special cause for rejoicing in its new, commodious quarters for men nurses, and a new ward for in-patients, the latter donated by the city gentry in gratitude for Dr. Worth's assistance during the troubles of 1916.

The Allisons returned from furlough in September, 1918, and Mrs. Allison wrote a letter on her return, in which she said:

Recently there have been about 30 opium smokers from among the poorer classes sent to the hospital by the gentry of the city who are trying to do away with the use of opium—the city "wae" paying all their expenses...The gentlemen who have gone on Sunday afternoons to preach to them, testify that they are a well-behaved, attentive audience.

The report for 1918-1919:

The hospital has had more in-patients than during any previous year, while the clinic has been smaller than in former years. The class of in-patients, too, has been of a different type—more women coming from the upper classes.

749 AR, 1918, pp. 60-61. For this gift, see also Miss-Sur., Vol. 7, p. 100
750 AR, 1919, p. 61. For this new men's quarters, see Bi-M, Vol. X, p. 1042
751 Bi-M, Vol. XI, p. 1156
The outstanding event, however, was the vigorous campaign set on foot by the gentry, of which Dr. Worth was made honorary president, and the Chinese doctors honorary members. At the request of this society, the hospital set aside the entire ward, formerly given by the gentry, for the treatment of opium habitues, who were given hospital clothes during their stay in the hospital, and a warm suit of wadded clothing when dismissed, all being provided by the gentry.

As might be expected this campaign for righteousness aroused bitter antagonism from the forces of evil. The military commander threatened with death any who should persist in the anti-opium work. These threats were made to these gentlemen in the presence of several military officers and a military guard. The chief of police was among those threatened. This resulted in a temporary cessation of detective work, raiding opium dens and prosecutions. But there was no lessening of the number of patients in the opium ward.

Dr. Worth, accompanied by the Secretary and other agents, on visits to Shanghai and Nanking, where prominent men were consulted, with the result that some sort of instruction reached the Kiangyin military authorities which removed the danger of actual violence to the gentry, and outward opposition to the anti-opium league.

The Hospital staff has declined from two foreign and three Chinese doctors and one foreign nurse, to just one foreign and one Chinese doctor. The loss has been brought about by the marriage of Miss Albaugh, -- the opening of a private hospital by one of the doctors-- the removal of Dr. Crawford to Kashing--the leaving of another Chinese doctor for other service.752

Dr. Nyi, the man who remains, has been made assistant superintendent of the hospital. A special service was held which officially made known his official status. This was done that the public might understand that the missionary body aims to place the Chinese in places of authority as soon as any one person is worthy of it.

From the Nurses' Training School two have graduated, the first young man and the fourth young woman. Both passed the National Nurses' Association examinations with credit.753

Someone wrote in the Fall of 1919:

The hospital has been most efficiently managed this summer by Dr. Nyi and his wife. Both of them and several nurses had cholera during the epidemic, but we are grateful to say that they all recovered. We have added two new Chinese doctors to the staff this fall, and for months they have been in control as Dr. Worth has been laid up with a sprained ankle and Mrs. Worth has been in Nanking nursing Ruth [their daughter] through an attack of scarlet fever...754

752 For Miss Albaugh's marriage on June 12, 1919, see above, page 50
753 AR, 1920, pp. 61-62.
754 Bi-M, Vol. XI, p. 1235
The report for 1919-1920:

We have had more in-patients this year than last, and the clinic, too, has increased. During the winter we had an epidemic of meningitis, and a number of cases of cholera this summer.

The keeping of the hospital accounts was a burden which weighed heavily on us during the first half of the year, and great was our rejoicing and relief when Miss Nesbit came to us and undertook to keep us straight. Our only fear now is that she is attempting to carry too heavy a burden.755

The hospital has secured a long desired piece of property adjoining it, on which they hope some day to erect homes for the Chinese doctors of the hospital. They have also fitted up a laboratory for the woman's ward in order to give the nurses an opportunity to do pathological work.

The Chinese friends still stand behind the hospital, and during the past year have given more than $600 in voluntary contributions.

The generous gift from the American Red Cross Society to the hospital of cotton, gauze, flannel and blankets was most appreciated, and will help to make the patients more comfortable.

The Hospital sustained a great loss in the death of their beloved Bible woman, Mrs. Tse, their Dorcas, as some called her...756

The report for 1920-1921:

The Kiangyin Hospital has been hampered by the reduced force of workers, what was formerly done by four doctors, being done this year by two or three. Dr. Worth was the only male missionary left in the station, and his duties outside the Hospital were many and heavy, the Chinese Doctor was formally installed as acting Superintendent...After having had entire charge of the Hospital for several months, we are glad to report that he has shown the administrative ability which gives us confident hope that the Hospital will be well managed during our absence.757

During this year there have been more in-patients and more operations than the year before; our Chinese friends have given us $500 towards an X-Ray and have authorized us to purchase one in America, promising to pay what is necessary.

The coming of Miss Corriher to us the first of May, put new life into our Nurses' Training School, and she was warmly welcomed by the whole staff...758

755 For Miss Nesbit's transfer, see above, page 105
756 AR, 1921, pp. 57-58. For Miss Tse, see Mrs. Worth's article, "A Triumph of Grace", Miss-Sur., Vol. 11, pp. 13-14
757 The Worths were on furlough, July, 1921-October, 1922
758 AR, 1922, pp. 60-61. For Miss Corriher's temporary transfer, see Vol, V. page 150, note 178.
CHANGCHOW STATION 1912-1916:

In our Volume III, pages 287-290 we have traced the efforts of the Mid-China Mission to open work at Changchow, culminating in 1911 with the renting of property and the assignment of Rev. C. H. Smith to that place after he had learned the language. For the year 1912 Dr. Price and Dr. Shields had the direction of the evangelistic and medical work.

The 1915 Annual Report is the first (and only report) to give a "write-up" of this new station, as follows:

Changchow, the youngest of our stations, opened in 1911. Situated about midway between Soochow and Nanking, on the railway and Grand Canal. Noted for its hand-made wooden combs. Famous Buddhist center. Occupied by Southern Methodists and Southern Presbyterians. Population estimate, 300,000. Missionary, 1; Chinese Christians, 28,759.

Dr. Price in several articles describes the situation and work in Changchow before Mr. Smith moved there. The evangelist, Mr. Li Dziang Wo, who had been instrumental in opening the work and securing the property, died in the fall of 1912, and his place was taken by Mr. Zi, who had been in charge of the Shao Gyi church in Kiangyin.

The report for 1912-1913 said:

Changchow Station, Rev. C. H. Smith: This is the baby station of the Mission, and is under the care of the latest evangelistic arrival. He has been living in Nanking, but moved to his station the first of the year [1913]. His time is spent mostly in studying the language. The work is growing. There are two day schools in the city and one in the country.

Dr. Price speaks of a visit to Changchow in the early spring, 1913:

Seven persons were received into the church at the last communion. The number enrolled is now 19.

The schools are doing well. The boys' school has nearly 20, the girls' school 7, and the school in the country about 15.

The opportunities in every way are increasing, and we are sadly in need of a strong Chinese preacher, [Mr. Zi had not yet come], in addition to the workers already there...

759 AR, 1915, p. 32
760 See Miss-Sur., Vol. 2, pp. 113 and 621; Bi-M, Vol. V, p. 111
762 AR, 1914, p. 25. The Bi-M, Vol. V, p. 186, gives December 10, 1912, as the date of his move to Changchow.
Mr. Smith is still living with Mr. and Mrs. Bowen /of the Methodist Mission/ and is attending services at our own center regularly. The points are about twenty minutes brisk walk from each other.

There is a very interesting Bible class which I conduct when in Chanchow every two weeks. It is composed of the preachers, teachers, and Bible women, etc., of both the Presbyterian and Methodist Missions, and the missionaries also attend. There are more than 30 who attend regularly...763

1914. Mr. Smith wrote in the spring:

The chief item of news from this station is that we have changed our quarters. We were fairly well accommodated in the old place, but here we are not only pleasantly located, but better placed for more efficient activity.

It is about half an hour's walk to the medical work, which we hope will soon be continuously carried on by Dr. Wang Wan-neh, who is expected to come from Kiangyin. Dr. Wang will not only be our physician but also act as preacher and elder, and we all heartily rejoice in the prospect of his being here as our colleague in the work.764

So far we have opened only one preaching place--a chapel outside the west gate.765

The Mid-China Mission at its 1913 meeting appointed a Committee to consult with the Methodists as to the division of the field and work in Changchow. This committee was continued in 1914, reporting in 1915.766

Opening of the Hospital at Changchow. Dr. Price wrote:

We attended a very pleasing ceremony at Changchow on Monday, June 1st, when the new hospital was formally opened. The Rowland-McCallie party and several friends from Soochow were also present. Dr. Wang Wan-neh and his amiable wife made capital hosts...767

Dr. Wang is not only a good doctor, but also a splendid "mixer". He is an ardent evangelist and a well known writer. We bid him Godspeed in his new work....

This undertaking is under the joint control of the Southern Methodists and Southern Presbyterians. Dr. Wang acts as physician to the stations. His medical work among the Chinese will be a valuable asset towards building up the Church in the important city of Changchow.768

764 For Dr. Wang, see above, page 179
765 Bi-M, Vol. VI, p. 449
766 MMCM, 1913, p. 146; 1914, p. 191
767 Two members of the Executive Committee, Messrs. Rowland and McCallie, were in China investigating the business affairs of the Missions. (Bi-M, Vol. VI, p. 453.)
768 Bi-M, Vol. VI, p. 456. The Mission had voted by circular letter, May 11, "to pay Dr. Wang for medical services $10.00 a month for eleven months, beginning May 1, 1914." (MMCM, 1914, p. 186)
Mr. Smith wrote after the summer that there had been little change in the work: This note is of interest:

Some months ago we lost our native helper when Mr. Zhi returned to Kiangyin. At that time, by an arrangement with Dr. Wang, we secured a man for half of his time. Besides needing a man for all of his time, we need one with a strong, healthy constitution—something that our present man has not. He has now been in the hospital for a month, 769

1915. Early in the year Dr. Sydenstricker sent him an evangelist who would have the responsibility for the development of country preaching points. 770

Writing on October 6 Mr. Smith said that the Methodists and Presbyterians had cooperated in a very successful tent meeting in the Spring.—some 150 signed cards expressing the purpose to investigate Christianity. The native evangelist, supported by the Church, reported a group of six Christians at a place 45 Li away. 771

The report for 1914-1915 said:

Mr. C. H. Smith is encouraged by the members of the small but growing church doubling their gifts, now giving two dollars a year each. This supplemented by a contribution from a foreign friend provides the support of a native evangelist. At one of the outstations of Changchow the preaching is done in the home of one of the little group of believers, so that no chapel rented at Mission expenses is needed there. On the whole, it may be said of self support that it moves. 772

Close Changchow Station? The Mid-China Mission met on October 18. The Committee on the work at Changchow reported, recommending that the work be turned over to the Methodists, and that Mr. Smith be located elsewhere. This recommendation was lost by a vote of 12 to 10. The Changchow matter was postponed until the next day. 773

The next day the following was passed:

Request the Executive Committee to say plainly whether they will support estimates for Changchow in the coming years.

769 Bi-M. Vol. VI, p. 539
770 Bi-M. Vol. VII, p. 586
771 Ibid, p. 698
772 AB, 1916, p. 44
773 MMCM. 1915, p. 316
1. Approve a call for $5,000 gold for Changchow. Smith to purchase land and plan extension of work,

2. The committee on the division of the field continued.774

1916. Rev. C. H. Smith married Miss Millie S. Beard March 26th, and was transferred to North Kiangsu Mission in April, 1916.775

In the spring of 1916 the Christians of the Changchow West Gate church wrote to the Mission saying that they did not want to merge with the Methodists, but wanted to organize a Presbyterian Church if the Mission would give them some help, which they outlined. These requests were approved by the Mission's Changchow Committee on March 29, and were sent on to the Ad Iterim Committee. They commented:

The Changchow Christians have made up a budget by which they (about 26 persons) make themselves responsible for $240 a year, Dr. Wang has been elected Elder and Messrs. Tung Tse Chin and Dzen Dzai-tsung, Deacons, and Mr. Vong temporary supply. They have also elected a School Board, etc.776

The Changchow situation came before the Ad Iterim Committee which took the following actions:

Voted, that in view of the action taken by the Executive Committee advising the Mid-China Mission to close the work at Changchow, and whereas a strong call has come from the North Kiangsu Mission, and inasmuch as Mr. Smith has expressed clearly his desire to accept the call, the Ad Interim Committee accedes to his request that he be transferred to the North Kiangsu Mission, to take effect April 1, 1916.777

Voted re Changchow Station matters:

a. Changchow shall be an out-station.
b. Retain the place now held by lease, giving the owners permission to redeem it at any time by the return of the $2,000 Mex...
c. Approve the Changchow Church using for the present the property for school, chapel and residence of the native pastor paid by the local church, but reserve for the use of transient missionaries the small one story house...
d. Approve of the estimates ending March 31, 1917...
e. Appoint Dr. P. F. Price to be missionary in charge for the current year.778

Changchow an Out-station. Dr. P. F. Price had the supervision of the work at Changchow except for the year 1919-1920 when Dr. Maxcy Smith had charge.

774 MMCM, 1915, p. 318
775 See above, page 38
776 Bi-M. Vol. VIII, p. 759
778 MMCM, 1916, p. 384, action 107
Writing October 9, 1916, Dr. Price said:

October 1st was Red Letter day in the history of the Church organization at Changchow. On that day, besides the regular Communion service, Dr. W. B. Wang was installed as ruling elder in the Church, thus bringing about the first regular Church organization. Dr. Wang was later appointed by the session (which consists of him and myself) as delegate to the Presbytery which is soon to meet in Soochow.

For those who do not know the history of Dr. Wang, it may be well to recall that he had his medical training under Dr. Wilkinson at Soochow; is a son-in-law of Rev. Liu Teh-sen, evangelist in the Hangchow field; and did Mission medical work for several years at Kiangyin, where, during Dr. Worth's absence on furlough, he was physician in charge. He is now doing an independent practise at Changchow, and growing in the confidence of a large clientele. He tithes his income for the Lord's work, and he gives the income of his Sunday practise to the same object. Therefore apart from his zeal as a Christian, and his value as a ruling elder, he is a generous contributor to the work of the Church. His leadership makes possible the large amount of self-support which is being undertaken by the little Church at Changchow.

After purging off several names that do not represent vital religion, we find that the number left on the roll is exactly 30. A few of these, for one reason or another, are non-resident at this time. Twelve were examined for baptism on this occasion, though we did not deem it wise to receive any of them as yet...779

1917. Dr. Price reported that the Presbyterians and Methodists cooperated in the week of evangelism at the New Year. He continues:

On the last Sunday of the evangelistic week, an election for deacons was held in our West Gate Church. Two men had been elected previously and were serving on trial, but both resigned, and it was thought well to accept the resignation in each case,—one because he had not proved himself, and the other because he had not finished his course in the seminary. The new deacons elected are those the session themselves would have chosen. One is Mr. Vong, the preacher in charge, and who is supported by the congregation, and the other is Mr. Ku, a country church member and the most earnest and regular of the Christians native to Changchow.780

Changchow now practically drops out of the Mission picture. The report for 1918-1919 said that "Since May Mr. [Maxcy] Smith [of Soochow] has had charge of the work at Changchow."781

The last notice we have of the work in Changchow is an article by Dr. Price in 1922, "The King Memorial Church." He said:

779 Bi-M, Vol. VIII, pp. 847-848
780 Bi-M, Vol. IX, p. 888
781 AR, 1920, p. 62
February 19th was a red letter day, culminating in the dedication of a new church erected largely through Chinese contributions, and wholly through Chinese initiative. Dr. King, in Chinese Wang, the ruling elder and beloved physician, and his noble little wife were the moving spirits. The building was named after Dr. King's father, "The King Memorial Presbyterian Church," and thus it stands, among other things, a memorial to filial piety which the Chinese so admire. Dr. and Mrs. King have sacrificed the most and worked the hardest. They long ago adopted the tithe as their method of giving, and at this meeting Dr. King stated that he later began to give an eighth, and than a seventh, and then he stopped counting how much he gave. Others of the little band also helped nobly according to their means, making many sacrifices. The clock was given by the Christian Endeavor Society. The bell, which was given by Dr. King's father-in-law, who is pastor in Hangchow, was cast out of old brass coins, which Mr. Liu, the pastor, had been collecting for many years.

It was refreshing to be at a meeting where all of the arrangements, some of them very onerous, were carried through by the Chinese without any foreign aid, except such contributions was have been made by the mission and foreign friends. The total cost was $7,500 silver currency.

There was a gathering of friends, foreign and Chinese, from many quarters, and with a full house and solemn exercises this new building and self-supporting Presbyterian center was dedicated to the worship and service of God and the spread of the gospel in Changchow. It is located on a new and busy street, and in the church plant is also a school building with a capacity of 100 pupils, and a parsonage. And near by, later on, Dr. King hopes to erect his new hospital.

He is now carrying on his hospital work in Chinese buildings, and reversing David's order, he took money that he had laid by for building his hospital in order to complete the Church, and the hospital now waits the paying by the mission of a sum that has been promised, but not yet paid.

The day of the "rice Christian" in China is passing.

The Stations of the Mid-China Mission. In the earlier years a "station" was "opened" when a missionary took up residence there and started regular missionary work,--evangelistic, supplemented as soon as possible by educational and medical work. As the work progressed, these stations were organized and became units of the Mission. The stations of the Mid-China Mission that we have sketched so far (with the exception of Changchow), have had these characteristics.

---

782 For Rev. Liu Teh-sen, see Indicies, Volumes II, III and IV
783 In 1921 the Mission put on the property list "$1,000 more for the Changchow church." (MMCM, 1921, p. 41) Perhaps this was the money not yet paid by the Mission.
784 Miss-Sur., Vol. 12, pp. 506-507. See the picture of the church.
Changchow was said to have been opened in 1911 when Rev. C. H. Smith was appointed to take up work there. However, he did not take up residence there before December, 1912, at the earliest, and in its brief history, a one man station could not be "organized". However, evangelistic, educational and some medical work was carried on there.

Shanghai and Nanking had resident Mid-China missionaries in 1912, but the 1912 Annual Report does not list these cities among the Mid-China Stations. From 1915 on they are so listed in the Annual Reports, but from 1916 on the comment is added to Shanghai, "No regular station work is carried on." 785

In 1920 the Mission approved the request of the missionaries living in Nanking to organize themselves as "a Station of the Mid-China Mission" and authorized them "to open evangelistic work either independently or in cooperation with the Nanking Station of the Northern Presbyterian Mission as seems best." 786

In the earlier years the missionaries living in Shanghai and Nanking were all engaged in some form of union activity, and were in a sense on "detached service." The 1922 Annual Report said of them:

Shanghai. In this foreign metropolis of China reside Rev. and Mrs. S. I. Woodbridge, Rev. and Mrs. C. N. Caldwell, and Miss Mildred Watkins. Dr. Woodbridge is editor of the Chinese Christian Intelligencer which circulates all over China and in many other countries; Mr. Caldwell is Secretary and Treasurer of both China Missions. Miss Watkins is a teacher in the Shanghai-American School. No regular station work is carried on.

Nanking. Two hundred miles northwest of Shanghai on the Yangtze River...Our work here is in the Nanking School of Theology and the Union Hospital, formerly the Medical Department of the University of Nanking.

785 AR, 1912, pp. 14-15. See the roll of missionaries for 1912 given above, page 25
786 AR, 1916, p. 42
787 MMCM, 1920, p. 14
The missionaries of this station are: Rev. and Mrs. J. L. Stuart, (Peking), Rev. and Mrs. P. F. Price, Dr. and Mrs. R. T. Shields (Tsinanfu), Dr. and Mrs. A. C. Hutcheson, Rev. and Mrs. D. W. Richardson, Miss Florence Nickles, Miss Lina Bradley (associate member)... Rev. and Mrs. Lewis H. Lancaster.  

We will have more to say about the work of these missionaries when we sketch the Union Institutions in which they were working.

The Mid-China Mission, 1912-1920.

We now turn for a look at the Mission as a whole, its organization, policies and Mission interests. The Minutes of the Mission are our chief source of information. We have said something of the Minutes and their contents for the years 1902-1911 in our Volume III, pp. 291-307.

The Organization of the Mission. The Mission was organized in accord with its Manual and By-Laws. A revised Manual had been adopted in 1900 on the division of the China Mission. This Manual, with minor revisions, seems to have remained in force through the period we are studying, at least there is no reference to drastic revision. The then current Manual was printed in the Mission Minutes for 1914, pp. 275-279.

The By-Laws had been amended from time to time, and a thorough, but tentative revision was presented to the 1914 Mission Meeting. Some changes were immediately put into effect. In the following years some additional changes were made, and in 1920 the final form was adopted and was printed at the end of the 1920 Minutes.

---

788 AR, 1922, pp. 55-56. I have omitted from the list of Nanking missionaries here given the names of Miss Mize-11, Miss Natalie Moffett and Rev. and Mrs. White who were students at the Language School and were not assigned there permanently.

Dr. and Mrs. J. L. Stuart moved from Nanking to Peking in 1920, where he became President of "Peking University." (AR, 1920, p. 55) Mrs. J. L. Stuart, Sr., who was living with her son, Leighton, went to Peking with them. Her name, however, remained on the Hangchow roll.

789 See below, pages 380-405

790 See our Volume, III p. 65
The changes in the By-Laws, especially in the work of the Permanent Committees, indicate some interesting changes in the life and work of the Mission. In 1904 there were six permanent committees: Ad Interim, Auditing, Devotional, Examining, Extension and Medical. The Ad Interim Committee through 1913 had little scope or power, and at times had nothing to report. The Examining Committee had the general supervision of the school work, the evangelistic work, the examinations of new missionaries, native workers, etc. In 1906 the Examining Committee was divided into two Permanent Committees; --Educational, (including the examining of new missionaries), and Evangelistic, and these Committees grew in importance, and by 1912 there were Ladies' Associate Evangelistic and Associate Educational Committees which reported on the special phases of Woman's Work.

In 1911 a "Conference Committee" was added to meet with a similar committee from North Kiangsu for the discussion of things of common interest to the two Missions. Their actions were referred to the Missions for approval.791

Until 1914 the Mission Committees were only committees which had to report their finding to the mission as a whole for approval, either at the Annual Meeting or by Circular Letter. This made for very full and tedious meetings.

The new By-Laws of 1914 immediately did away with Circular Letters except for the circulation of important communications, and provided for an Ad Interim Committee which was a "commission" as it acted for the Mission between meetings. It was to have at least four stated meetings a year, and to it were given initiative, judicial and executive functions.792 This Ad Interim Committee soon began to handle about 100 actions a year between the Annual Meetings, thus taking much of the less important routine work off of the Annual Meeting. However, when necessary more important personnel and policy matters were also handled.

791 See our Volume III, pp. 305-306
792 See the "job descriptions" of this Committee and the other committees in MMCH, 1914, pp. 280-282
In 1914 the Ad Interim Committee was to act as the Mission's representative on the Joint Conference Committee. Probably this arrangement continued till 1919 when the By-Laws were finally approved. In this last edition of the By-Laws the Ad Interim and the Conference Committee have been separated into two committees.

Other Permanent Committee Changes. As we compare the lists of the Permanent Committees and their "job descriptions", 1914 and 1920, we note these additional changes: A Language Committee was organized, taking over from the Educational Committee the supervision of the language study of the new missionaries, and also responsibility for approval of any books written by the missionaries which were proposed for publication by the Mission.

The Extension Committee of 1914 was more properly called the Mission's General Property Committee in the Manual of 1922.

In 1916 the Mission enlarged the power of the Conference Committee at their request. After two introductory resolutions, the Conference Committee recommended:

3rd. That this Committee be empowered take up all matters of extension and general policy: such as the opening of new territory, the establishment of institutions, union work, survey and appeals for funds and reinforcements, missionary salaries, gathering of statistics, relation to such interdenominational agencies as the China Continuation Committee, and the Christian Endeavor Society, etc.

4th. That this Committee be authorized to send its minutes unchanged, directly to Nashville, along with the actions of the Missions relative thereto.

5th. That this Committee be composed of five members each from the two Missions.

Standing Rules on Mission Policy were published from time to time for ready reference: for 1906-1910 in the 1910 Minutes (pp. 348-353); and for 1911-1914 in the 1914 Minutes (pp. 293-294).

793 MMCM, 1914, p. 20; 1920, pp. 83-84
794 MMCM, 1916, pp. 400, 402-403
The Mission Statistics. As we have already noted, the format of these statistics changed with the 1915 Minutes. Before that the form used was that used in 1911, (and duplicated for our Volume III, p. 291a) The new form, starting with three pages and increased to five in 1920, will be found at the back of this Volume.

Topics of Interest before the Mission.

First, we will note several things related to the missionary himself.

Language Study for new missionaries was a perennial problem. The "optional" nature of the language work was indicated by the report in 1914:

Your committee ventures to urge upon our missionaries the importance of an adequate knowledge of Chinese as a prerequisite to real efficiency in the work. We would appeal to those who have not yet finished the required course of study to make special effort this year to get more time for study, and we would urge the Mission to do all in its power to lighten the work of those whose course of study has not been completed.

We endorse anew the policy of the Mission making the examinations compulsory and we appeal to the members of the Mission to do all in their power to uphold this policy and make it effective...

The Course of Study adopted in 1911, divided into six sections, and usually spread over six years at least, was reprinted on page 290 of the 1914 Minutes, and was prefaced by a page of advice and exhortation.

In 1917 the following recommendation of the Language Committee was adopted:

That the Mission authorize the new missionaries to conform their course of study to that of the Peking and Nanking Language Schools; subject to approval of the Language Committee, and that when in the judgment of the Language Committee, such missionaries shall have completed satisfactorily the first two years of said course, it be taken as equivalent to the first two sections of our present course...

In 1919 the Language Committee recommended the substitution of the Nanking Language School course for the Mid-China Course, and that all new missionaries attend the Language School for a year.

---

795 See our Volume III, p. 292
796 MMCM, 1914, p. 243
797 MMCM, 1917, p. 19
798 MMCM, 1919, p. 56
The section on Language Study was reprinted in the 1919 edition of the By-Laws. In 1921 the Language Committee recommended:

1. That all new missionaries take the first year course at a Language School in residence. The choice of Language School is to be made by the Station concerned, with due deference to the wishes of the new missionary.

2. That the second and third year language courses be taken in absentia. In extraordinary cases the courses prescribed by the Mission may be used.

3. That further compulsory study shall not be prescribed. Continued study, however, is greatly to be desired as contributing greatly to missionary efficiency.

Each year the Language Committee reported the names of the missionaries who had passed courses, and what course they had passed. Usually the delinquents were not reported.

The Retirement of Inefficient Missionaries. Inevitably, there were inefficient missionaries. Should they be returned to the field? Who should decide? What procedure should be used? This was a difficult question. We have seen that the A.I.C. brought it before the Mid-China Mission in 1909, and that Committee was given the responsibility for what was done. North Kiangsu Mission, at Mid-China's request also adopted lines of action.

In 1915 the Joint Conference Committee adopted the following procedure:

When a missionary applies to his or her mission for furlough traveling expenses, it shall be the duty of the Ad Interim Committee of the mission, or such special committee as the mission shall designate for that purpose, to ascertain whether his or her station desires the return of the missionary to the same field of work after furlough. In case return is desired, the station shall take formal action to that effect, and a written call shall be placed in the hands of the committee having the latter in charge. In case of one or two man stations, the committee itself, after consultation with the full station, shall make recommendations to the mission. This committee shall report such call to the mission for approval, and the Secretary of the Mission shall forward it to the Executive Committee of Foreign Missions. In case the same station does not call for the return of the missionary, the committee shall ascertain whether any other station desires to issue a call for his or her services, and shall, if possible report their findings to the said missionary before he or she leaves the field, and to the

799 MMCM, 1920, pp. 91-93
800 MMCM, 1921, p. 35
801 See our Volume III, pages 305 and 506.
mission, which shall forward notice of such action as may be taken to the Executive Committee through the mission secretary....

In 1916, after some correspondence with the Executive Committee, the Mid-China Mission modified and elaborated the procedure, requiring first a secret ballot by every member of the Mission on the member's return with reasons for their vote, and then this information was put into the hands of the Ad Interim Committee for further investigation and action.

Ladies voting in the Mission. Their voting in the Mission was the culmination of a slow advance in status, and by 1911 they had some say in the work they were doing among women and girls.

The By-Laws, published in the 1914 Minutes have this section on their status:

**Status of Women Workers:**

101. A lady worker shall labor under the direction and control of the Station. When a lady does evangelistic work she shall act in cooperation with evangelist or evangelists in whose field her work lies.

102. A lady shall be allowed, if she so desires, to present in person at Station meetings or on the floor of the Mission matters concerning herself or her work, and to answer personally, instead of through a representative, any question addressed to her.

There was dissatisfaction on the part of some of the ladies, and the Women's Conference [in the Fall, 1914] brought a majority and a minority report to the Manual Committee. The resolution of the majority, carried 16 to 7, was: "Resolved to respectfully request that the women workers be recognized as voting members of the Mission." The minority would limit their voting to the Station, and then only in connection with their work.

The matter was before the Nashville Executive Committee, and the Mission Manual Committee recommended that all of the women of the Mission be asked to vote on a questionnaire giving various voting options, and that the results be sent to the Executive Committee.

---

803 MNCHM, 1916, pp. 394-395 Compare with the North Kiangsu procedure, MNCHM, 1921, p. 66
804 See our Volume III, pp. 293-294
805 MNCHM, 1914, p. 287
806 MNCH, 1915, pp. 335-37
The Manual Committee reported in 1916 that the result of the straw vote showed that a majority of the ladies of the Mission were in favor of giving the ladies a vote in the Stations, but not in the Mission, and the Executive Committee was so notified.807

The matter seemed to rest there until 1919 when the Mission approved the following request of the women:

That the Executive Committee be requested to incorporate in their new Manual to be submitted to the General Assembly for their approval the following: "Voting members of the Mission shall consist of both men and women who have fulfilled the regular language requirements." And the Mission requests that this apply to any Mission desiring it.808

The General Assembly of 1920 approved this request coming to them through the Executive Committee.809 The Mission, therefore, at its 1920 meeting gave the women the privilege of voting on the same conditions as the men.810

Furloughs and Salaries. Very little change was made in these areas in this decade. Furlough time was reduced from after eight years, to after seven years on the field, and the length of the furlough was said to be a year. Usually, however, it was about 14 months, so that two summers would be included. Sickness and other reasons also lengthened the stay in some cases.

In 1919 the basic salary for a couple was $1,000, and $550 for a single person. There were additional stipends for children. The Joint Conference Committee meeting with Dr. Egbert Smith in February, 1919, agreed on a revision of the salary scale. In the estimates for 1920-1921, the basic salary is $550 for single people and $1,100 for couples.811

General Secretary proposed. In this same conference with Dr. Smith, Dr. Smith expressed his conviction of the need of general secretary and evangelist for the work of the Church in China.

807 MMCM, 1916, pp. 396-397
808 MMCM, 1919, p. 25
809 MGA, 1920, p. 73
810 MMCM, 1920, p. 13
811 MMCM, 1919, pp. 36 and 70
Such a secretary, he said, should be a man whose spirituality and ability would command the respect of all; should be a man of experience in country evangelistic work; of experience in institutional work; and a man of evangelistic gifts. Such a Secretary should be responsible solely to the Church Missions.

After discussion a committee was appointed to study the matter, and they reported at a later meeting, approving the name of General Evangelist, and outlining his duties. A nominating committee was appointed to suggest to the two Missions a suitable man for the work.812

The nomination of Rev. P. F. Price, principal, and J. W. Paxton, alternate, for the position of Secretary Evangelist, was referred to the two Missions with approval of the Conference Committee.813

The North Kiangsu Mission, meeting in August, 1920, voted that "in view of the depleted force, we do not see our way clear to elect a man to the position of General Evangelist."814 The Mid-China Mission, meeting in September did not, therefore, consider the matter.

Personnel and Finances. With a growing work, the need for more missionaries and more money was constantly emphasized in the Mission Minutes, and some progress was made. This program or lack of it must be understood in the light of the situation in the United States in this decade, which we have already outlined above, pages 16-21.

A S.P.M. Jubilee Celebration was proposed by the Mid-China Mission in 1914, to take place in 1917, the 50th anniversary of the Mission in China, and certain plans were suggested for this joint celebration.815 A joint committee on the celebration reported progress in 1915, and in 1916 the Committee outlined its plans. The date was to be August 25, 1917. Notable guests were to be invited; Dr. Egbert Smith, Dr. W. W. Moore, and others. The program was still in the planning stage.816 Then it was reported in 1917:

812 MMCM, 1919, pp. 34 and 36
813 MMCM, 1920, p. 32
814 MMCM, 1920, p. 13
815 MMCM, 1914, 211-212
816 MMCM, 1916, pp. 405-406 In the March-April, 1917 Bulletin (pp. 923-925) Dr. Richardson gives a detailed program for the jubilee planned for August.
Owing to the fall in exchange with consequent financial stringency because of other untoward conditions arising out of the war, the Missions, on the suggestion of the Joint Committee, agreed to the postponement of the Jubilee Conference to a more favorable time...817

We come now in the work of the Mission in this decade. Naturally, many of the old and successful lines of activity were carried on and developed. These were indicated in the work of the various stations.

We are now interested in what the various committees emphasized in their reports to the Mission, and what policies the mission adopted from time to time. Annually the Evangelistic and the Educational Committee (with their Woman's Auxiliaries,) reported on the general situation and the live problems, and made suggestions for improvements. Let us note some of these emphases.

**Evangelistic Work.** The first main emphasis has two sides: first the development of Chinese leadership, and second the drive for "self support". These must be viewed in the light of the improved opportunities for training the leadership,—evangelists and Bible women; and second, the development of the Chinese Presbyteries with their "self-supporting" (to a degree,) Churches. (We will have something to say later on the development of the Chinese Church in this decade,—below, pages 413 ff.)

**Chinese Leadership in Mission Employ.** Three things are tied together, educational qualifications, grading into groups, salaries for each group. Since the Mid-China Mission worked with the Northern Presbyterian Central China Mission in the same territory and both of them with the same local Presbyteries, a common agreement had to be reached on these questions. Such an agreement was reported to the 1912 Mission Meeting:

The joint Committee of the Central China Mission, the Mid-China Mission, and the Synod met on May 14, 1912, at the Missionary Home in Shanghai and prepared a schedule of salaries which was amended and adopted by the Mission as follows:

**A. For men, both in Evangelistic and Educational work.**

Class 1. Lay Helpers and Day School Teachers, who are graduates of Grammar School or who have equivalent training.
Class 2. Graduates of the Bible Training School who are also graduates of Grammar Schools, and Teachers who are High School graduates.

Class 3a. Seminary graduates who are not College graduates, and College graduates teaching in High School and (or) Grammar Schools.

Class 3b. Seminary graduates who are also College graduates, and College graduates who are Teachers in Colleges, or Head Teachers in High Schools.

<table>
<thead>
<tr>
<th>Class</th>
<th>Single</th>
<th>Married</th>
<th>Children (1-10)</th>
<th>Children (11-21)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>$8-12</td>
<td>$3 additional</td>
<td>$1</td>
<td>$2</td>
</tr>
<tr>
<td>2</td>
<td>$12-18</td>
<td>3 &quot;</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>3a</td>
<td>$18-22</td>
<td>4 &quot;</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>3b</td>
<td>$22-26</td>
<td>4 &quot;</td>
<td>2</td>
<td>3</td>
</tr>
</tbody>
</table>

After some comments on these categories, there follows the rules for the salaries of Theological Students, Bible Women and Female Teachers, fixed according to their degree of preparation.\textsuperscript{818}

The Mission discussed this report in a Committee of the Whole, and then adopted the following resolutions by Dr. Price:

Whereas,--an important report has been presented to the Mission, looking for an increase in Native Assistant salaries, and

Whereas,--The self-support of the Native Church is vitally connected with the scale of salaries adopted by the Mission--

Resolved:--1. That the native salaries be paid upon the condition that when native assistants serve native congregations, these congregations shall become responsible for a definite proportion of the salaries of said assistants.

2. The Mission shall in each instance reduce the salaries of native assistant by the amount which the congregations become responsible for.

3. That all the members of the Mission be urged to use their influence in bringing up the native contributions to the highest possible standards.

4. That the Evangelistic Committee be instructed to bring this matter before the Presbyteries in whose bounds we work, urging their cooperation in this effort towards self-support, and make a report upon the whole matter to the next Mission meeting.\textsuperscript{819}

This matter of salaries was considered in five more sessions of the "Committee of the Whole," and was finally adopted with the addition of the following resolutions:

\textsuperscript{818} MMCM, 1912, pp. 109-110
\textsuperscript{819} MMCM, 1912, p. 73
1. That the action of the Mission on the subject of the salaries of Chinese assistants be reported to the Central China Mission, with the recommendation that their action and ours be afterwards referred back to the Triple Committee to report on again for final action of the Mission in 1913.

2. That Dr. Price be made Dr. Little's alternate in the Triple Committee.

3. That our members of this committee be instructed to communicate with the Missions of other denominations working in this part of China, requesting them to appoint members of a joint committee to consider the whole question of salaries for Chinese assistants.820

This report pretty well lays down the lines which the Mission will try to implement in this decade as they attempt to develop a self-supporting Chinese Church under a trained Chinese leadership. Let us now look at some other items on the leadership side of the question.

In the 1914 Minutes (pp. 257-262), there was published a complete list of Chinese assistants--Male evangelists, Bible Women, Teachers and Doctors, with their "class" and salary.821 These 1914 Minutes also printed some revised recommendations on the grading and salaries of the various groups, including Medical assistants, which group was not covered in the 1912 action.822

The Evangelistic Committee reported in 1919:

Your Committee is more than ever impressed with the need of more and better trained Chinese evangelists for all the fields of the Mission, and recommends a plan by which it is hoped the securing and financing of new men may be facilitated.823

The two Presbyteries, which cover the field of the Mission have adopted practically identical plans for fixing and payments of salaries of evangelistic workers through joint committees. The

820 Ibid., pp. 78, 84. For recommendation 3, see MMCM, 1912, p. 169.
821 The Woman's Evangelistic Auxiliary published lists of their Bible Women in the Minutes of 1916, (p. 410); 1917, (p. 37); 1918, (p. 99), 1920, (p. 43).
822 MMCM, 1914, pp. 240-243. The 1912 action was also reprinted.
823 They recommended recruiting in the schools, and the securing of suitable men from other Missions. They asked for an appropriation of $1,500 Mex to pay these new evangelists until the next year, and also to help subsidize students for the ministry. This subsidy developed into a Student Loan Fund by 1921. (MMCM, 1921, pp. 44-45)
formation of these plans, which are to be presented to the Mission for approval, is a most encouraging step towards the assumption by the presbyteries of the responsibility for the development of the whole work within their bounds.824

The report for 1920 has this word on salaries:

In this connection [the contributions from the Chinese Church] we should mention the new plan by which all evangelists who draw help from the Mission are paid by a committee of the Presbytery. Unfortunately, the scale of salaries adopted by Hangchow and Soochow presbyteries is somewhat different, which makes it more difficult to adjust salaries within the Mission.

There is also another important difference in the method of paying between the Northern Presbyterians and ourselves in Hangchow Presbytery. In paying the evangelists under our jurisdiction the amounts on self-support of pastor are paid directly to the preacher by the churches, and deducted from the amounts paid through the presbyterial treasurer. When the churches fail to come up with their obligations the preacher has to lose it as preachers at home so often have to do. Although all preachers submit to the plan, some of them do not like it, and it is more difficult to carry out because the Northern Presbyterians pay the whole salary straight each month and throw no burden on the local churches.

The Mission in connection with this report adopted the following:

That the rate of salaries fixed by Presbyteries to be accepted provisionally in the estimates, the Mission to retain as standing rules, its own rate of salary for evangelistic helpers or students until the Presbyteries can arrange to take the entire responsibility for oversight and payment.825

The shortage of candidates and the need for more evangelists is emphasized in the reports for 1919 (p. 56), 1920, (p. 46) and 1921, (p. 39.)

The Mission was also concerned with the intellectual growth of those assistants already in the evangelistic work. In 1915 the Evangelistic Committee asked

That suggestions be made for brief courses of study for our evangelistic workers who have finished their course at Bible, Evangelistic School and Seminary.826

In 1920 the Evangelistic Committee recommended:

3. That for the improvement of our preachers a committee be appointed to arrange a suitable two or three years reading course for them, the books to be purchased and owned by each station and loaned to the workers.

824 MMCM, 1919, p. 56.
825 MMCM, 1920, pp. 46 and 48
826 MMCM, 1915, 942 p. 344
That credit be given by the foreign evangelist in charge as the workers take this course, and a Bible dictionary, concordance, commentary, or some other suitable book be presented, inscribed as a certificate for the completion of the course.\footnote{827}{MMCM. 1920, p. 47}

\textbf{Self-support.}~\footnote{828}{See our Volume III, pp. 303-305 for self-support, 1899-1911} The Evangelistic Committee in 1914 made the following recommendations:

1. That the Mission endorse again the principle that native congregations should be responsible for a definite proportion of salary of preacher and church expenses, the same to be deducted from the amount to be appropriated by the Mission...\footnote{829}{MMCM. 1914, pp. 244-245}

2. We recommend that the Mission plan a definite forward movement in the whole matter of self-support, looking to the formation, if possible, of a number of self-supporting churches by the year 1917. Each station is requested to consider that report as to the number of self-supporting churches or groups of churches which they may responsibly set as a goal at the completion of the first half century of the Mission...

There is printed with these recommendations a page giving by name all the churches and chapels, membership, name of preacher, total amount of salary, the amount paid by the congregations to the preacher and to other causes, and the per capita giving of the Christians.

Self-support was stressed in the 1915 Evangelistic Committee report. After another table giving the church giving, the report comments:

1. The total number of Christians reported is 1,898. The total amount of contributions $3,313.07, making an average of $1.23 per member.

2. The proportion paid to preacher's salary is $0.52 per member, being six cents per member more than last year.

3. The medium through which the preacher's salaries are paid....19 through deacon, 20 through missionary. They advised paying through a Chinese representative.\footnote{19}{19 through deacon, 20 through missionary. They advised paying through a Chinese representative.}

4. The churches which report more than $3.00 per member are Tsang Dzien, $3.47; Yuhang $8.00; Yien Ling Bu, $6.00; A-zah, $3.25; Zhia Gyao, $3.88; Hsiao Gyi, $9.54....

Inasmuch, however, as Mission statistics report 78 centers of work, and as there are 35 only which report contributions, there are, even making all allowances, evidently a large number of centers that are reporting no contribution at all.

Your committee recommends that;
1. All members of the Mission make it their aim during the coming year to bring all native contributions up to at least an average of $3.00 per member, and that a sort of roll of honor be published in the minutes of those churches which attain to this standard.830

The 1916 report speaks of the tithing on the part of the workers and the fact that the hospitals at Soochow and Kashing were self-supporting.

The following churches are given special mention:

The self-supporting church at Tien Swe-gyao in Hangchow (Mr. Dzen, pastor), closed the first full year of self-support with $75.00 balance in its treasury.

Next to Tien Swe-gyao Church, the church organizations which are nearest to self-support are the Kashing East Gate Church, (Mr. Yin, Pastor), which contributes two-thirds of the pastor's salary, the Church at Changchow which pays the full salary of preacher ($12 a month), the Tai-bin-gyao church in Hangchow, which gives five out of twelve months' preacher's salary, the Yu Hang church in the Hangchow field which pays one-third of the preacher's salary, and Hu-tsen Church in the N. Soochow field which paid $48. for evangelistic work.

There follows a list of those contributing one-fifth or more, nine in all. Among the recommendations adopted were the following:

(2) That each church organization or group of Christians served by a Chinese preacher, be required to give a definite amount to the preacher's salary....

(4) That when a church desires to call a preacher who shall be ordained as Pastor over them, they shall be authorized to do so, provided the Chinese pay all their current expenses and a full half of the preacher's salary. The Mission may pay the other half, provided also that the amount the Mission pays shall be reduced 1/5 each year after the first, the amount the Mission pays thus being eliminated in six years.

(5) That the Evangelistic Committee be instructed to communicate with the Presbyteries of Hangchow and Soochow, apprising them of the action of the Mission and trying to secure their cooperation in regard to the paying of ordained men for whose salaries the Mission is part responsible, and to agree, of possible, on the policy acceptable to both.... That the Committee be authorized to suggest to the Presbyteries the payment of the Mission's allowance to ordained men who are pastors, if on consultation this seems to be wise and if a satisfactory method of payment can be devised....831

830 MMCM, 1915, pp. 348-349
831 MMCM, 1916, pp. 411-412. Here in resolutions 4 and 5 we have the heart of the problem. It seemed almost impossible, with rising costs, to bring a church full self support in six years. Second, with a very few exceptions, the Chinese ordained men of the Presbytery were on the Mission payroll in part. What Presbytery accepted they would have to effectuate in their own churches, and that is not easy.
The 1917 report was a "progress report", and advances had been made. The Mission in connection with this report accepted new guidelines for the work of the Evangelistic Committee, empowering them to visit such fields as seemed desirable and counseling with the workers for the improvement of the work. They were also "to devise ways and means of stimulating self support" and were to submit annually a careful report on the progress within the Mission.832

In 1918 the Committee reported that they had sent out a questionnaire on the state of the church. In regard to self-support, they said:

The principal item of the year in regard to self-support has been the ordination of a pastor, Rev. Tsiang Shin Siu, over the Kiangyin East Gate Church, which pays one half of his salary. This makes the fifth church organization within our Mission that pays one-half or more than one-half of pastor's or preacher's salary.

We reported last year 18 church organizations that contributed an average of $1.50 or over to self support. It will be noticed that on the honor roll are

Contributing $1.50 or over per member........20 churches
" $2.00 " " 24 "
" $3.00 " " 13 "
" $5.00 " " 5 "
" $6.00 to $10.00 " " 4 " 833

The reports for 1919 and 1920 show some progress but nothing outstanding. In 1921 only four fully self-supporting churches are reported,—two in Hangchow, one in Kashing and the Changchow Church. Giving had increased, and the candidates for the ministry are now 12 (nine the year before.)834

Extension of the Evangelistic Area. This was the second major evangelistic interest of the Mission in this decade. This was not a new interest. In the decade 1902-1911 we saw that the stations sought means to better occupy their fields, and Kiangyin, particularly, was interested in opening new stations.835

832 MMCM, 1917, pp. 33-35
833 MMCM, 1918, pp. 94-95
834 MMCM, 1921, p. 40
835 See our Volume III, pp. 268-270, (Taichow); 287-290, (Changchow).
In 1907 the Mid-China Mission had adopted a policy in regard to "new stations and outstations", and this brought on the discussion of the relative needs of the two Missions, tied to the question of the population for which each was responsible.

In 1916 a new interest was taken by the Mission in the study of the Mid-China Station fields, their needs and the possibility of a fuller occupation. This was in part touched off by a challenge for Southern Presbyterians to start a new work in Yunnan Province. This was tied to the question, was the work in Mid-China so developed that much of it could be turned over to the Chinese Church, thus releasing personnel and funds for this new Mission? This in turn brought up the question about the occupation of North Kiangsu. Granting that Mid-China was well advanced, if there were surplus missionaries and funds, should not they be used in the needy North Kiangsu field? Thus these two lines of expansion were closely connected. For convenience we will first look at the surveys of the Mid-China and North Kiangsu fields, with the conclusions reached, and then trace the movement to establish new work in Yunnan.

The Survey of the Mid-China Stations, 1916-1919. The new move to survey the fields seemed to stem from an address from a Baptist Missionary, Dr. Latimer, at the 1916 Mission meeting on "field Survey". A committee of three, (Moffett, Wilson and J. L. Stuart) were appointed to "prepare a survey similar to that outlined by Dr. Latimer." Mr. Moffett reported to the 1917 meeting that a good detailed map prepared by the local Chamber of Commerce was secured in Kiangyin, and the first survey of this one field has been completed, making a fairly accurate record of every village of ten families or over, giving the population, the number who can read, the number of primary schools, and where a market town exists, its relative importance and relation to the surrounding communities.

836 Ibid., pp. 289-302
837 MMCM, 1916, p. 392, 394, 428
Maps were being prepared for other fields and the survey begun. In addition, a study of the field of the Mission as a whole in relation to the work of the other Missions in the area was also being made. Mr. Hudson and Mr. McMullen were added to the committee.838

In 1918 the committee reported

That a general survey of the whole evangelistic work of the Mission has been made during the year, and a detailed study of the Kashing and Hangchow fields, visiting each out-station and conferring with the Chinese worker in charge.

The Chairman of the Evangelistic Committee provided a carefully prepared questionnaire which was made the basis of the information gathered. The results of this we hope to make a matter of permanent record and usefulness to the Evangelistic Committee.839

In February, 1919, the Joint Conference Committee of the two Missions met with Dr. Egbert Smith, and among other things the following was adopted:

It was voted that the Committee for Mid-China Mission be requested to visit the North Kiangsu field, following the same method adopted by Dr. Smith; and visiting each station in turn....840

The Survey Committee reported to the 1919 Mission Meeting:

Your Committee has completed the general survey of the evangelistic field of the Mission.

A full geographical survey has been made of the Kiangyin field. Maps have been prepared for the other stations, and some preliminary survey work has been done, but the detailed work has not yet been undertaken.

The full statement of the evangelistic situation in the Kashing and Hangchow fields, with plans proposed for their development, as presented in our report for last year, were furnished to Dr. E. W. Smith. At his request a similar statement was prepared for the Kiangyin and Soochow fields, and after approval by the stations concerned was also sent to Dr. Smith.

839 MMCM, 1918, p. 107. See the report of the Evangelistic Committee, (MMCM, 1918, p. 94-97). The questionnaire was for guidance in making inquiries into the state of religion in our various stations and outstations, and into the efficiency and earnestness of our Chinese workers with a view to stimulating the work of the stations and the strengthening of the workers in charge."

There follows some of the findings from the survey and some recommendations.

For the report of the Survey Committee on Kiangyin Station, see above, pages 164-5.
840 MMCM, 1919, p. 35
There follow brief notes on the present situation and possibilities for development in the four Station fields. This is the last printed report of the Survey Committee.

The "Report of the Special Committee that visited North Kiangsu" was made to the 1920 Mission meeting. Following the report in brief, are five recommendations, the fourth being:

4. We desire to make it plain to all that the Mid-China Mission does not contemplate taking any step that might delay the completing of our task in North Kiangsu.

This recommendation is undoubtedly a reference to the Yunnan project to which we must now turn.

Open New Work in Yunnan? The first reference we find in the Minutes to this project is in 1916.

Report of the Committee on opening new work was read for information and the following was adopted. Resolved that the present committee continue to investigate the whole question of opening new work in Yunnan or elsewhere and to confer with the Executive Committee, the North Kiangsu Mission, and the Chinese Presbyterians as to the advisability of opening such a work and the methods to be adopted.

In the 1921 report we read:

The Committee appointed in 1915 made a thorough investigation of the whole field. Mr. Hoste advised our locating in Yunnan, since it was both a needy and accessible field...

I have found no reference in the 1915 Minutes to the appointment of such a committee, but the appointment must have been occasioned by a letter from Miss Cornelia Morgan written June 8, 1915, from Yunnan. All we know about Miss Morgan is in this letter. She writes as if she had passed through our China field on the way to Yunnan, "Some of you received a stranger in the name of the Lord and have forgotten about it, many of you showed kindness...." She tells something about Yunnan and how she got to her location at Ts'uhsiang.

She concludes:

841 Ibid., pp. 50-53
842 MMCM, 1920, pp. 52-54
843 MMCM, 1916, p. 393
844 MMCM, 1921, p. 46
Now, what does all this mean to you and me, and what does it mean to God? I wanted to belong to the China Inland Mission, I wanted to work at Tali. I wanted, -- but the fact is, I am a Southern Presbyterian, supported by a Southern Presbyterian and writing to tell you of a newly opened Southern Presbyterian Mission Station.

Ubi est Ts'uhsiang Fu? First of all it is in God's heart, it is in the heart of Yunnan, and now that it is yours, it will be found in your hearts too. There is more lost south in the clouds of West China than this world dreams of, hidden, and lost and waiting for you. Ts'uhsiang is yours already, will you not come in and possess your possession?845

One more letter from Miss Morgan, written at least a year later, was published. We do not know to whom either of them was addressed. In the second letter she said:

I greatly appreciate your sending me a copy of your letter to the members of the North Kiangsu Mission. I would have acknowledged it by card, but wished to write, and writing with me has about been relegated to the limbo of forgotten things.

That so many Southern Presbyterians should be taking an interest in Yunnan is a great comfort to my heart and stimulant to my faith...

The Mission in Yunnan is assured, it began the day the thought of is found hospitality in a Southern Presbyterian heart....846

In 1917 the Committee on new work reported that it was impractical to open new work at that time, due to the "world situation", but they recommended:

That the Mission approve of the proposal that our church undertake work in Yunnan or some other yet unreached section of China when this can be done without detriment to existing work.847

The New Work Committee met in December, 1917, and recognized that they were faced with the question, "what are the unmet needs of the present field of the Southern Presbyterian Mission?"

The meeting produced a much better understanding as to the meaning and object of the New Work Scheme, it being made clear that the purpose is to cover as rapidly as possible the existing field of the S.P.M. and then enter the most suitable among the unoccupied regions of China.

They asked the Ad Interim to call a meeting of the Joint Conference Committee to study the needs of the two fields, and they also asked that Mr. Farrior be added to the New Work Committee. 848
The Joint Conference Committee, meeting in February, 1918, unanimously adopted the following resolution:

Resolved, that we hold before us as Southern Presbyterian Missions in China the definite ideal of extending our work to some unoccupied section of China as soon as the present work has been adequately provided for; and that Messrs. Hudson, Blain, Worth, Richardson, Graham and McFadyen be appointed a committee to visit and investigate the unworked portions of North Kiangsu territory, and make a full report of the conditions and needs of that field.

Voted: That we recommend to the Committee on Organizing a General Assembly of the Presbyterian Church in China, that the Assembly at its first meeting consider the advisability of determining on an Assembly Mission to some, at present, unreached portion of China, and that we inform the Assembly of the policy adopted by our China Missions on this subject.849

Miss Kitty McMullen felt called to volunteer for the new work in Yunnan. In the spring of 1918 she was invited to become a Secretary of the Y.W.C.A. At first she wanted to accept it as an interim work, and the A.I.C. agreed to it, provided she return to the Mission when the new work opened up. She later decided not to accept the Y.M.C.A. call, and remain with the Mission.850

The Mission at its August, 1918, Meeting authorized the New Work Committee to continue their investigation of the needs of distant fields, and, in furtherance of this object Mr. Farrior is given permission, if the way be clear after the return to China of Mr. Lowry Davis, to visit the province of Yunnan and make personal investigation and report to the Conference Committee at its meeting in July, 1919, and give a personal report to the next meeting of the Mission. The expenses of the visit to be met from outside sources.851

A Provisional General Assembly of the Presbyterian Church was organized in April, 1918, and doubtless at that time a missionary society was planned for.

In commenting on the organization of the Presbyterian Church, the Missionary Survey continued:

849 MMCM, 1918, p. 92
850 MMCM, 1918, pp. 65-66, 68, A.I.C. actions 282, 296
851 MMCM, 1918, p. 102
The Presbyterian Assembly is planning a mission to the province of Yunnan, and has appointed a commission to visit the field and make arrangements for opening the work. The missions will assist in this enterprise by furnishing a certain number of workers, but the financing of the work, apart from the personal support of the missionaries who take part in it, will be done by the Chinese Church.

Miss Kitty McMullen of our Mid-China Mission has been designated for this service and has been given a year's leave of absence from the mission for that purpose.852

Mr. Farrior and Miss Kitty McMullen. Neither of them got to Yunnan. Both of them were working in Kashing in 1918. They became engaged and were married in June, 1919. His health had become impaired, it seems and they went on furlough in July.853

The report of the 'Special Committee to Visit North Kiangsu' was made to the 1920 Mission meeting. The need was recognized and among the recommendations was that "the fields worked by the two missions be considered as the one great field of our church, and that no steps be taken which might delay the completion of the task in North Kiangsu."854

852 Miss-Sur., Vol. 9, p. 296

The Chinese Church Commission to Yunnan. This commission of six Chinese was to go for a year, make plans for the work and then return and report to the Church. We have already mentioned Hangchow's interest in Yunnan. (See above, pages 72.)

Mr. Allison in the Bi-Monthly Bulletin (Vol. XI, p. 1180) tells about the personnel of this commission, and the service of dedication. Another account is found in the Chinese Recorder, (Vol. 50, pp. 275-276 by Mary Matteson Wilbur. See also p. 353 for the objects of the Commission.)

Mrs. F. D. Gamewell, by request, in an advisory capacity, accompanied the group to Yunnan. On their return she wrote an article in the Chinese Recorder (Vol. 50, pp. 725-738), "A Glimpse of Yunnan and the Work of the Yunnan Mission Party."

The result of the visit was the establishment of a mission in Yunnan by the Chinese Church.

The Chinese Home Missionary Society which in 1918 had seven members and an income of $185, in 1920 had a membership of 1,631 and an income of $7,916. Last year showed further advance, the membership trebling, while the income rose to $8,723. The missionaries number nine, and are at work in Yunnan City and Lufeng, three day's journey west of Yunnan. It is proposed shortly to occupy Kochou, a large and wealthy city to the south. (Miss.-Sur., Vol. 13, p. 5, quoting the Missionary Review of the World.)

853 See above, pages 103; also MMCM, 1919, p. 1 (action 321, p. 11, (381), and p.12, (398).

854 MMCM, 1920, pp. 52-54
Educational Work. The Mission's Educational Committee and the Woman's Associate Educational Committee reported annually their suggestions for the improvement of the educational work. Many of their recommendations dealt with specific problems in schools. The Woman's Committee tried to visit all of the Girls' Boarding Schools each year and reported on their progress. From time to time policy recommendations were suggested, and adopted by the Mission as at least goals to be worked towards.

A Union Educational Commission met in Shanghai in the fall of 1911 and in June, 1912. The report of the Southern Presbyterian representative on this commission was adopted by the 1912 Mission Meeting as follows:

1. In favor of union in academic work wherever two or more missions are in one place.

2. In favor of making Hangchow College the official college for these Missions as represented in the Wu dialect districts, and furthermore,

3. A commission was appointed to draft a uniform course of study for all schools of primary, grammar, academic and college grade under control of the Missions represented.

4. Other Missions working in this district were invited to send representatives to the Commission.

Day Schools. In connection with the above report,

On motion, Mr. W. H. Stuart was appointed a committee of one to confer with other missions regarding the securing the appointment of some one to oversee and develop the day schools of the missions.

In 1914 the Mission adopted a plan for union supervision for the day schools in the Hangchow area.

The same year the Ladies' Committee recommended that a missionary lady be in charge of day schools, and that there be annual conferences for day school teachers.

855 MMCM, 1912, p. 107. The East China Educational Association, (E.C.E.A.) undoubtedly grew out of this Union Educational Commission. It is first mentioned in the Minutes in 1914, (p. 207) as advocating the merger of the colleges in East China. The Mission did not deem this practical.

856 MMCM, 1912, p. 81
857 See above, page 63.
858 MMCM, 1912, p. 214
In 1916 it was voted that if English be taught in day schools an additional fee be charged.859

In 1919 the Mission approved the policy of supervision of day schools by trained assistants, with the objectives,

(1) Of unifying and standardizing the lower primary schools of a station as an immediate aim.

(2) Of making the day school a dynamic center of evangelism, as an ultimate aim.860

Middle Schools. In 1915 the Educational Committee recommended that rules be set forth for the examination for scholarships and that in two years fixed fees be made for all students.861

In 1916 the Boarding Schools were Primary-Middle Schools, all desiring to become full Middle Schools. The Mission discussed the question of how many Middle Schools the Mission should have, and put the "Middle Schools" on a two year trial to show their worth.862

In 1917 a committee was appointed to study school policy. Seemingly they did not report until 1920. The report was too long to print, but their recommendations were:

1-7. (As to the continuance of certain schools, etc.)

8. That the Middle Schools of the Mission join the Association of Middle Schools of the E.C.E.A., and accept as a norm their standard for Middle Schools.

9. That we standardize all our Higher Primary and Middle Schools, so that students in the several schools may be mutually transferred by means of specially arranged transfer cards.

10. That the Educational Committee annually appoint two or three Mission members engaged in educational work to prepare short papers along the line of their specialties to be presented to the Annual Mission Meeting....

11. That teachers without normal training or courses in education must take summer normal courses....

859 MMCM. 1916, p. 417
860 MMCM. 1919. p. 49. This grew out of the Woman's Report, p. 49-50.
861 MMCM. 1915, p. 342
862 MMCM. 1916, p. 417
12. That the Mission, (a) grant larger appropriations for the better equipment of our day schools, (b) call for a missionary lady trained in primary supervision to assume the oversight of the Lower Primary Schools of the Mission.

13. That each combined Higher Primary and Middle School of the Mission, should maintain a minimum staff of two full time foreigners.

The Institutions of Higher Learning were all Union institutions, and reported directly to the Mission through their representative on their Boards. We have already sketched the two Hangchow schools,--the College and the Union Girls' School. We will leave the other union institutions until after we have sketched the development of the North Kiangsu Stations.

The Development of the North Kiangsu Stations, 1912-1920.

CHINKIANG STATION. Four couples were assigned to the Station in 1912: The Sydenstrickers, who had just returned from furlough in May, 1911; the Paxtons, who left on regular furlough in November, 1911; the Richardsons, who had arrived in China in November, 1910, and took over the school from the Paxtons, when they left in November, 1911; and the Crenshaws, who arrived in February, 1911, and were busy studying the language.

Unfortunately, due to suspected T.B. of the lungs, Mr. Richardson and his wife had to go on a health furlough in March, 1912, Mr. Crenshaw "pinch-hitting" in the Boys' School. The Paxtons returned in April, 1913, and the Richardsons in February, 1914.

A pamphlet was written in 1911, "The Southern Presbyterian Mission at Chinkiang". After sketching the history of the station the pamphlet describes the work of the station;--evangelistic, woman's and educational. The sketch of the evangelistic work is worth quoting as a background for our present period of study:

863 MMCM, 1920, pp. 50-51
864 See above, pages 76-88.
865 See below, pages 380 ff.
866 See Chinkiang Station, our Volumes II and III
867 MNKM, 1912, p. 4, C.L., #25, Miss-Sur. Vol. 1, p. 782
The evangelistic work of Chinkiang Station was finally centered around the South and West Gates of the city, where two churches have been organized and are growing in strength and numbers. Almost from the first itinerating work was carried on from Chinkiang, both north and south of the river, extending finally to Yencheng on the north and Liyang on the south—a distance covering about 200 miles. For a number of years the station had no schools, and all the force was put on evangelistic work. Subsequently day schools were opened, and finally a boys' boarding school.

The first outstation was opened on the north side of the river, where the Grand Canal enters it, in the town of Kuachow. The next one was opened at Tanyang. From Tanyang and the South Gate Church other outstations were opened, until now there are about twenty places where there are Christians and enquirers.

The evangelistic field south of the river alone contains easily 1,000,000 population, and there is no missionary of any other society laboring in this field. There are in this field, besides Chinkiang, the two cities of Tanyang and Chintan, each with a population of 75,000 to 100,000. North of the river there is a large district which will soon be undertaken.

The evangelistic work for men at the West Gate Church is in charge of Mr. Paxton, who is ably assisted by Mr. Tsu, the native helper in charge. The work for women and children is carried on by Mrs. Paxton, assisted by Mrs. Tsu and Mrs. Li.

The men's work at the South Gate Church is in the hands of Mr. Sydenstricker and Mr. Ma; while the work for women and children is in charge of Mrs. Sydenstricker and Mrs. Ma.

The large itinerating work in the surrounding territory with its two large cities and many villages, has been left almost exclusively to Mr. Sydenstricker with the assistance of Chinese helpers. Now, however, he will share the work with Mr. Crenshaw; and Mr. Paxton will give a much larger part of his time to the work in the city/Kuachow/ north of the river.

This pamphlet also tells about the beginning of the boys' boarding school, and its being turned over by the Paxtons to the Richardsons. There follows:

We have no separate boarding school for girls; but have an arrangement which makes it possible for us to send our girls to other mission schools. At present we have about 27 girls in school...

At present we have three day schools, with 70 pupils in attendance. These schools are taught by Christian teachers, who give instruction in Chinese study, but spend a large part of the time in teaching the Bible.

868 See our Volume III, page 387, for Mr. Sydenstricker's report on his work in 1911.

869 The Northern Methodists had a compound about a half mile north of the Presbyterian compound, where they had a Woman's Hospital and a Girls' Boarding School.
We are planning to increase the number of our day schools, and make them more efficient as feeders for the boarding school.870

The years 1912-1913 were transitional ones for the station with a depleted force and new opportunities and endeavors before it. We will mention some of the things of interest.

The Revolution and the Situation. The revolution of 1911 was a peaceful one in Chinkiang,--not even the governor's Yamen was burned.871 Charges were quickly made. Mr. Paxton on his return comments on the "absence of the queue", and the new Ma Lu [horse road] from the Railroad Station through the city to the South Gate.872 There was a new feeling of "liberty" in the air. Many were becoming "inquirers".873 The Chinese Christians and missionaries organized "discussion groups" open to the public, to explore the meaning of "republican liberty", and this gave a good opportunity to relate liberty to Christianity.874

Land bought, New Residences. In the report for 1911-1912 we are told that Mr. Paxton had been quietly buying land for residences. This was on the parallel ridge, west of the school compound.875 Writing in May, 1912, Mr. Sydenstricker said:

Just now your correspondent is engaged in the further duty of building a new dwelling house--the first one built at the station [the Woodbridge house]--with its ponderous roof of tiles, was considered unsafe for further use. Besides this, changed conditions seemed to make it necessary to move the dwelling to another hill. So now the old mansion has been taken down, and the useable material transferred to the new lot which will become the dwelling place for the evangelistic part of the station.876

In the early spring, 1913, Mr. Crenshaw bought 8 mu of land between the old Presbyterian compound and the Methodist, on which to build him a residence when the money was available.877

870 This pamphlet, of 15 pages, "The Southern Presbyterian Mission at Chinkiang, China", was published by the Methodist Publishing House, Shanghai. There is no date nor author given.
871 Miss-Sur., Vol. 1, p. 623
872 Bi-M, Vol. V, p. 241
873 Miss-Sur., Vol. 1, pp. 623 and 782
875 AR, 1912, p. 18
876 Bi-M, Vol. V, p. 81. The house was completed by Mission Meeting (MNKM, 1913, p.14)
877 MNKM, 1913, p. 209; MNKM, 1914, p. 15
These land purchases made it possible to turn over the old compound to
the school including a residence for the Principal. 878

Boys' Boarding School. Mr. Crenshaw reported to the 1913 Mission
meeting that the average attendance in the school was 65, and almost half
of the boys studied English. 879

Day Schools. Writing in March, 1913, Mr. Crenshaw said there were three
day schools in the city, "one just recently opened where the modern branches
including English are taught, and it looks like it will be a paying institution." 880

In 1912 Mr. Crenshaw had opened a day school at U-tiao-kai, "five road
street" where five roads intersect. By the end of 1913 about 40 were enrolled. 881

It is not plain where the third city day school was located, whether at
the West Gate or the South Gate.

Chinkiang and Kiang-an Presbytery. In the fall of 1912 Mr. Sydenstricker
said Chinkiang had "attached" itself to Kiang-An Presbytery then meeting at
a northern Presbyterian Station Hwaiyuen. The missionaries could not attend,
but four Chinese from Chinkiang were sent to the meeting. 882

Church partially organized at Tanyang. In the Spring of 1913, after a
series of revival services, ten men were received on profession of faith, and
a church was organized with nearly 50 members. Steps were taken looking forward
to the erection of a building. 883

Outstations. The Christians at Penniu bought a house and lot for $360
for a chapel, a school and a residence for the evangelist. They paid on
this $220. 884

In the spring of 1913 Mr. Crenshaw took oversight of the field south of

878 See our Volume III, p. 388
879 Bi-M. Vol. V, p. 289
for his reason for starting this school.
881 Miss-Sur., Vol. 3, p. 138; Bi-M. Vol. V, p. 289
882 Bi-M. Vol. V, p. 177
883 Bi-M. Vol. V, pp. 209-292
884 Bi-M. Vol. V, p. 177
and the field to the west. Work had been started at Chintan, about 20
miles south of Tanyang, with the locating of an evangelist there. An
outstation was also opened in a large village, Hsi-Loh, five miles
south of the South Gate Church in Chinkiang.885

The Harnsbergers, assigned to Taichow, came to Chinkiang in November,
1912, where they studied Chinese under Dr. Sydenstricker for a year before
going on to Taichow.

The Years, 1914-1920. No station report was published in the Annual
Report for these years, why, we do not know. So we have no Station summary
for these years of the things they regarded as important. However, we do
have a good deal of material published in the Bi-Monthly Bulletin and the
Missionary Survey.

We will follow here the pattern we have used in the Mid-China Mission,
first sketching the personnel changes in the Station and the Evangelistic
Work, and then sketching the institutional work.

1914. Personnel. When the Paxtons returned in April, 1913, Mr. Paxton
evidently took over the Boys’ School, and continued in charge until Mission
Meeting, 1914, when he turned it over to Mr. Richardson and entered the
evangelistic work. The Richardsons returned in February, 1914. Mr. Richardson
was probably associated in the school work until he took full charge in the
Fall.

Housing. Mr. Sydenstricker moved into his new residence on the parallel
ridge in the summer of 1913.886 The Paxtons moved into their new home on
the same ridge by Mission Meeting, 1914, thus releasing their old residence on
the school compound for the Richardsons. Work was started on the new Crenshaw
residence in 1914, and it was completed in 1915.887

885 Ibid, p. 292. In this issue of the Bulletin are published personal reports
to the Mission of all the N.K. missionaries. These include reports from the
Crenshaws and the Sydenstrickers (pp. 289-294).
886 MNKN, 1914, p. 14 for a description and the cost.
887 MNKN, 1915, for the cost.
The old "Bear residence" became a spare, and was occupied by the Harnsbergers in 1912-1913.

**Evangelistic Work.** Mr. Crenshaw, writing in June, 1914, said that due to illness he had missed the visit of the "Rowland-McCallie" party to the Chinkiang field. Mr. Richardson accompanied them on their tour north of the river.888

Mr. Paxton was continuing his work at the West Gate Chapel where three men and two women had been baptised at the communion service. The Paxtons had begun itineration north of the river. Dr. Sydenstricker had received six into the membership of the South Gate Church.889

Writing after Mission Meeting Mr. Paxton said that Mr. Crenshaw was preparing to move his center of work from U-Tiao-Kai to a new location in the center of the city, (Yao IhWan).890

Writing late in the Fall Mr. Sydenstricker said he was on his houseboat with two Chinese evangelists itinerating in a field west of the Grand Canal, preaching in the tea shops and chapels. At the larger outstations they had held continued meetings for Bible study and systematic preaching for the Christians and enquirers.

In October a commission of Kiang-an Presbytery had fully organized the church at Tanyang with 62 members and one at Sinfeng with 27 members. Sinfeng was a market town between Chinkiang and Tanyang where an evangelist had been stationed for about five years.891

**Miss Pearl Sydenstricker** returned to China as a missionary on December 14, 1914.892 Her mother wrote:

---

888 Bi-M, Vol. VI, p. 480
889 Ibid.
890 Ibid., p. 512
891 Ibid., p. 541
Our new single worker is busy at the language, and by way of change makes herself useful in many ways. One of the ways is helping to run the S.S. and girls' day schools.\footnote{Miss-Sur., Vol. 5, p. 575. See \textit{Bi-M}, Vol. 7, 584, for Pearl's letter of her impressions on return, "Back to the Old Country."}

1915. An article by Mr. Paxton, published in the April, 1915, \textit{Missionary Survey} spoke of the need for enlarging the work at Chinkiang, the reasons being: (1) its strategic importance on the River, and the fact that the Nanking-Shanghai R.R. was being constructed; the population of the field, about one and three-quarter million; and the fact that the field was being left to the Presbyterians by the other denominations. He sketched the activities of the missionaries (a continuation of what they were doing in 1913) and said the pressing needs were for another school building and a hospital. There is a picture of the four couples at Chinkiang and their children.\footnote{Miss-Sur., Vol. 4, pp. 290-294}

Little news is given us about the work. Mr. Paxton had opened a new outstation at Kenan.\footnote{Miss-Sur., Vol. 5, p. 575} Writing in May, he said that Mrs. Sydenstricker had been very ill, and that the presence of her two daughters, Pearl and Grace, had been a great comfort to her. He also said that a new church building had been completed at the South Gate.\footnote{Bi-M, Vol. VII, p. 640} Mr. Paxton had started a High School for day students from the upper classes, and about forty were enrolled. It was self-supporting.\footnote{Miss-Sur., Vol. 5, p. 590}

1916. Writing in the late spring, Mr. Richardson said:

Judging from the weekly reports of Messrs. Sydenstricker, Paxton and Crenshaw, the work at our outstations is progressing favorably, though there have been no marked evidences of any great forward movement, such as we had hoped to see in our field. On all hands there is a ready and outwardly receptive attitude on the part of the people; but the apparent eagerness of a while back seems to have settled into a sort of indifferent passivity.

One encouraging feature has been the quickened interest in the matter of self-support. The reduction in all our estimates for our second class appropriations, necessitated, in some cases at
least, the choice between partial self-support and self-extinction; and the membership of the church, making a virtue of necessity, has begun to give some slight evidence of a consciousness of financial responsibility.

Writing after the summer, Mr. Crenshaw rejoiced that Mrs. Sydenstricker was back from Kuling, restored in health. Writing of the evangelistic work, he said:

Some of the newer outstations are beginning to take hold. Paoyen, an important town 80 or 90 miles to the south of Chinkiang, reports several hundred inquirers. They have raised several hundred dollars and bought a piece of ground for a chapel and are planning to build....

On the large island in the Yangste River just below Chinkiang, Taiping-tseo, at a small place called Yufangchiao, several inquirers requested us to visit them and establish work in their town. We found seven or eight men who seemed really interested, and they offered to rent for a chapel a very nice building if we would send someone to preach to them....This was the first Christian place for worship established on the island....

Yaokaichiao is another place where the people have rented a good place for a chapel, and where the number of those who want to hand in their names is remarkable....

The work in the city of Chinkiang continues just about as usual with encouragements enough to balance the discouragements, but not much more than that.

The little congregation at Fuchiao recently celebrated the anniversary of its opening two years ago...Mr. Richardson made the chief address. The house was crowded, and everybody seemed to have a good time.

Pearl Sydenstricker wrote in December:

Chinkiang has not distinguished itself in any unusual manner of late,—"slow but steady," seems to be the order of the day. We have had steady good weather, steady prosperity, on the part of the people, steady increase of prices,—a steadiness we could very well dispense with,—and last, we hope, steady improvement.

Mr. Crenshaw had been away from home itinerating much of the time.

The Paxtons had held a series of meetings at Yenchung. Dr. and Mrs. Sydenstricker had also been "touring". He was also busy with translation work, and the preparation of a correspondence course, requested of him by Nanking Seminary.

898 Bi-M, Vol. VIII, p. 788
899 Ibid, pp. 849-850
900 Ibid, p. 880. See Bi-M, Vol. VIII, p. 859
1917 Personnel. Mr. Paxton was given permission to "take his furlough out of time" by the 1916 Meeting, and he was absent from the Station, April to September, 1917. Mrs. Paxton, it seems did not go with him. 901

Miss Pearl Sydenstricker married Mr. J. Lossing Buck of the Northern Presbyterian Mission on May 31, 1917. 902

The Drought of 1917. Mr. Richardson writes in June:

During the first week in June there was held in our city one of the largest and most elaborate idol processions which has been here for many years. There has been no rain worth speaking of since November of last year. Diseases of every description, especially diphtheria and scarlet fever, had been epidemic for some months, and the death rate was increasing each day. Added to this was the fact that the long continued drought prevented the planting of the crops in the regular seasons and famine was desperately imminent. In order to appease the wrath of the gods concerned in all this calamity, and thus avoid further disaster, a very elaborate and costly procession was arranged in honor of certain of the heathen deities, and called the "Tu Tien Hui"... The chief function of the Tu Tien idol is to make water plentiful and cause rice to grow....

Within a week after this procession the long-continued drought was broken; and in the minds of the Chinese this was, of course, as a result of their worshipping the gods by this celebration. 903

Evangelistic Work, 1917. Writing in the Bulletin Dr. Richardson mentions the wedding and the drought, and then goes on to speak of the evangelistic work in the first half of 1917:

Mr. Sydenstricker and Mr. Crenshaw report most encouraging results in their outstation work, and the work of the three centers here in the city is also progressing nicely.

At West Gate there is special cause for gratification in the interest among the women.... For the past year we have been seeking high and low for a pastor for the church, but so far have not been able even to hear of an available man. The congregation has on hand about $160 as a start on the pastor's salary, and can raise $12 to $15 each month. Our plan at present is to find a college and seminary graduate, and let the congregation pay about half the salary to begin with, gradually assuming the whole responsibility.

Mr. Ma Feng-poh has been called by the congregation of the South Gate to become their pastor; and will probably be ordained to that office.

901 MNKM. 1916, p. 11; 1917, p. 25
902 See above, page 45
Mr. Sydenstricker has recently opened a chapel at Chintan, and the outlook there is most encouraging.

Mr. Crenshaw has been meeting with considerable difficulties and opposition, for which he has had to appeal to the consul for relief.... 904

**West Gate Pastor ordained.** In the Fall of 1917 Kiangan Presbytery ordained a pastor and two elders at the West Gate Church, the congregation of about 130 receiving no help from the Mission. 905

Writing in November Dr. Sydenstricker said the evangelistic work lacked "push" especially in the older outstations. The newer work was making fine progress. Some new outstations had been opened at Chinese expense, the most interesting of which was Chintan. He gives special mention to Paoyen.

....a large busy, happy-go-lucky market town about 80 li south-west of Tanyang...We have an extensive work there, extending to 30 or 40 market towns under the supervision of a young evangelist and his wife. We have a Christian constituency of almost 500 and the work is largely self-supporting. It is one of our youngest outstations.

He also wrote that he was continuing with his work on the correspondence course, which was a large order than he had at first thought. 906

**1918 Personnel.** The Crenshaws went on regular furlough in June, returning in August, 1919. Dr. Sydenstricker and his daughter Grace also left for the States in June. Grace was probably entering College. Dr. Sydenstricker returned in the fall. Mrs. Sydenstricker remained on the field. 907

**Evangelistic Work.** In the spring of 1918 Dr. Samuel M. Zwemer visited Chinkiang as it was a center of Mohammedanism in East China. Mr. Ma Feng-Poh, pastor at the South Gate, was a convert from Islam. As a result of the visit,

904 Bi-M, Vol. IX, pp. 943-944
905 Bi-M, Vol. X, p. 1009
906 Bi-M, Vol. IX, pp. 987-988
907 Bi-M, Vol. X, p. 1069. Mrs. Sydenstricker was present at the 1918 Mission Meeting (MNKM, 1918, p. 1)
Chinkiang Station agreed for Mr. MaFong-poh to give about 12 hours a week to the preparation of literature for work among the Muslims.908

Writing later in the spring, Mr. Sydenstricker spoke of the need of a lady evangelist. The boys' day schools were running in heavy competition to schools opened by the government. But the government had no girls' schools and the field for Mission development was wide open. There was also a great need for Chinese men evangelists who were both well trained and consecrated so that they would be willing and able to work among the masses of the people. He was of the opinion that the most effective evangelists were the old class of Chinese scholars who had become Christians.909

Writing in the summer Mrs. Richardson speaks of the Chinkiang Presbyterian Girls' School with 21 students (evidently a day school), and also of Mrs. Sydenstricker's girls' day schools, and their need of a lady worker.910

During Mr. Sydenstricker's and Mr. Crenshaw's absence, Mr. Paxton had charge of all of the evangelistic work.911

In the Fall of 1918 Mr. Paxton mentioned several interesting things in connection with the life of the Station. Dr. P. Frank Price, at the invitation of the Chinkiang Missionary Association, spoke on the "Unsolved Problems of Missionary Work."912 Mrs. Richardson and some of the other mothers opened a school for their children. At the time of writing there were 13 children in school and the course of study was that of the Shanghai American School. Kiang-an and Kiang-pei Presbyteries were planning to meet in Chinkiang in November to consider the advisability of creating a new presbytery. The Kiangsu Federation Council was also meeting in Chinkiang in November.913

1919 Personnel. The Crenshaws returned in August, 1919. The Richardsons were called to the Seminary in Nanking to take Dr. Leighton Stuart's place.

908 Bi-M, Vol. X, p. 1069
909 Bi-M, Vol. X, p. 1088
910 Ibid, p. 1093
911 Ibid, p. 1068
912 His address was printed in the Bulletin (Vol. XI, pp. 1201-1206).
913 Bi-M, Vol. X, p. 1116
and they left Chinkiang in August. Their place in the School was taken over temporarily by the Martin Hopkins.914

Evangelistic Work. An unsigned February (?) letter speaks of their appreciation of Dr. Egbert Smith's visit to the field. The writer says the evangelistic work is making slow but steady progress and speaks of the needs of the field.915

Dr. Sydenstricker wrote in June describing the "Chinkiang Mission Field." He speaks of its size, and the other denominations working in the area. He continued:

Christianity is respected by many, and some who do not claim to be Christians at all will contribute to the opening of chapels because they see in Christianity a benevolent institution which they think it meritorious to support.

But at the same time opposition to the claims of the Gospel is more manifest than it was in former years. Time was when the priests and the other advocates of temple worship could afford to ignore the few who were inclined towards Christianity. But now, the support of idolatry, which is an immense burden on the people, and the falling off of the attendance at the temples on the part of those who are favorable to us, is beginning to be felt. So very frequently trouble arises.

On the whole, our Chinkiang field is large, needy, and very inadequately supplied with workers....916

In December, 1919, Mrs. Sydenstricker tells of their six weeks Fall itineration trip; to Tanyang, Huentang Chiao, where they had a chapel, the villages along the canal, on down to Chintan and Paoyen, and then back to Tangyang by smaller canals to the west of the Grand Canal. She continued:

Of course there are many discomforts on such a trip,—such as dirt, close quarters and the constant rocking of the boat. Cockroaches are plentiful on this boat, and daylight could be seen through the crevasses in almost every direction. We are hoping to have a boat of our own before many months. We are too busy to think of these discomforts. We have a place to eat and sleep in quiet, which is a great boon.

At Sinfeng we have both a girls' and boys' school. The following week the work was continued in villages between Sinfeng and Chinkiang, with a series of services conducted at Haueh-tsunen continuing through the fifth Sabbath.

914 See above, pages 41-42 for the Hopkins.
915 Bi-M, Vol. XI, p. 1172
916 Ibid, p. 1212
The Friday of the following week we extended the work to the South Gate Church at Chinkiang, continuing a few nights with communion on the following Sabbath.

These tours are made twice a year in the spring and the autumn. During the remainder of the year the day schools are looked after and the important outstations visited as opportunity may offer.

Now that you have been with us in a trip over our field, we hope that you may be able to secure an intelligent view of the work, and we ask that you remember this work in your constant prayer.

Mr. Hopkins, writing of the Fall work, commented on the Sydenstrickers, "Their stewardship of their time and their complete devotion to the evangelistic work is an inspiring example to us who are much younger in years, but not in spirit and energy." Mr. Crenshaw had gotten a motorcycle, which he said was fine for drawing crowds. Mr. Paxton was not able to cover ground as fast as Mr. Crenshaw, as he was under doctor's orders to "put on the brakes" and go slow.

1920 Personnel. The Paxtons went on furlough in May. His health was not good, and in the fall he was at Johns Hopkins Hospital for treatment. Mrs. Paxton was taking work at the Moody Bible School. Dr. Sydenstricker was in Nanking a good deal of his time, teaching at the Seminary. The Mission asked him to give as much time as he could to the evangelistic work in the Chinkiang field. Mr. Hopkins had been asked to give another year to the High School. Mr. Crenshaw was carrying on his and Mr. Paxton's evangelistic work.

Evangelistic Work. We are given very little information. Writing in March Mr. Crenshaw tells of one of his outstations:

Taikiang is an important town on the river about 45 miles down the river. The great majority of the people are named Chao and most of the well-to-do regard us with cold indifference. We have only a few church members there and most are from the country.

917 Bi-M. Vol. XI, pp. 1273-1276. (See also Miss-Sur. Vol. 10, pp. 236-237.)
918 Bi-M. Vol. XII, p. 1284
919 Ibid, p. 1394
920 Ibid, p. 1322
921 MNKM. 1920, p. 39
Now something good has happened. We have started a school there
and some of the gentry are interested and have helped us in getting
things started, and have furnished us with pupils. Of the 50 pupils
that now come to this school, only two are from Christian homes....
I hope that we will be able to take advantage of the friendship of
these people to help them to become better citizens of their nation
and that some of them will be led into the Kingdom of God.

He continued:

With Dr. Sydenstricker in Nanking a good deal of his time, Mr. and
Mrs. Paxton on furlough and Mr. and Mrs. Hopkins going back to
Kashing, and the Farror's time of returning unknown, the prospect
for work at our station next fall does not seem hopeful....

We need some single lady evangelists. It may seem strange, that in
all the 37 years of this station's existence we have had only one
single lady evangelist, /Pearl Sydenstricker/ and she came back to
be with her parents a short time only....

Writing on May 24 Mr. Crenshaw said the West Gate Church had given
the Paxtons a farewell reception on their departure, and he commented on
how the church had developed in nine years:

Then we had a very small building and the congregation was most all
school boys. This time there were no school boys there, since the
boarding school had their "send-off" meeting at another time. Those
who have seen the church at the West Gate know what a fine building
it is, and now it is about filled every Sunday.

The woman's work is growing as a remark like this will show, "When
Mrs. Paxton came back from furlough last time there were only four
Christian women in the West Gate congregation; now there are forty."

Mr. and Mrs. Hopkins are going to look after the interests of this
church during Mr. and Mrs. Paxton's absence. I am officially
appointed by Presbytery to look after the church, but with my
regular work and Mr. Paxton's outstations work I will not have
much time for it.

Our next word comes from a letter by Mr. Hopkins written December 1, in
which he said:

The fall weather has been ideal for itineration and our two evangel-
ists, Dr. Sydenstricker and Mr. Crenshaw, have taken advantage of
the opportunity and put much time in itineration. Both report
encouraging results. Dr. Sydenstricker has been able to open up
several new preaching points in his outfield. The work at Tanyang,
which is a city of 100,000 people, is one of our most promising and
needy sections. Dr. Sydenstricker is working hard to get a location
and build a suitable church in this important center....

922 Bi-M, Vol. XII, pp. 1321-1322. Since the Farriors could not return in
1920 and take over the school, the Hopkins remained at the High School for
a second year.
923 Bi-M, Vol. XII, p. 1341
The greatest need of our work is for a single lady evangelist who can build up day school and the women's work...  

Chinkiang High School, 1912-1920. We have sketched the beginning and progress of the "Burton Memorial School", 1906-1911, in our Volume III. 

1912. Mr. Richardson had taken over the school from Mr. Paxton in November, 1911. In March, 1912, he had to go on a health furlough, leaving the school in Mr. Crenshaw's hands.

Mr. Crenshaw wrote in May that they were crowding more than 60 boys into inadequate quarters. If there were room, more could have been received.

1913. The Paxtons returned from furlough in April, and took over the school until the return of Dr. Richardson. The old Woodbridge house was removed, thus enlarging the school grounds. Sixty-five students were enrolled, about half of whom studied English.

1914. The Richardsons returned in February, and took over the control of the school in the Fall. In the summer Mr. Richardson wrote the first full sketch of the educational situation at Chinkiang, and we will quote at some length:

In this territory we have eight/boys/ day schools with an enrollment of 226. Two of these schools are entirely self-supporting, and the others are run at an average monthly cost to the Mission of $2.70 per school. The courses of study in these schools are correlated with the curriculum of the high school, so that the boys may come from the day schools into the high school without loss of time.

Our present boarding school built largely with funds supplied by Mrs. F.X. Burton of Danville, Va., was opened in the fall of 1906. The work of this school has been remarkably successful; and at present it is impossible for us to accommodate the large number of students who are seeking admission. During the present year there has been an enrollment of 65, as fine and promising a body of boys and young men as could be found anywhere.

924 Bi-M, Vol. XII, p. 1394
925 See Index, page 525 of our Volume III. The Pamphlet gotten out by the Station in 1912 also gives a sketch of the school. A picture of the building built with Mrs. Burton's gift is found on p. 13.
926 See above, page 215
927 Miss-Sur., Vol. I, p. 782
928 See above, page 216
929 Bi-M, Vol. V, p. 289
For this number of students we have seven Chinese teachers. The
same number of teachers, of course, could give instruction to much
larger classes; so that in planning to enlarge our plant we do not
anticipate any increase in cost of operation. Five of our teachers
are graduates of our Mission colleges or high schools, and they
receive an average monthly salary of about $17.00. The average
rate of tuition received from the students is $40.00 a year. The
average annual cost to the Mission for operating the school is about
$20.00 for each student.

We are giving a thorough course of instruction in all of the regular
grammar and high school branches, while in some subjects our curriculum
carries the students as far as the sophomore year of Nanking University.
Along with their studies the students receive such a full course Biblical
and religious instruction as will lead them to an intimate knowledge of
Christian truth and life.

We believe in coming into the closest possible touch with the boys,
living in the same yard with them, entering into their play as well
as their work, to make them feel as members of our own family.

The purpose of the school is to lead as many of the students as possible
into active Christian work, either preaching or teaching, and to equip
all of them for service in the largest possible sense. The West Gate
Church is the school church, and there the students teach and receive
instruction in what we try to make a model modern Sunday school and
church service. Their training in the work of the church is regarded
as an indispensable part of their equipment for future Christian work.

We seek to make the school a direct evangelistic force for the winning
of souls, and the students themselves very quickly catch the spirit of
evangelism. There are in the city quite a number of chapels where the
older students voluntarily go on Sunday and preach to their own people....

In equipment, we have a main school building, and several small outhouses,
including a bathroom, a small dormitory and one teacher's residence. The
total equipment as it now stands represents a value of approximately
$5,000. Mex. As stated above we are unable to receive any additional
students because of the entire lack of any further dormitory space. We
have not one single classroom, the teachers being compelled to have their
classes in the dining room and in bed rooms, in the principal's private
home and in a small Chinese guestroom in the writer's front yard.

For our seven teachers we have only one small teacher's residence which
is occupied by the Chinese principal and his family. Another foreign
trained teacher and his family are living temporarily over Mr. Paxton's
servants' house. We have no infirmary for the sick and no place of isolation
and treatment of contagious and infectious diseases. In the lower part
of our garden is a room with a ground floor, built originally for a
stable. In the temporary absence of the horse, we have converted this
into a school hospital, and just recently one of our boys died in it
with a case of smallpox. We have no gymnasium and no kind of an apparatus
even suggestive of gymnastic exercises. We have no laboratory and are
without a trace of laboratory equipment.

There is a picture of the interior of the West Gate Church building in
the Station Pamphlet of 1912, page 10.
We mention these things simply to illustrate the fact that successful work does not depend entirely upon equipment. Not withstanding our lack of equipment we have no cause to feel ashamed of the grade of work that is being done....

In the near future we hope to have the money necessary for the enlargement and proper equipment of our plant. 931

1915. All we have on the school is this paragraph from Mrs. Sydenstricker written in the spring:

Mr. Richardson is "booming" the boys' school. A number of new boys have matriculated, and he and Mrs. Richardson find their hands and hearts full. The new piece of land is being taken into the campus by moving the old wall. This will give the boys a fine play ground till it is needed for building. 932

1916. Writing in the late spring Mr. Sydenstricker said:

There are 84 boys in the school now, all boarders, and of this number about 50 are members of the Church, while many are inquirers, and among the inquirers there are about 15 who have made a profession of faith in Christ, but have not yet been received into the Church.

In our school work we are confronted by a serious difficulty because of the lack of accommodations. For the past year and a half we have been using the old Bear residence for a dormitory, and so increased our number of students very considerably. It is doubtful whether the building will last more than another year; and if we do not soon receive the funds for a new building the number of students will, perforce, have to be reduced by about 30. 933

Writing after the summer, Mr. Crenshaw said:

Mr. Richardson has just been notified that the money for the erection of the much needed school buildings has been given and will be available this year. This will give the school a chance to grow. 934

1917. Writing in the spring, Mr. Richardson said:

In the school this year we have enrolled 102 boys; but we'll have to reduce the number in the fall, as we have found that so large a number in the buildings which we have is unsanitary. There have been several cases of diptheria and also of scarlet fever; but we were fortunate in losing only one case. The school will close now in about three weeks, and there will be no regrets. 935

931 Bi-M, Vol. VI, pp. 501-503
932 Miss-Sur., Vol. 5, p. 575. The "old wall" was evidently the one between the old Sydenstricker home and the school. In this article there is a very good picture of the "Burton Memorial Building" and the students.
933 Bi-M, Vol. VIII, p. 787
934 Ibid, p. 850
935 Bi-M, Vol. IX, p. 944
In the 1917 Mission Minutes (pages 8 and 13), we are told that the Mission Secretary was instructed to thank Mrs. E. A. Hawley for the fund to erect the Hawley Memorial School at Chinkiang. The Building Committee reported that $6,000 Gold had been received, but due to the exchange rates, it was insufficient for the building needed, and the donor's advice in the matter was sought. The Extension Committee had approved the purchase of additional land for the school.

1918. The May-June, 1919, Bulletin has a picture of the "First Part of the Hawley Memorial Building," and there is the following explanatory note:

The first part of the Hawley Memorial Building has just been completed for the boys' school at Chinkiang. The sum of $6,000 gold was given for this building about two years ago by Mrs. E. A. Hawley of Bradenton, Florida.

Mrs. Hawley's husband was very much interested in the missionary work of the Church, and her daughter married a missionary and went to Armenia, where she died, and where a few months later her husband perished in one of the Turkish uprisings.

At the time when the North Kiangsu Mission approved of this appropriation the rate of exchange was about two-fifth; and when the money came the rate of exchange was so low that the original plan could not be carried out. Through the kindness of our Treasurer enough money was borrowed to put up part of the building now, and hold the gold for a better rate. The better rate has not come; and we are using these new classrooms for dormitories, and still have classes in the dormitory and dining room.936

There are 120 boys,—all boarders— in the school at present, which very much overcrowds our capacity. When the new buildings are completed, a course in normal training and a business course will be added to our present curriculum, so as to fit the graduates better for taking a place in the lines of work for which many of them are preparing.937

In the fall of 1918 Mrs. Paxton said:

Our Chinkiang Boys' School, as usual, is making each year better than the preceding one. The new classroom dormitory building is giving great relief from overcrowding, and is making possible the accommodation of a good increase of new boys. There will be a total attendance of over 130 students this year.938

936 For the loss on exchange during the First World War, see above, p. 20.
937 Bi-M. Vol. X, p. 1068 and frontispiece to the issue.
938 Ibid., p. 1116
1919. Mrs. Paxton writing in the late spring, said:

The Boys' School here sympathized actively with the Students' Strike, and Mr. Richardson felt it best to dismiss school. Day schools in the city have been dismissed also, but will probably soon reopen.

The feeling during the strike has run high on several occasions. Japanese things on the street were destroyed; stores have been closed about a week, but are resuming business again.939

In March, 1919, Dr. Leighton Stuart resigned from Nanking Seminary to go to Peking to the presidency of Peking University. The Nanking Board called Dr. Richardson to take Dr. Stuart's place.940 North Kiangsu Mission granted Dr. Richardson permission to accept the call, and asked him to approach the Farrings, asking them to take over the Chinkiang School on their return from furlough.941 The Mid-China Mission released the Farrings for this work, and also agreed for the Hopkins to take over the School for the year 1919-1920.942

So in the Fall of 1919, Mr. Hopkins took over the school. Writing early in 1920 Mr. Hopkins said:

To come to my own work, the school has survived the change of principals, though, of course, all has not been running with accustomed smoothness. I feel that it is largely running on the momentum given it by the able and constructive administration of my predecessor. We have a few over a hundred students this term. Over half of these are non-Christians....

I take this opportunity to say that the boys' school here will be in need of a principal next fall, as the Mid-China Mission sent me here for only a year. I have no desire to stay for another year in the school work. I am an evangelist and not a teacher....943

1920-1921. The Farrings did not get back until September, 1921, and Mr. Hopkins, at the request of the Mission, continued in the school for the 1920-1921 session, going to Sutsien for evangelistic work in the summer of 1921.944

We would like to know more about this interesting year, but this is what we have. It was reported to the 1920 Mission Meeting that plans for making changes on the School buildings at Chinkiang had been approved.945

939 Bi-M, Vol. XI, p. 1219
940 Miss-Sur., Vol. 9, p. 568; MNKM, 1919, p. 3
941 MNKM, 1919, p. 27
942 Ibid., pp. 12 and 22
943 Bi-M, Vol. XII p. 1284
944 MNKM, 1920, pp. 48 and 55
945 Ibid., p. 4
The following had already been approved by circular letter:

Chinkiang's request for permission to use $650. rent from Mr. Paxton's house, and $150. repair money, and a sum of $300. given locally, for making an addition to the Boys' School there.946

It was reported to the 1921 Mission Meeting:

The Building Committee on the Chinkiang High School reports that the house known as the Bear House has been torn down and the available material used in enlarging the original [Burton/ school building to double its size. The remainder of the Hawley Memorial Fund amounting to $2,600. was also used in making the alterations, and the accounts have been audited. The committee asks to be continued and substituting the name of Mr. S. C. Farrior as Chairman, instead of M. A. Hopkins.947

Mr. Hopkins wrote a station letter on Dec. 1, 1920, and said of the school:

The new school building, or rather the addition to the old chapel, has now been completed together with other minor changes and improvements. The chapel, which is now used as a study hall, is now able to seat comfortably 150 boys. These improvements put the school in good running shape. The enrollment this term is over 140, which is the largest in the history of the school. This is as many as we ought to have unless we increase the foreign staff. Even as it is we cannot give the time to the spiritual life of the school that should be given.948

Chinkiang Station Statistics, 1912-1920. The statistics given below are taken from the North Kiangsu Mission Statistics published in the Minutes each year. For many years, including 1914, there was one page of statistics on the Evangelistic, Educational and Medical Work, covering the preceding year. E. g., the Minutes for 1913 give the statistics for the year ending December 31, 1912.

Beginning with 1915 a new format was used by both Missions. Five tables were published, (1) The work force, foreign and native; (2) The Chinese Church; (3-4) Educational work; (5) Medical work. These reports give the figures from June 30, 1914, to June 30, 1915.

946 MNKM, 1920, p. 56. Mr. Paxton's house had been rented to the Asiatic Petroleum Co. during his furlough, (Bi-M. Vol. XII, p. 1341)
947 MNKM, 1921, pp. 2-3
948 Bi-M. Vol. XII, p. 1394
948a For an example of this new format for Mission statistics, see our Volume V. pp. 457-460, (North Kiangsu Statistics for 1920-1921).
Chinkiang Missionary Force, 1913-1921

Minutes for-- 1914 1915 1917 1919 1921
For year-- (1913) (1914-5) (1916-7) (1918-9) (1920-1)
(1) Ordained men 4 4 4 4 4
(2) Single Women 1
Married Women 4 4 4 4 4

Comments--
(1) In 1912 the four men were Sydenstricker, Paxton, Richardson and Crenshaw. Hopkins took Richardson's place.
(2) In 1915 the single woman was Pearl Sydenstricker (1914-1917). She married out of the Mission on May 31, 1917.

Chinkiang--The Native Church, 1913-1920. We have selected certain items from the church statistics, hoping that they will indicate something of the growth of the work. We cannot explain some of the strange fluctuations in these figures, but may guess at some of them. If we could give figures from all of the years, some things might be plainer, but space forbids.

The explanations below are based on the Mission explanations of the categories which are found in the "Supplement to Minutes, N.K.M., 1915, containing General Statistics covering period June 30, 1914, to June 30, 1915."

Minutes for-- 1914 1915 1917 1919 1921
Year covered-- (1913) (1914-5) (1916-7) (1918-9) (1920-1)
(1) Ordained Men 0 0 0 1 0
(2) Other workers:
   Men 8 15 16 14 16
   Women(Bible?) 2 117 102 3 3
(3) Org. Congre. 2 4 4 4 5
(4) Other places ? 17 19 31 32
(5) Outstations 10 7 18 35 32
   Communicants 293 385 483? 760 983
   Men -- -- 458 615 785
   Women -- -- 125 145 158
   Added in year 50 72 62 85 207
(6) Sunday Schools 2 5 5 9 14
   S.S. Pupils 250 388 296 500 1779?
(7) Native Con. $604 $502 $1,469 $914 $2,144

Official Explanations and Comments. I have put a question mark in where the figure may be open to question.

(1)..."qualified to administer the sacraments." One was reported in 1918 and 1919, - probably the West Gate Pastor. Mr. Ma had been called to the South Gate Church in 1917, but there is no mention of his ordination.
"All other evangelistic workers in receipt of a salary, either from the Mission or from the Native Church." The two women reported in 1913 were Bible women,—why the jump to 11?

"Church organizations which have taken permanent form, whatever the form of administration...."

"Other places where regular worship is carried on at least once a week..../including out-stations/.

"...stations regularly visited by the foreign force...." It does not say how often they are to be visited. In my period in China a common understanding was that an "outstation" was a place where there was a resident evangelist.

"....schools with definite organization, with a class system, and with a regular course of study...."

The cents are omitted.

Chinkiang,—Educational Statistics, 1912-1920

1912. There was one boarding school with 65 boys and 20 girls. There were 5 "Other Schools" (Day?) with 150 boys. (The girls were not in the boys' boarding school, but were evidently sent to the Methodist Girls' School on a nearby compound under some kind of comity arrangement.)

1915-1921. We have the new format authorized by the E.C.E.A.949

<table>
<thead>
<tr>
<th>Total Teaching Force</th>
<th>1915 (1914-5)</th>
<th>1917 (1916-7)</th>
<th>1919 (1918-9)</th>
<th>1921 (1920-1)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Foreign men</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Foreign women</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Native men</td>
<td>16</td>
<td>11</td>
<td>17</td>
<td>29</td>
</tr>
<tr>
<td>Native women</td>
<td>5</td>
<td>4</td>
<td>6</td>
<td>12</td>
</tr>
<tr>
<td>Non-Christians</td>
<td>10</td>
<td>2</td>
<td>4</td>
<td>4</td>
</tr>
</tbody>
</table>

(1)Lower Elem.

| Schools                  | 10            | 6             | 7              | 24             |
| Teachers                 | 10            | 10            | 10             | 30             |
| Pupils - male            | 205           | 85            | 55             | 266            |
| - female                 | 48            | 54            | 78             | 181            |

949 See above page 167 for Kiangyin educational statistics for this changed format.
<table>
<thead>
<tr>
<th>Year</th>
<th>1915</th>
<th>1917</th>
<th>1919</th>
<th>1921</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1914-5)</td>
<td>2</td>
<td>1</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>(1916-7)</td>
<td>5</td>
<td>10</td>
<td>17</td>
<td></td>
</tr>
<tr>
<td>(1918-9)</td>
<td>64</td>
<td>96</td>
<td>115</td>
<td></td>
</tr>
<tr>
<td>(1920-1)</td>
<td></td>
<td>1</td>
<td></td>
<td>33</td>
</tr>
<tr>
<td>(2) Higher Elem.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Schools</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Teachers</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pupils - male</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(3) Middle School</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Schools</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Pupils - male</td>
<td>106</td>
<td>38</td>
<td>50</td>
<td>72</td>
</tr>
</tbody>
</table>

Explanation and Comment.

(1) Lower Elementary. -- "all schools covering the first four years of elementary training after kindergarten." Chinkiang did not have a kindergarten in this decade.

(2) Higher Elementary, "intermediate or grammar schools covering the second period of three or four years of study."

(3) Middle Schools, --"covering roughly speaking, the third period of study, of approximately four years. These schools are variously called Middle Schools, High Schools, Academies, College Preparatory Schools and Colleges."

We cannot check the accuracy of the figures, but in 1914-1915 the number of male pupils in lower elementary schools is questionable (205). In the same year the Middle School figures are certainly wrong. The Southern Presbyterians had only one Middle School, and surely there were not 106 students in school. (In 1914 there were 65, in 1916 there were 84 boarders in the school—see above, pp. 311-313.) Perhaps the higher elementary students were combined with the Middle School students in the "106".

TAICHOW STATION. This field, once Chinkiang's responsibility, was opened by Mr. Caldwell in 1908.950

1912-1913. Personnel. In January, 1912, Mr. Caldwell was the only missionary in residence. Mrs. Caldwell was in the States, (1908 to February, 1914,) seeing to the education of her children. In October, 1912, Mr. Caldwell went on furlough and returned with his wife in February, 1914. Mr. Sydenstricker made six trips to Taichow in Mr. Caldwell's absence.951

950 See our Volume III, pp. 480-483. See also Miss.-Sur., Vol. 4, 192
Rev. and Mrs. T. L. Harnsberger came to China in November, 1912. They spent a year at Chinkiang, studying the language, and then moved to Taichow in November, 1913.

Work of the Station. Mr. Caldwell wrote in April, 1912, that he was much encouraged. The New Year meetings he and his assistant, Mr. Tang, had conducted were well attended. He, discontinued them only because an urgent call had come from T.K.P. to assist in famine relief. He tells something of the relief work in this letter and in another one written after his return to Taichow. In July he wrote in the Bulletin:

I am very glad to be back at my work here again after the four very hard months work in the famine field. I am trying to take things a little easy and rest up some after the strenuous time up there....Things are looking good here now, and I am hoping the next few months will show some good results....

He left on furlough in October, 1912.

The personal reports of the Harnsbergers to the 1913 Mission Meeting were published in the Bulletin, and tell something of their first year and plans. They (or he?) had gone with Mr. Sydenstricker on two visits to Taichow. They had also visited Sutsien and T.K.P., and were enjoying their summer at Kuling.

Mr. Sydenstricker, in his report of his visits to Taichow, told something of the situation:

During the year I made six visits to Taichow, during two of which Mrs. S. was with me, and in those visits we held continuous meetings of three and six days. The congregations both in the meetings for men and for women were good and encouraging.

A chapel has been opened at which there is daily preaching and several interested persons.

953 Bi-M, Vol. V, p. 364
955 Bi-M, Vol. V, p. 97
956 Bi-M, Vol. V, p. 339. Also pictures of Mr. and Mrs. Harnsberger.
A day school has been opened with one of Mr. Caldwell's students in the Kiangyin School as teacher.

Two adults were received into the church during the year and there are several inquirers.

Mr. Caldwell has purchased three very good building lots. On one of these he has built a good chapel, with three living rooms and a bath on the second story; the house has a good verandah. The other two lots are among the most desirable in the Mission.

The Chinese assistant, in addition to daily preaching and Sunday services, also makes frequent country trips.957

1914. Mr. and Mrs. Caldwell and two children returned in February.958 On arrival he was grieved to find that it had been necessary to dismiss his assistant, Mr. Tang, for practices unbecoming an evangelist.959 About the end of 1914, he wrote a sketch of Taichow, and contrasted the beginning of the work with the present situation:

The once familiar title of "foreign devil", common on all sides, is no longer heard in Taichow by a native of the place, but in its place has come a friendly greeting in most every part of the city, and many people address us by name.

Then we had no church members, since then there have been received into the church 14 persons, and we have a present church membership of 10, including some who have come from other places, and six of our members have died. There are quite a few inquirers also, whom we hope in time to receive into the Church.

Formerly we had no Sunday School, now we have a very good one. Then our Sunday morning congregation was about one or two persons, now we have from 40 to 60 or more, and we have many friends also whom we hope in time to interest in the Gospel. Our ladies have many calls from the best of families of the city, and are on very friendly terms with all the best in the neighborhood....

Many large towns and villages dot the countryside where the Gospel is not now preached....

We have a nice school for boys, and hope in that way to reach many of the families....

---

958 Bi-M. Vol. VI, p. 397
959 Ibid., p. 440
We are very much in need of a doctor to help us reach the hearts of the people and also to look after the missionaries who are now 190 miles from the nearest doctor of our Mission....

The Harnsbergers had spent the year in language study. Mr. Harnsberger was also superintending the construction of their residence on one of the mission lots, and in two letters speaks of his frustration with inadequate Chinese to direct carpenters who did not know how to build a foreign style house. The residence was completed about the end of the year.

1915. Personnel. Dr. and Mrs. Robert Price arrived in China in September, 1915. After a brief visit to Taichow, they went for a year to the language school in Nanking.

Work of the Station. In the spring Mr. Harnsberger opened a chapel outside the North Gate, in a building large enough for preaching and the evangelist's residence. The school was moved into a Mission owned building near Mr. Caldwell's chapel, and an able, young teacher was secured.

A letter written by Mr. Harnsberger about the end of the year tells of the work:

The work of our station is steadily going forward. At the last communion three were received into Mr. Caldwell's chapel, and four were received in ours. This gives us a total membership of 27. Mr. Liu, who came from Mr. White's field, is doing some splendid work in Mr. Caldwell's chapel, and our own Mr. T'ien is growing into a splendid worker, having many gifts as a speaker and a good pastor.

We have been encouraged very much in our itineration lately. The Lord is opening the way for us to have a chapel opened in Haian, 120 miles east of Taichow, and also a chapel will soon be opened in the large walled city of Rukao....Rukao is a prosperous city half way between Taichow and T'ingchow....A little visit to this city and surrounding country is all that is needed to make one realize the great importance of this portion of our field.... Some of our missionaries have gone so far as to say that Rukao would have been a better center for our station than Taichow....

---

960 Miss-Sur., Vol. 4, p. 192. See also AR, 1915, p. 39
961 Miss-Sur., Vol. 4, p. 134; Bi-M, Vol. VI, p. 543
962 Miss-Sur., Vol. 5, 451. (See picture of the house.)
963 See above p. 32 for the Prices. See also Bi-M, Vol. VIII, p. 713
964 Bi-M, Vol. VII, p. 606
Then too, we hope to open T'aihsing some time next year, and take over the work established at K'owan by Mr. Paxton, and the work at Tongt'ai now carried on by Mr. Hancock. Taichow is a near center for all of these large and prosperous places.

Oh, how we need about two more able bodied men at once. Mr. Caldwell will probably go to Shanghai as treasurer of our two missions about the first of the New Year.

1916. Personnel. Mr. Caldwell, having been approved by both Missions, moved to Shanghai about the first of the year to be Treasurer of both Missions. This left Mr. Harnsberger the "old head" of the station. There are only two letters from the station during the year. The first was written in the Spring by Mr. Harnsberger. He said Dr. Price and his family had visited the station during the Easter holiday, and they looked forward to their return in the Fall after their vacation in Kuling.

Rev. Charles Pratt of the Korea Mission also visited Taichow, and Mr. Harnsberger became fired by the success of the Nevius plan in Korea. He was convinced that the Church in China was built on the wrong foundation, and he expresses himself vigorously in this letter, which voiced the feelings of many young missionaries in China. After describing the situation in China as he saw it, he raised the question, what if they reversed the order?

To reverse this order of Mission policy and start at the beginning to build a Scriptural Church in China, would most certainly mean for the first few years a calamity to God's Church, humanly speaking. Our helpers would seek other employment. Many of the Christians would fall away, and few would do more to support the work than they are now doing. There would be no rented Chapels by the use of foreign funds, and few to preach the Gospel save the Missionary, who from the Chinese point of view are most luxuriously cared for. It would appear like rooting up the "tares with the wheat." Certainly it would be a most radical upheaval of the present policies of Missionary Propaganda.

965 Ibid., p. 713 Tongt'ai also spelled Tungtai and Dongtai.
966 MNKM, 1915, p. 16; MMCM, 1915, p. 308
967 Bi-M, Vol. VIII, p. 810
The second letter was written by Dr. Bob Price at the end of the year. He said the Harnsbergers had gone to Korea for their vacation, and Mrs. Harnsberger "enjoyed a very severe illness" which prevented their return to Taichow until October. In the meantime, the Prices decided to visit the N. K. Mission Stations - T.K.P. Sutsien, Hwaianfu and Haichow, and most of the letter tells about their trip.

He said Rev. Charles Ghiselin, who has been assigned to Taichow, reached China in November, and went on to Nanking for Language Study.968

The last two paragraphs of the letter speak of the services held in the chapel for several weeks with a large attendance. At the time of writing the "old head" of the station was itinerating. He said the medical work had not been started, owing to the pressure of many things, but he hoped to open a dispensary in a few weeks.969

1917 Personnel. Mrs. Lanie Gillespie (Thomas L.) Harnsberger died on January 9, 1917.970 Her personal report to the 1916 Mission Meeting was published in the Survey,971 and Mr. Caldwell paid her a high tribute:

It has never been the writer's privilege to see and know a more utterly unselfish person than this dear, good woman was in every particular, and under all conditions. She truly was instant in season and out of season in her work of love...We felt that no human frame could stand the strain that was upon her. Every time we would speak about it, which was every few days, she would say, "I will let up a little," but she never did.972

Work of the Station. We have no information about the spring of 1917. Two letters come to us from the fall. The first was written by Mr. Ghiselin just after the summer. All the missionaries were back from Kuling. The dispensary was beginning to pick up after the summer slump. Mr. Harnsberger

968 For Mr. Ghiselin, see above page 47
969 BI-M. Vol. VIII, pp. 860-862
970 See above, pages 28 and 44
971 Miss-Sur.. Vol. 7, 636
972 Ibid., p. 305
had just returned from a trip to the southern part of the field and was much encouraged, especially in the response at Kouan and Tahsing. Four inquirers had been examined and other enrolled.973

In January, 1918, Mr. Harnsberger wrote:

My work has been intensely interesting this autumn. I have been at Taichow station very little of the time....During the month of November I was at my home only five days of the month, and December found me at home only three days. So you see how my whole time has been spent out with the thousands of people everywhere doing the raw work of pioneer preaching....

He then comments on the unsolved problem, how one can best preach to people who "know absolutely nothing about God and Jesus? Where and how would you begin if you met one soul like this?" He comments on the work at "Peaceful Sea", (Haian?) and at "Began Beautifully", and some other places. He continues:

The city work at Taichow is in a real healthy state at this writing, and at this communion service we have received four souls who have been on the catechumen bench for many moons....We have just secured the services of a good Bible woman for Taichow....974

1918. Personnel. We should note here, for background information, the prospective transfer of the Hancock to Taichow from Yencheng. They went on furlough in June, 1917, and the Mission agreed to the transfer to take place on their return. The part of the Yencheng field bordering on the Taichow field, where Mr. Hancock had been working, was to be divided between the fields, along with the appropriations for that work.975

Mr. Charles Ghiselin was given a leave of absence, beginning September 1, to work among the Chinese coolies in France. He returned to Taichow in February, 1920.976

Mr. Harnsberger married Miss Agnes Woods, November 6, 1918.977

973 Bi-M. Vol. IX, p. 957
974 Miss-Sur.. Vol. 8, pp. 352-354
975 MNNK, 1917, p. 2, circular letters #18 and 22 (See above, Tongt'ai, p. 241)
976 See above, page 47
977 Ibid.
Evangelistic Work of the Station. Dr. Price wrote in April, saying that Mr. Ghiselin had gone up the canal to "view the work." Miss Wells had been loaned for three months by Hwaian to stir up interest among the women in Taichow and get the women's work organized. She did wonders.

Mr. Harnsberger had a week's conference with his six "helpers" in Taichow. He preached every morning to the Christians and the helpers took turns in the evening preaching to the unbelievers.

The day school had been reopened with two teachers under the supervision of Mr. Ghiselin.978

Mr. Harnsberger wrote about a month later and was optimistic about the progress of the work. He had just returned from the outstation they had gotten from the Yencheng field. Sixty-eight inquirers had been examined, and ten were baptised.

The work at the city chapel in Taichow had taken on new life since Miss Wells' three month's visit. Ghiselin was trying to buy a piece of property from the Catholics, and might succeed.979

In November, Mrs. Agnes Harnsberger wrote her impressions of Taichow and the work. She and her husband were just starting on an intinerating trip.980

1919. Personnel. Mr. Ghiselin was in France. The Hancocks arrived in February and the Harnsbergers went on furlough in November.

Evangelistic Work. We will group here several special activities of this year.

Visitations: Dr. Egbert Smith visited Taichow in the early spring. They hoped he was impressed by the needs of the field.981 Dr. and Mrs. Blain of the Mid-China Survey Committee visited the field in the summer.

978 Bi-M. Vol. X, p. 1060
979 Ibid., pp. 1089-1091
980 Ibid., pp. 1136-1138
981 Bi-M. Vol. XI, p. 1168
They regretted that Dr. Worth and Mr. Moffett had not been able to come.982

**Housing.** Looking forward to the coming of the Hancocks, Mr. Harnsberger said it was a shame to make them live in a Chinese house again, as they had had to do in the past.983 Dr. Price writing in May said that the housing problem was acute.984

**Land Buying Troubles.** The Mission had bought some land against the bitter opposition of some high-placed Chinese. Writing in August, Mr. Hancock said:

Our land trouble is one of the things I have been asked oftenest about. This has been a hard fought case. It has now been in progress about six months. The fight on the part of the Chinese has been conducted by only a few, but these are the "high and mighty", who are all the time lording it over the Chinese, and one of their aims has been to get more face by showing the common people what they could do with the foreigners.

The boundary stones that were taken away by the mob in a very boisterous way have not yet been returned. The report is that they are ready to return them, but are afraid of being caught and punished.

The Vice-Consul, Mr. Houston, as Nanking has been very diligent in his endeavor to bring the matter to a satisfactory conclusion. He himself has sent instructions, had instructions sent by the Government, from our Peking Minister backed up by the Chinese authorities at the Capital, and still the local Chinese refuse.

We are expecting the stones to be returned, and apologies made now in a few days, since the offending Magistrate has been ordered to vacate. The new man will come with orders to make a prompt settlement.

This apparent success on the part of the persecutors has intimidated the people, till even the Christians are afraid to speak in our behalf. Altogether about a dozen people have been imprisoned, and there are still several in the yamen. The whole affair shows that the Chinese Government is still not very stable.985

**Special Meetings.** Mr. and Mrs. Paxton came in May to hold special meetings for the men and for the women. A tea house was secured for the men's meetings and large and attentive crowds attended. The women's meetings were not as large as the men's, but both were most worthwhile.986

---

982 Bi-M, Vol. 11, pp. 1240 and 1289
983 Ibid., p. 1168
984 Ibid., p. 1208, see also p. 1240, for temporary moves.
985 Bi-M, Vol. XI p. 1240. My recollection is that the case was carried to Washington, that pressure might be put on the Chinese Government.
986 Bi-M, Vol. XI, p. 1208
Miss King of Yangchow came at the end of the year for a series with the women. Mr. and Mrs. Blain were there at the time and helped. The women were most attentive, and about a dozen stood up and said they believed. 987

Division of the Work. Writing in August, Mr. Hancock said:

With our tremendous country and outstation work, it has seemed best to ask our doctor and the ladies to take the management of the central station, so that the evangelists may devote their entire energies to the other parts of our field....

The plan is working fine. The ladies vote in this station, and it is very evident that they are not always going to vote as their husbands....

The evangelists have started work at three new centers, two in Harnsberger's field and one in the writer's.... 988

1920. Personnel. Mr. Ghiselin got back from France in February. The Harnsbergers returned from furlough the end of December. Miss Grace Farr arrived in China in November, and after a brief visit to her assigned station, Taichow, started her language work in Nanking in January. 989

Evangelism and Schools. The year 1920 marks a turn for the better in Taichow station. While on furlough Mr. Harnsberger had secured $15,000 for the work. 990 The suspension of the Bi-Monthly Bulletin in 1921 makes it impossible for us to follow up the progress of these new efforts as we would like to do. Now we return to the information for 1920.

Mr. Ghiselin writing in March gives some news. A Girls' School had been opened:

Just a week ago Mrs. Hancock opened in Taichow a Presbyterian girls' school.... Two quite competent Chinese teachers from Nanking are assisting Mrs. Hancock in the teaching of this school. The enrollment of 18 girls in the school on the first day made quite a good start....

987 Ibid, p. 1288
988 Bi-M, Vol. XI, p. 1240
989 Bi-M, Vol. XII, p. 1392. In this letter Miss Farr tells of her warm welcome to the station. For Miss Farr, see above, page 53.
990 Bi-M, Vol. XII, p. 1361
Recently during the bitterness of the feeling involved in the settlement of our land questions at Taichow, and the noticeable estrangement of so many prominent men in Taichow from us and from the Chinese Christians, the constant progress of the woman's work has been a great encouragement to us....In fact the zealous activities of the Christian women in Taichow set a very high standard for the men workers to follow.

Since my return I have not yet had the opportunity as I hope to get soon to visit the outstations where Mr. Hancock has been most busy in trying to cover the whole field....during the absence of the Harnsbergers.....991

Mr. Hancock wrote after the summer:

A question is still being asked, "Is the land matter settled, or how soon do you expect a satisfactory settlement?" We reply, we have a contract for a final settlement about February, 1921, Chinese New Year. We have perfectly good reasons to believe that at that time our land troubles will be ended, and we hope with sufficient land in our possession for present needs.992

We can report good progress for the Prices for their residence construction.... The next buildings most needed are a residence and a boys' school.... On the day that our land is turned over to us at China New Year, we want to break the ground to begin the building of a girls' school and a boys' school. Mr. Ghiselin is well able to conduct an up-to-date school as is well evidenced by the progress his school has made since his return from France a few months ago.....993

991 Ibid. pp. 1322-1323
992 An action of the Mission at its summer meeting (MNKM, 1920, p. 48) probably underlay this assurance of settlement:
Request of Taichow Station for permission to ask the Executive Committee to make a special appropriation of $5,000 for the purpose of buying land at Taichow was granted, it being understood that this amount is included in the estimates approved by the Mission at its last meeting. This action was taken with the hope that the land difficulties in Taichow would be thereby brought towards a solution, the American Consul having advised the Taichow station to pursue this policy.

993 It would seem that the $10,000 for the schools had already been given, even if it were not yet available to the Station. Mr. Harnsberger in a farewell to his American friends at the time of his return to China, said: Especial thanksgiving to God and deep appreciation is expressed to our beloved Mr. J. Q. Hunt for the generous gift of both a boys' school and a girls' school for our new Taichow station. A wonderful mission spirit and great faith is seen in this man of God. He is a great partner and missionary with us in the Master's business over there.....(Miss-Sur., Vol. II, p. 37)
While we have had the most stubborn opposition from outsiders and little help and sympathy from the Christians (as far as has been expressed by them), it is wonderful the way the Lord is bringing good out of evil. Mr. Gheselin has opened a chapel at North Gate, Taichow, during the last three months, and already more than 100 have enrolled as students of the Christians doctrine. Preaching every night in this chapel makes us expect great things as a result.

We have good reports from all parts of our field, but it is not possible to make many more advances this year without more funds.994

The Christian Reformed Mission seeks a location in North Kiangsu.

In 1920, the Christian Reformed Church, with headquarters in Grand Rapids, Michigan, decided to open their first foreign mission work, and sent three couples to China: Dr. and Mrs. L. J. Huizenga, Rev. and Mrs. J. C. DeKorne, and Rev. and Mrs. H. S. Dykstra. (Miss-Sur., Vol. 13, p. 114) Seeking a location, they visited Yencheng and Taichow in the Fall of 1920. The missionaries of these stations were evidently favorably impressed with them, and asked and received the Mission's approval to let them open work at Rukao, south-east of Taichow. (MNKM, 1921, p. 3 and 33).

Mr. Harnsberger had established a chapel at Rukao in 1915, and said that many thought that Rukao might have been a better center of work than Taichow. (see above, page 240)

The Christian Reformed group made their headquarters in Taichow while they studied the language and got acquainted with the Rukao area. (Bi-M, Vol. XIII, p. 1456.)' Mr. DeKorne, writing in the spring of 1924, said:

We have had to spend a lot more time in buying land and building than in preaching the Gospel...One foreign house in Jukao (a variant of Rukao) is already occupied, and two others are being built.....

A beginning of our work along two lines has been made. The North Gate Chapel, which Mr. Harnsberger turned over to us, has Bible classes and evangelistic meetings every day....

The medical work has been housed in Chinese buildings which have been altered so as to make a suitable hospital unit. A splendid site in the heart of the city has been purchased for our permanent hospital....(Bi-M, Vol. XIV, p. 1603)

Before Dr. Huizenga's medical work had become fully established he was able to "pinch-hit" for two of our Southern Presbyterian doctors: at Kashing during Dr. Crawford's furlough, May to October 1, 1921; (MMCM, 1921, p. 553); and at Taichow during Dr. Price's furlough, June 1923 to November, 1924. (Bi-M, Vol. XIV, p. 1552)
Evangelistic and Educational Statistics. Taichow, 1913 to 1920.

See pages 235-236 above for Mission's explanation of these categories, which we gave in connection with the Chinkiang Station statistics.

<table>
<thead>
<tr>
<th>Taichow -- The Native Church, 1912-1922</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.K. Minutes for</td>
</tr>
<tr>
<td>Year Covered</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>1913 1915 1917 1919 1921</td>
</tr>
<tr>
<td>Ordained Men</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Other Workers:</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Men</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Women (Bible?)</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Org. Congre.</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Other places</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Outstations</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Communicants:</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Men</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Woman</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Added in Year</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Sunday Schools</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>S.S. Pupils</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Native Con.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Taichow -- Educational Statistics, 1912-1920</th>
</tr>
</thead>
<tbody>
<tr>
<td>1913 1915 1917 1919 1921</td>
</tr>
<tr>
<td>(1913) (1914-15) (1916-17) (1918-19) (1920-21)</td>
</tr>
<tr>
<td>Total Teaching Force</td>
</tr>
<tr>
<td>Foreign Men</td>
</tr>
<tr>
<td>Foreign Women</td>
</tr>
<tr>
<td>Native Men</td>
</tr>
<tr>
<td>Native Women</td>
</tr>
<tr>
<td>Non-Christians</td>
</tr>
<tr>
<td>Lower Elementary</td>
</tr>
<tr>
<td>Schools</td>
</tr>
<tr>
<td>Teachers</td>
</tr>
<tr>
<td>Pupils - male</td>
</tr>
<tr>
<td>- female</td>
</tr>
<tr>
<td>Higher Elementary</td>
</tr>
<tr>
<td>Schools</td>
</tr>
<tr>
<td>Teachers</td>
</tr>
<tr>
<td>Pupils - male</td>
</tr>
<tr>
<td>- female</td>
</tr>
<tr>
<td>Middle School</td>
</tr>
<tr>
<td>Schools</td>
</tr>
<tr>
<td>Pupils - male</td>
</tr>
<tr>
<td>Boarders</td>
</tr>
<tr>
<td>Male</td>
</tr>
<tr>
<td>Female</td>
</tr>
</tbody>
</table>
Medical Work at Taichow. So far we have omitted references to the medical work at Taichow, so that we might give a more continuous sketch of the information we have.

Dr. and Mrs. Robert B. Price came to China in September, 1915, and after a year in the Language School went on to Taichow.995 Writing in December, 1916, Dr. Price said he had not yet begun medical work, but hoped to have a dispensary going in a few weeks.996

1917. It was reported to the Mission Meeting that Dr. Price's house had been put in repair, and "the Chinese buildings near his residence have been put in order for Dispensary, and the remainder of the funds appropriated for buying land for that purpose..."997

1918. Mr. Harnsberger, writing in June, said:

Dr. and Mrs. Price seem to have a more cheerful look these past few months in the hospital work. The little dispensary is full of callers nearly every afternoon, and the Doctor seems to take special pride in letting the other members of the station know that he is receiving money from his patients as if they were all wealthy folks who were being taken in at the clinic.

Already he has visions of a new and up-to-date hospital. We hope his dreams will come true....998

The North Kiangsu Conference Committee had voted (in the Spring?) that:

Taichow Station be permitted to take steps to secure funds to erect hospital from Belk Bros.; and to proceed with the building after plans have been approved by the Executive Committee.999

1919. Evidently they were successful for a news note in the May-June Bulletin congratulated Dr. Price and Taichow Station on the recent gift for the erection of a hospital.1000

We are not told how much the gift was. The Mission did approve the request of Taichow Station for a special appropriation of $2,000 for the extension of Dr. Price's medical work.1001

995 For Dr. and Mrs. Price, see above, page 32
996 Bi-M, Vol. VIII, p. 862
997 MNKM, 1917, p. 7
998 Bi-M, Vol. VIII, p. 1090
999 MNKM, 1918, p. 25 (6)
1000 Bi-M, Vol. XI, p. 1200. Harnsberger's "Farewell" (Miss-Sur., Vol. II, p. 27) said Mr. Belk made a gift to the Hospital.
1001 MNKM, 1919, p. 29
Writing in January, Mrs. Price said a number of the missionaries had been sick during the Winter. The hospital was short of trained Chinese assistants. At least on one occasion Mr. Hancock helped Dr. Price in an operation.1102

Writing in March, Mr. Ghiselin said:

Also in the medical work we are making forward strides every day. Dr. Price has been patching up his dispensary buildings to make an old and shabby place look neat and attractive, a hard job in which he has achieved remarkable success.

We hope that now, with the arrival of a new Chinese doctor, just a few days ago, the medical work will steadily expand....1103

Writing in October Mr. Hancock said that a new residence for Dr. Price begun in August should be done by Christmas. Plans had been completed and approved for an up-to-date Dispensary, and the work should begin soon.

Dr. Price has his hands full with his mind and hands on the medical work at Taichow and Yencheng, and in addition the building of a residence and dispensary, but he is doing it, and still has time to play tennis and be pleasant....1104

The following medical statistics will throw some light on growth:

<table>
<thead>
<tr>
<th>Taichow Medical Statistics - for the year June 30 to June 30</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.K. Minutes for</td>
</tr>
<tr>
<td>Year covered</td>
</tr>
<tr>
<td>Foreign Physician</td>
</tr>
<tr>
<td>Chinese Physician</td>
</tr>
<tr>
<td>Chinese Assistant</td>
</tr>
<tr>
<td>Chinese Nurses</td>
</tr>
<tr>
<td>Hosp. Bldg.</td>
</tr>
<tr>
<td>Number of Beds</td>
</tr>
<tr>
<td>In-Patients</td>
</tr>
<tr>
<td>Maj. Operations</td>
</tr>
<tr>
<td>Disp. Bldg.</td>
</tr>
<tr>
<td>Indiv. Treated</td>
</tr>
<tr>
<td>Total Treatments</td>
</tr>
<tr>
<td>Native Contrib.</td>
</tr>
</tbody>
</table>

1102 Bi-M, Vol. XII, p. 1290
1103 Bi-M, Vol. XII, p. 1322
1104 Bi-M, Vol. XII, p. 1361
In 1917 the report covered only five months, February to June, 1917. Medical Assistants were orderlies and servants, not nurses. We can see they did not know what to call their buildings. Hospital or Dispensary. In this decade they had an enlarged Dispensary.

**YENCHENG STATION.** This was the youngest station of the Mission, having been opened in December, 1911. (See our Volume III, pp. 487-490). The Yencheng field was Taichow's neighbor to the north, being connected with it by a good canal, which ran parallel to the Grand Canal and east of it. This was the canal used by Mr. Bear Sr., in his itinerating trips to the north of Chinkiang in the early years.\(^{1105}\)

In the Missionary Survey there is a sketch of Yencheng Station written for the Sunday School Foreign Mission Day in 1914:

> Yencheng Station...Funing is a companion city of Yencheng, about forty miles distant, and will be the principal outstation in connection with the field.\(^{1106}\)

> Lying near the sea, several days journey from our other stations, these cities command a territory of 130 miles long by 100 miles wide, with a population of more than a million souls....

> The opening of the station in 1911-12 completed the missionary "occupation" of our North Kiangsu field, so far as the establishment of central stations is concerned.

> The pioneer force assigned by the Mission to this task were Rev. and Mrs. Hugh W. White, Rev. and Mrs. C. Fred Hancock, and Dr. and Mrs. R. M. Stevenson. Mrs. Stevenson died before the time set for the opening of the station arrived, and her husband returned to America permanently after her death. Mrs. Hancock was compelled to leave the station by ill-health soon after her arrival, and Mr. Hancock has on that account only been able to give part of his time to the station work.

> Dr. and Mrs. William Malcolm were sent from Hwaianfu to take charge of the medical work in 1912, but only remained at the station a few months, when Dr. Malcolm resigned to accept work under the Canadian Presbyterian Mission.

> The chief burden of the always difficult work of opening a new station has therefore fallen on Rev. and Mrs. Hugh White, who are now anxiously waiting for the reinforcements and equipment that are necessary to the effective prosecution of the work.

\(^{1105}\) See our Volume II, pp. 529-530
\(^{1106}\) See our Volume II, p. 403
One very remarkable circumstance occurred in connection with the opening of this station. Before going to Yencheng, Mr. White had been for 17 years a missionary at Hsuchoufu Station. When he left that station some of the Christians with whom he had been associated refused to be separated from him. These, with their wives and children, making a company of 29, left their homes and went forth, as they expressed it, on their way to the Promised Land, regardless of the wilderness of difficulties to be passed through before reaching another settled home. This number included elders, deacons, colporteurs, medical workers, teachers and pupils. This colony settled at Funing, where, together with a number of recent coverts in the same field, they have been organized into a church. It is perhaps the first time in the history of missions in China that the colonizing method of beginning a new church has been adopted.

The very urgent need of the new station in the way of reinforcement is that of a resident physician. A native doctor, graduated from the Nanking Medical College, is now on the ground and is doing good work....

To equip Yencheng Station there is need of land, a church building, a hospital building, physician's home, and two missionaries' homes. The children of the Sunday schools are asked to provide the equipment....

The total cost of the equipment is estimated at $16,000, which is divided into 1,600 shares of $10 each....

With this sketch of the Station as a background, let us fill in with some information for 1912-1913.

The Hancocks and the Malcolms did not move to Yencheng until after the summer, 1912. Miss Ester Horton of T.K.P. who had just returned to China was transferred to Yencheng in the Fall of 1912. She resigned the next January to marry a Mr. Moore. Dr. Malcolm resigned in June, 1913, disappointed, it seems, because he had not been given an equipped hospital. Mrs. Hancock, for health reasons, was absent from the Station in the Spring of 1913. The Annual Report for 1912-1913 tells about the work.

Medical work had made a good beginning under Dr. Malcolm, assisted by Mrs. Malcolm and three Chinese. After Dr. Malcolm left, a Chinese doctor took over very satisfactorily.

1107 Miss-Sur., Vol. III, pp. 333-334
1108 For Miss Morton at T.K.P., see our Volume III, pp. 403, 409, 414. For Miss Morton at Yencheng: Bi-M. Vol. V, 142 and 350; AR, 1914, p. 27; MNKM, 1913, p. 10.
1109 Bi-M, Vol. V, p. 262
Day Schools for boys and girls, with about twenty in each, had been opened in Yencheng. Day schools for boys had also been opened in Funing and Hutu.

Equipment. They had rented 17 Chinese "rooms" which were used for residences, chapel, dispensary, schools, etc. They had money to build two foreign residences, but no land on which to build. The report continued:

Evangelistic work. There have been regular Sunday services held at Funing all the year, and the chapel has been opened most of the year at Hutu. At all five of the out-stations regular services (Sunday) will be held next year. In all, there are 16 Chinese workers in our evangelistic force.

Mrs. White has carried on regular evangelistic work among the women... Mr. White and Mr. Hancock have carried on their evangelistic work almost uninterruptedly...We have had 75 inquirers, of whom 15 have been received into the church.1110

1914. Personnel. This was a hard year at Yencheng and little constructive work could be done. Sickness plagued the Station. Mr. White wrote on February 2:

Yencheng station is "somewhat disfigured, but still in the ring." We the Whites have carried on our part of the work this fall /1913/. Mr. Hancock has performed his and Mrs. Hancock’s work, though much hampered by separation from his family. As for the doctor’s work, it has taken care of itself. Mrs. White’s work has been broken up a good deal of the time by sickness. Our little Sara was taken with a severe fever...After six weeks or more the patient finally pulled through....Just now the baby has taken it upon himself to get sick also....1111

Later in the spring (April-May?) Mr. Hancock brought his family back to Yencheng. The house boat on which they were travelling caught on fire,

1110 AR, 1914, pp. 27-28. Personal reports of all of the North Kiangsu Missionaries made at the 1913 Mission Meeting were published in the September-October, 1913, Bi-Monthly Bulletin. Usually there is a picture of each missionary. The reports of the Yencheng Missionaries are of real interest in connection with the facts given above in the Annual Report for 1912-1913. (See Bi-M, Vol. V, pp. 343-352.)
1111 Bi-M, Vol. VI, p. 395
and Mrs. Hancock grabbed the two children and started to jump into the canal with them, but was restrained. The fire was put out. Mr. White continues:

All this winter Mrs. Hancock has been under nervous strain. The children were often unwell. She was in bed a month. She is away from home and husband, the latter overworked, overworried and no communication. Thus when this shock came, she broke down. As soon as they reached Yencheng, they had to hurry right off again to a hospital. It seems as far as we can judge, to be nervous prostration complicated with heart weakness.  

They went to Kuling for the summer. The Missionary-Survey tells us:

We regret to learn that both Mr. and Mrs. Hancock have been in poor health during the summer, and that their little daughter, Mary Louise had quite a severe illness while at Kuling. Owing to the fact that there was no doctor at Yencheng, it was necessary to send Mrs. Hancock to Chinkiang, and no doubt the strain of separation and the lack of Mrs. Hancock's wifely care had something to do with Mr. Hancock's illness.

We are exceedingly glad to learn that Dr. J. W. Hewett of the China Inland Mission, has kindly consented with the approval of his Mission, to go to Yencheng for one year and take care of our people there while we are waiting to get our own doctor...

The Hancocks were both sick for about two months in Chinkiang, and then about November, they came to Yencheng, under the care of the Hewetts.

The Work of the Station. Just before Chinese New Year, 17 mow of land had been bought just outside the West Gate. No money had come from the Children's Day Offering, but there was money in hand for a residence, so Mr. White built one which was about completed in the fall.

Mr. White had been writing a book, to be published by the Presbyterian Committee of Publication in Richmond. He said of it:

The book, which is called "Jesus the Missionary", is intended, by comparing our lives and work with that of our divine model, to bring out the weaknesses and faults to which missionaries are most liable, so that the blunders which we have been stumbling through, may not be repeated with others...
Writing in the Fall, Mr. White spoke of "Progress at Yencheng", and summarized as follows:

We now have work in the central station, in four out-stations, and broadcast work over all the field -- 13,000 square miles.

In school work, we have not yet developed the boarding schools, but there are seven day schools going....

Last Sunday we observed the communion in Yencheng. Thirty-nine persons asked for baptism. Mr. Hancock and I received five. That brings the membership of our Yencheng-Funing field up to 49, including 22 by letter and 27 by profession....The roll of the enquirers would number about 160.

The distinctive policy of our station has been to put confidence in, and responsibility on, workers. We treat them not as employees but as co-workers....We encourage them to think for themselves, to take the initiative, to plan out the work....

Our greatest drawback at present is the lack of foreign workers...1118

1915. Personnel. At the request of the Mission, the Executive Committee at its December meeting appointed the Hewetts as full missionaries.1119

Work of the Station. In the January, 1915, Bulletin, Mr. White wrote that the work at Yencheng was slow,

But in the south and southwest, under Mr. Hancock's charge, there is a striking work going on; and in the northern section under the Funing church session, it is almost a mass movement. We finished the autumn [1914] meetings about two weeks ago, and found that over 300 people had applied for baptism, and forty-nine had been baptised...

We are looking forward with much pleasure to the coming of Miss Josie Woods. The ladies of this station have asked her to come and "preach" for a week....1120

Writing in the March-April issue, Mr. White said:

Mr. Hancock's movement to the south has reached out now to Tungtai, a large city that could be worked either by Taichow or Yencheng. Mr. Hancock is so delighted with this field that he thinks it ought to be central station. One of his strongest helpers is now moving there to look after the work.

Dr. Hewett has his temporary hospital rooms full up and running over...1121

1118 Miss-Sur., Vol. 3, p. 939
1119 MNKM, 1915, p. 11; Miss-Sur., Vol. 6, p. 141
1120 Bi-M, Vol. VII, p. 579
1121 Ibid. p. 613
Writing at the end of the spring, Mr. White said:

It is difficult to write about matters at Yencheng... the work seems dead.... But the best work is to the north in the Funing field and to the southward in Mr. Hancock's field.

Two weeks or more since, the Funing session held examinations in two places. Two hundred applicants came forward, and of these 39 were received.

A feature of the work which I cannot more fully discuss is the healing of cases of demon possession. In spite of all the testimony Dr. Nevius collected, I have for all these twenty years of my work had doubts as to the genuineness of these cases.... But now I have myself come face to face with them, and have no longer any doubts that the malady is real, that it is of mental or psychic origin, and that the cause must ultimately be traced back to demonic or rather Satanic origin. I have seen cases healed entirely by prayer. The matter is too deep to go into full discussion here, I will leave that for another season.... 1122

The Survey Committee, appointed by the 1914 Meeting, reported to the 1915 Mission Meeting. Their report may be compared with what Mr. White wrote the Fall of 1913, "Progress at Yencheng".1123 The Survey Committee said of Yencheng:

Work at the Yencheng Station was opened in 1911; and there is already an organized church of 154 members... The foreign force at present consists of two evangelists and one physician, together with their wives. There are eight regularly occupied out-stations which have been partially developed. There is a native working force of 13 evangelists and three Bible women; six dispensary helpers and eight school teachers.

In accordance with the Mission's general policy of Station equipment, Yencheng should also be supplied with a hospital and boarding schools for both boys and girls.... 1124

The report of the Committee on Distribution of the Children's Day Funds collected for the Yencheng Station was made to the 1915 Mission Meeting:

We recommend the following division of the fund:

<table>
<thead>
<tr>
<th>U.S.</th>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>$1,500.00</td>
<td>for a chapel</td>
<td></td>
</tr>
<tr>
<td>$6,000.00</td>
<td>for a hospital</td>
<td></td>
</tr>
<tr>
<td>$3,000.00</td>
<td>for a boys school</td>
<td></td>
</tr>
<tr>
<td>$500.00</td>
<td>for land school</td>
<td></td>
</tr>
</tbody>
</table>

1123 See above page 251, "sketch of Yencheng Station".
1124 This report of the Survey Committee was attached to the 1915 Mission Minutes. The quote is from page 16.
1125 MNKM, 1915, p. 26
Writing from Funing the end of October, Mr. White said that the need of a spiritual out-pouring on the work at Yencheng was great, and they were planning a week of special meetings. The ladies had also asked Miss King of Yangchow to come for a week.1126

He had just visited Tungkan, a large town and an out-station north east of Funing, where 6 out of 31 applicants had been received.1127

1916. Personnel. The Whites went on regular furlough in March. Rev. and Mrs. C. H. Smith were transferred from the Mid-China Mission in April, 1916, and were stationed at Yencheng.1128

Work of the Station. There is no station report for 1916, and our information comes from letters written largely by the missionary ladies.

Mrs. White wrote about the "Battle of the New Year at Yencheng", the special meetings held at the North Gate, the West Gate, and the street of the Light of the Moon. It was too early to report on the results.1129

Mrs. Hancock wrote in March about the "send off" for the Whites, and how the ladies were dividing Mrs. White's woman's work. They were looking forward to the Smith's arrival.1130

Mrs. White had made a trip with Mr. White to Funing in February, the first time she had visited it since she was bride,--the care of the children had prevented her going. Some extracts from her interesting letter:

Quite a trip it has been too, wind, rain, snow, and then some more rain....But the pleasanter experiences of the trip have been well worth these. I have seen and spoken to attentive crowds of women... I have met with a group of 20 or more Christian women and have united with them in prayer and thanksgiving....

I have seen elders and deacons elected. In putting the vote, the women were not specifically called upon until one of them remarked, "He doesn't let us speak," so it had to be done over again...
I have seen 43 communicants engaging in this rite, where five years ago there was not one. I learn that there are 59 communicants here or near here, and 66 at Tien-hu, and 9 at T'ungkan, making 134 in this country field, with 289 inquirers. 

In the late spring, two brief notes from Mr. Hancock. He had been to Funing, and 8 were received. In June evangelistic services were in progress at Yencheng. 

In the early fall Mrs. Hancock reported the station news. When they returned from Kuling, they found the whole countryside flooded, but the immediate Yencheng area was in better condition than that country through which they had passed. As usual they found plenty to do. 

Dr. Hewett was building his hospital and residence. Mrs. Smith had an infected tooth, and had to go to Shanghai to the dentist. 

Mr. Hancock is in the country as usual, off to Iling for ten days or two weeks. This is one of the slow-boat outstations. When I was a girl I always said I was not going to marry a Methodist preacher, because they moved around so much. I thought I was doing better than that when I married a missionary, but now I am not sure. 

Our last letter is from Mr. Hancock written the end of the year. Miss King had been back for another meeting, and he attached Mrs. Hewett's glowing account of that meeting. He said that on December 3 Mr. and Mrs. Paxton would be in Yencheng for special meetings for men and for women. The C. H. Smiths had just returned from the North Country where Mr. Smith baptised 15 people at one station. The roofs are going on the hospital dispensary and Mr. Hewett's residence. 

1917. Personnel. The Whites returned from furlough in April. The Hancocks went on furlough in June, and arrangements had been made to transfer the Hancocks and a part of the Yencheng field to Taichow when the Hancocks returned from furlough.

1131 Bi-M, Vol. VIII, p. 755
1132 Miss-Sur, Vol. 6, pp. 619 and 688
1133 Bi-M, Vol. VIII, p. 848
1134 Ibid, pp. 865-867
1135 For this transfer, see above page 243.
The transfer was made at Mr. Hancock's request.1136

The Work of the Station. Mr. and Mrs. Paxton came back in March for a meeting in the Dongtai outstation. Mr. Hancock estimated the average attendance at the men's and women's meetings to be about 1,500. He continued:

I want to touch for the fact that we had good preaching. Mr. Paxton has special gifts for holding and reaching a heathen audience. He most tactfully rebuked, instructed and exhorted these great audiences....

These two meeting are a part of a series of six covering a period of five weeks, and stretching across a territory 140 miles long.

Mr. Paxton complimented the team of Chinese workers, and I do not think he made any mistake, for we are in our fourth meeting now at Nuyo, and they are holding out well....

Mr. Smith is opening up a new outstation. The Chinese have opened six outstations in his field. A chapel, opened independently, is about to be attached to my substation list.1137

Mr. White returned, and wrote in May that he was taking over the northern part of the field and Mr. Smith, Mr. Hancock's area in the south and east. He said Mr. Smith had baptized about 100 in his absence, and he found 16 more ready for baptism.

The Hewett residence and the administration building of the hospital were both finished, and in use. "We only wish that the chapel and the schools were as well advanced."1138

At Mission Meeting it was found that Dr. Hewett had overspent on his building $2,462.94. Certain adjustments were made to meet this deficit and Dr. Hewell was asked to pay personally $190.57. The Committee's report concluded:

That as it was the first offense of a new member of the Mission, the Mission suspend censure, but warn Dr. Hewett that if in the future such irregularities should occur, the Mission will hold him strictly accountable according to Mission rules.1139

1136 Bi-M, Vol. IX, p. 945
1137 Bi-M, Vol. IX, pp. 910-912
1138 Ibid., p. 945
1139 MNKM, 1917, pp. 16, 23-24
The Mission also voted:

That a Committee be appointed for building Chapel at Funing and for buying land at Yencheng.1140

Writing in the Fall, Mr. White told where the various members of the station had vacationed. He said that the evangelistic work in the city of Yencheng gave them concern. A young seminary graduate, Mr. Chu Yuan-Liang, who had been going good work there, had accepted a call to the West Gate Church in Chinkiang.1141

Dr. White on "Mission Administration". Dr. White presented his plan to the 1917 Mission Meeting, and it was discussed at some length. The Mission "allowed him to spread the following statement upon the minutes" by way of background information:

Whereas in his address to the Executive Committee on October 17, 1916, Mr. White maintained the principle that the control of Foreign Mission work should be vested in the Church courts, organized on the field, and requested that a test be made of this principle in his own work; and whereas, to make this test it would be necessary (1) that hereafter the work of Rev. and Mrs. Hugh White and their Chinese co-workers be entirely controlled by the North Kiangsu Presbytery, (2) that funds be apportioned for the upkeep of this work, the amount to be estimated approximately to what the work could cost under the Presbytery, to be disbursed by them.

The Mission, after much discussion, took the following action:

In answer to Dr. White's request re reorganization of his work, the Mission advises Dr. White to try some less radical plan than the one he proposes, that he associate with himself and other members of the station some of the local Chinese.

Church officers or other leaders for consultation or advice in reference to the expenditures of station appropriations for helpers, schools, teachers, etc., the only moneys which really concern the Chinese workers and work, or that he follow some other plan such as in being used at other of our stations.1142

Dr. White also presented his plan to the Mid-China Mission, where it was referred to the Ad Interim Committee.1143 The feeling of the Mission, however, must have been rather evident, for Dr. White seems to have taken "NO" as the answer. In the fall letter we quoted in part above, he said:

1140 Ibid., p. 8
1141 Bi-M, Vol. IX, p. 950. See above page 224
1142 MNKM, 1917, pp. 9-10
1143 MCMM, 1917, p. 20
As North Kiangsu people will be interested in my visit to Mid-China, I may say that it did my heart good to meet such a cordial reception as they gave me; and to look into the faces of those who are near to us. A twinkle in Frank Price's eye means a good deal more than a twirl of his pen in a letter: Mercer Blain's laugh, which you can usually read between the lines of what he writes, sounds much more natural when you hear it....

As to my principles on the subject of reorganizing mission work, in thinking back over both mission meetings, I rather have to feel myself to see where I am hurt. Indeed, I begin to feel some of that soft, comfortable feeling that comes after the sting of a whipping fades away, and to ponder dreamily how much good it did me, and how much good it did "daddy" to give it to me. As I read over the resolutions passed by both missions, I appreciate how much nearer we are together than it seemed in the discussions, and while the resolutions did not favor the definite propositions that I put forward, yet they did show appreciation of the principles, and I believe that we are really making progress towards autonomy...\textsuperscript{1144}

1918. Personnel. The Whites, the Hewetts, and the Smiths started the year at the Station. Mrs. Smith contracted sprue during the year, and was ordered to the United States. The Smiths sailed on November 13, 1918.\textsuperscript{1145} She died at Harrisonburg, Va., on January 30, 1919, of the "flu".\textsuperscript{1146}

The work of the Station. Again, there is no station report, and we are dependent on letters to the "Bulletin". Mr. White writing in the early Spring said he was at Tungkan, 180 li northeast of Yencheng for baptisms and communion.

He continues:

The good work in this north section seems to be going on. God has thrown open the door largely through the healing of the demon-possessed by prayer. I am writing on the subject from the scientific standpoint for this year's journal of the Royal Asiatic Society...

The southern part of the field was also opening up. Anfeng in the field going with Mr. Hancock to Taichow, has a large number of inquirers.

Mr. Smith's boys school was opening up well. It was needed to keep the larger boys in touch with the church.\textsuperscript{1147}

In May Mr. White wrote that Presbytery had organized a church in the Dienhu field, sixteen members were received. The two schools in Funing were "in a general mess", - teacher trouble.\textsuperscript{1148}

\textsuperscript{1144} Bi-M, Vol. IX, 959-960 See below p. 564, organization of N.K. Mission
\textsuperscript{1145} Chinese Recorder, Vol. 49, p. 830
\textsuperscript{1146} For Mrs. Smith's death, see above, page 48
\textsuperscript{1147} Bi-M, Vol. X, pp. 1051-52
\textsuperscript{1148} Ibid., p. 1087
The last of the letters was written by Mrs. White in November. The Smiths had gone. Mrs. Hewett took oversight of the school work. A disgruntled teacher led most of the boys out of the school. The girls' school was the bright spot, with an excellent Chinese lady teacher. Mr. White, with the whole field to cover, was away from home almost continuously. 1149

1919. Personnel. Mrs. Smith died on furlough, January 30, and Mr. Smith remained in the U.S. until February, 1920. 1150 A note from Dr. White, written the end of March, speaks of the severe illnesses of his son and daughter, Henry Martin and Junia. Mrs. White took them to Soochow the middle of February for treatment, returning the end of March.

The work of the station. While Mrs. White was gone, Mrs. Liu, (the former Miss Sang, who formerly had come with Miss King), came for a series of services. The attendance was not too good, yet Mrs. Hewett felt that "the Holy Spirit had been working." 1151

The First World War had broken out. Dr. White wrote two letters about the necessity of economy on the field, and the possible blessing from the 30% cut in funds. 1152 In the winter, the Mid-China Survey Committee visited Yencheng under difficult conditions. 1153

1920. Personnel. Mr. Smith returned to China in March. The Hewetts had been granted a regular furlough, and were in England from 1920 to 1921. 1154 The 1919 Mission Meeting advised Miss Jessie Hall of T.K.P. to go to Yencheng for at least a year because of the shortage of workers. 1155

1149 Ibid., p. 1126
1150 Miss-Sur. Vol. 10, p. 243
1151 Bi-M, Vol. XI, pp. 1180, 1187
1152 Bi-M, Vol. XI, pp. 1195, 1236
1153 Ibid., p. 1258. For this Survey, see above, p. 208
1154 MNKM, 1919, p. 9. Strange to say, neither the Chinese Recorder nor the Mission Minutes give the month of leaving or the month of return.
1155 Ibid., p. 25. Miss Hall, evidently, did not find it possible to go, so Miss Sally Lacy volunteered to go for a year. (Kerr Taylor's letter, Bi-M, Vol. XII, pp. 1367-1368)
The Conference Committee of North Kiangsu Mission met on January 31, 1920, asked Dr. R. B. Price to make regular visits to Yencheng and oversee the medical work during Dr. Hewett's furlough.1156

The new missionaries arrived in the fall of 1920; Rev. and Mrs. Harold T. Bridgeman arrived in September, and Miss Minna R. Amis in December, and then went on to the Language School for study.1157 Miss Sally Lacy took charge of the Girls' School in the fall.1158

Work of the Station. Mr. White wrote in January, 1920, that he had been requested by some of the city to head up an anti-opium movement in the city. They organized, began to make some progress, then found that the city magistrate and the chief-of-police were against them, and also the military, and the going was slow. He added, that they now had dissention in the organization, and he had to sit on the safety valve.1159

In March Mr. White reported a case of persecution. A young man was seized by his father and the family for going to church after being warned, was beaten and his sight destroyed. The boy lived and became a Christian.1160

In June Mr. White wrote the first real station report, and we will quote much of it. He told of their disappointment in getting personnel, and then said:

So Mrs. White has the prospect of being alone in her glory for a year. When I get three days away up at Tung-Kan, and Mr. Smith gets a day or so away in his field; when the children are all gone except little Hugh, then Mrs. White can run Yencheng evangelistic work, boys' school, girls' school, hospital, and a few other things beside. But there, she says for me to stop talking about her. She does not need anyone to take care of her.

Mr. Smith is off at Shanghai. Since the Committee has made up the exchange on the Yencheng building funds, we are getting busy. Smith is a hustler when he gets started. He will have a boys' school up before you know it.

1156 MNKM, 1919, p. 19
1157 For the Bridgemans and Miss Amis, see above, pages 53-54. See also Miss-Sur., Vol. II, p. 334; Bi-M, Vol. XII, p. 1366
1158 Bi-M, Vol. XII, p. 1316
1159 Bi-M, Vol. XII, p. 1281
1160 Ibid., p. 1316
Presbytery and Synod took up a good deal of my time this spring. But both were well worthwhile. Indeed there is no work more important than the organizing of the Chinese Church. The new Presbytery was the most enthusiastic one I have ever attended... The Synod at Chinkiang was a very harmonious meeting and did good work.1161

Itineration this year shows some downs as well as ups. Baptisms in my field less than usual, but in Smith's growing in number and interest...1162

In September Mr. White wrote of the problems (including the sickness of Marie Smith who was taken with amoebic dysentery) on their way back to Yencheng from Kuling, and rejoiced in the coming of additional missionaries.1163

His last letter was written in December, largely about the meeting of Hwaiyang Presbytery at Taichow,—their "revolutionary" parade through the city,—Mrs. Winsborough's presence and words on woman's work, etc. From the reports from the fields he gleaned the following:

<table>
<thead>
<tr>
<th>Field</th>
<th>Membership</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>White's field</td>
</tr>
<tr>
<td></td>
<td>Tung-Kan Church</td>
</tr>
<tr>
<td></td>
<td>Dienhu Church</td>
</tr>
<tr>
<td></td>
<td>Funing Church</td>
</tr>
<tr>
<td></td>
<td>Yencheng Church</td>
</tr>
<tr>
<td>Smith's field (unorganized)</td>
<td>104</td>
</tr>
<tr>
<td>Hancock's field</td>
<td>42</td>
</tr>
<tr>
<td>Taichow Church</td>
<td>35</td>
</tr>
</tbody>
</table>

Dr. White comments:

From these figures we note the growth of the work. Ten years ago there were no members except a mere handful, perhaps 20 or 30 at Taichow. We note also that all the fields report contributions amounting to nearly or quite a fourth of the cost of the work.

We note too, the disparity in the female members. Woman is a woman here, and would far outstrip the men in religion, if only the woman's work was not so far behind...

Presbytery was especially glad to welcome Miss Minna Amis, who comes to take charge of the Yencheng Girls' School, and also Rev. DeKorne of the Christian Reformed Church...1164

1161 This Presbytery "Hwai Tung"? Cp. page 225, above., Below, p. 429, 1853
1162 Bi-M, Vol. XII, p. 1345
1163 Bi-M, Vol. XII, p. 1366
1164 Ibid., p. 1396. For the Christian Reformed Mission and Mr. DeKorne, see above, pages 247a...
### Yenchang Station Statistics, 1912-1920.1165

#### The Native Church

<table>
<thead>
<tr>
<th>Minutes for Year Covered</th>
<th>1914</th>
<th>1915</th>
<th>1917</th>
<th>1919</th>
<th>1921</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ord. Men</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Other Workers:</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Men</td>
<td>1</td>
<td>15</td>
<td>14</td>
<td>17</td>
<td>18</td>
</tr>
<tr>
<td>Bible Women</td>
<td>2</td>
<td>3</td>
<td>2</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Org. Congregations</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Other Places</td>
<td>9</td>
<td>17</td>
<td>17</td>
<td>19</td>
<td></td>
</tr>
<tr>
<td>Outstations</td>
<td>1</td>
<td>6</td>
<td>12</td>
<td>19</td>
<td>23</td>
</tr>
<tr>
<td>Communicants</td>
<td>23</td>
<td>147</td>
<td>384</td>
<td>540</td>
<td>804</td>
</tr>
<tr>
<td>Men</td>
<td>--</td>
<td>---</td>
<td>224</td>
<td>402</td>
<td>608</td>
</tr>
<tr>
<td>Women</td>
<td>--</td>
<td>---</td>
<td>160</td>
<td>138</td>
<td>196</td>
</tr>
<tr>
<td>Added in Year</td>
<td>4</td>
<td>94</td>
<td>164</td>
<td>125</td>
<td>142</td>
</tr>
<tr>
<td>Sunday Schools</td>
<td>1</td>
<td>3</td>
<td>5</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>S.S. Pupils</td>
<td>30</td>
<td>200</td>
<td>320</td>
<td>350</td>
<td>423</td>
</tr>
<tr>
<td>Native Contrib.</td>
<td>$19</td>
<td>$164</td>
<td>$387</td>
<td>$400</td>
<td>$1021</td>
</tr>
</tbody>
</table>

### Yencheng Educational Statistics, 1912-1920

#### Minutes for Year covered

<table>
<thead>
<tr>
<th>Total Teaching Force</th>
<th>1914</th>
<th>1915</th>
<th>1917</th>
<th>1919</th>
<th>1921</th>
</tr>
</thead>
<tbody>
<tr>
<td>Foreign Men</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Foreign Women</td>
<td>--</td>
<td>--</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Native Men</td>
<td>--</td>
<td>5</td>
<td>12</td>
<td>11</td>
<td>11</td>
</tr>
<tr>
<td>Native Women</td>
<td>--</td>
<td>1</td>
<td>3</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td>Non Christians</td>
<td>--</td>
<td>3</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>

#### Lower Elementary

| Schools | 4    | 7    | 9    | 9    | 8    |
| Teachers | --   | 9    | 12   | 11   | 10   |
| Pupils - Male       | 40   | 154  | 105  | 85   | 60   |
| - Female            | 20   | 20   | 36   | 15   | 93   |

#### Higher Elementary

| Schools | --   | --   | 3    | 3    | --?  |
| Teachers | --   | --   | 3    | 4    | 4    |
| Pupils - Male       | --   | --   | 38   | 15   | 53   |
| - Female            | --   | --   | 1    | 20   | 13   |

#### Middle Schools

| Schools | --   | 1    | 1    |
| Pupils - Male       | --   | 10   | 35   |
| - Female            | --   | 5    | --   |

1165 See above, pages 235-26 for the Mission's explanation of these categories. The distinction between "Other places of worship" and "Outstations" is not clear.
We note in these statistics the rapid growth in the number of communicants in the Yencheng field, and the progress made in Native Contributions. However, no individual church was yet strong enough to call its own pastor.

HWAIANFU STATION, 1912-1920. Hwaianfu, once an outstation of Tsingkiangpu, was "occupied" by Dr. Henry Woods in 1904. As a background for this decade, we quote Miss Josephine Woods:

Hwaianfu was opened on November 4, 1904, as a regular station of North Kiangsu Mission. For fifteen years patient and persistent efforts had been made to get a foothold in this proud, aristocratic city.1166

Twice a week, through sunshine and shadow, by boat, by barrow, on donkey, on foot, the missionary had come ten miles from Tsingkiangpu, to preach and to sell books on the streets, talk in the teashops, and look at numberless pieces of property that no one was willing to sell....

In 1896 a small place was rented in Ho-hsia, our northern suburb, outside of the city walls, where, except for the interruption of Boxer times, regular work was done for several years; the two Woods brothers coming down again from Tsingkiangpu, the one to "preach", the other to "practise".

The opening of the city itself [1904] was small and modest; one piece of property on which was built one foreign chapel and one L-shaped chapel, and one resident family constituted the "equipment" and "force".

In two tiny rooms at the gate of this property a clinic was held twice a week by the Tsingkiangpu doctors, already overworked; and the burden of our medical work was faithfully carried by them, till it was too heavy to be borne, and they were obliged to drop us.

1166 See Miss Josephine Woods' "Something about Hwaianfu", in which she tells something of the city's history and notable men. (Miss-Sur., Vol. 4, p. 308)
Within the next five years our force was added to by one single evangelist, Mr. Yates, 1908; Miss Josephine Woods had joined her parents in the work in 1906; and our property by two nice new pieces, on which we built "castles in the air". Here were to be doctor's residence, hospital and dispensary; no one would be turned away....

The resident physician, Dr. Malcolm, came for two years, spring 1910, to fall, 1913, and was "moved on"; our time is not yet...1167

1912 Personnel. The following were there in 1912: Dr. and Mrs. Henry Woods; Dr. and Mrs. Malcolm; Miss Josephine Woods and Mr. Orville Yates.

The Work of the Station for the first half of 1912 was sketched by Dr. Woods:

We returned from our furlough in America in October, 1911, just as the excitement of the revolution was beginning to rise high; a few weeks later Tsingkiangpu was looted by the infamous Thirteenth Regiment...Week after week the local situation seemed critical,... but fortunately the danger passed away....

The regular preaching services of the station, in the city, have been kept up without break all the year....

The woman's work has been kept up regularly, a weekly prayer meeting and Bible study class being held, and the homes were visited without interruption....

Considerable colporteur work was done among the soldiers in the barracks....

During the year I have worked very hard on literary work, completing the Commentary on Mencius, in two volumes, about 440 pages, octavo....1168

During the spring and early summer considerable relief work was done among the famine stricken in the Hwaian field....1169

Dr. Malcolm wrote in May of his medical work:

Hospital work is also most pressing. There is naturally a good deal of "gun-shot surgery". Many soldiers seem to be allowed to roam at will, carrying arms and ammunition, and where there is no militia, there is apt to be general lawlessness, and much highway robbery.

Famine fever is also rampant, not to speak of typhus, scarlet fever, diphtheria, smallpox and many other contagious diseases, that are especially active at this time of year....1170

1167 AR, 1914, p. 28. See also our Volumes II and III on Hwaianfu.
1168 For this Commentary on Mencius, and its apologetic value, see also Miss-Sur., Vol. 1, p. 522; Vol. 2, p. 42.
1169 Miss-Sur., Vol. 2, 226. For Mr. Yates' experiences in famine relief, see Miss-Sur., Vol. 1, p. 671
1170 Miss-Sur., Vol. 1, p. 916
Dr. Woods wrote in the spring of 1912 of the pressing needs of the station:

The needs of our work at Hwaianfu are a hospital, and a school for girls and a boys' school. We have for years been urging the importance of a hospital. Our medical work without it is only half equipped. We ought to have $5,000 to $6,000 for the hospital building and equipment...

Our need of a girls' seminary is very urgent. We have the promise of a fine, young Christian worker to come out and take charge of the school....Next door to our chapel is a fine old home, large and spacious, which would be the very place for a young ladies' seminary. I believe it could be purchased from $3,000 to $4,000, and from $1,500 to $2,000 additional would repair and equip it....

We also need a boys' school, for which the expense of building and equipment would be about the same as the estimate given for the girls' school....

The missionaries heard before they left Kuling that the wall of the dispensary had fallen down. The building might have been repaired, but the Mission meeting advised the Malcoms to move to Yencheng, desperately needing a doctor. Hwaianfu was only ten miles from T.K.P.1172

Miss Lillian Wells arrived in China in September, 1912, and we suppose entered the language school.1173 Writing in December, Dr. Woods rejoiced that she had been assigned to Hwaianfu Station.1174

1913. The Annual Report for 1912-1913 summarized the personnel notes and the work to the summer of 1913. We will quote from it, adding some bits of information from letters:

In this year of 1913 we gratefully acknowledge two new recruits of our station, Miss Lillian C. Wells, (evangelistic), and Mrs. O. F. Yates, (trained nurse and woman's clinic), making our working force now six.1175

1171 Ibid., p. 522
1172 Bi-M, Vol. V, p. 123. See also MNKM, 1912, p. 18 for Malcolm's transfer.
1173 For Miss Wells, see above page 27.
1174 Bi-M, Vol. V, p. 176
1175 Miss Wells said she came to Hwaianfu in January, 1913, where she continued her study of the language. (Bi-M, Vol. V, p. 335)

Yates-Baskerville. On July 1, 1913, Miss/Ellen/ Baskerville was married at Chinkiang to Rev. O. F. Yates of Hwaianfu...For years Mrs. Yates has conducted a clinic at Hwaianfu with a large number of patients, and with only an occasional visit from the doctors at T.K.P...(China Invest, p.84) For Miss Baskerville, see our Volume III, p. 134
During many months of this year our services have been more largely attended than ever before, and the attention has been good. Our average number of guests for five months was 200 women and 70 children a month. In the fall our guestroom work is not so heavy. In turn, we find open doors in all parts of the city for our visiting and teaching.

Mr. Yates has this year procured three rented rooms on our busy South Gate street for his street chapel, where services will be held on Sunday and every day in the week, and many different people reached. We call it our "Second Presbyterian Church". Our small band of communicants has been added to by one young fellow, a clerk in a cloth shop; but we miss another of our faces, that of our dear old Mrs. Li, who has "gone up higher"...1176

Mrs. Henry Woods had a severe illness and was out for three months. Writing in March Mr. Yates said she had regained her health.1177 Later in 1913 Dr. Woods had a long illness, and was not able to return to his work until January, 1914.1178

Miss Wells writing in November said the dispensary had been opened in the Yates' house, and that the countryside was suffering from a prolonged drought.1179

1914. There was no change in personnel. Miss Wells wrote a report on the first three months of the work. Dr. Woods was busy with his translation work. Mr. [Lyle] Moffett came down from T.K.P. to assist with the week of prayer services. She continued:

Since that time we have had very good attendance at the services. Few come out Sunday mornings, for our city are all late risers, but in the afternoons on bright days we have crowds. The women's side of the chapel is small and we often have more than we can seat....After the Sunday afternoon preaching service we have Sunday School. Miss Woods talks to the women then, and I take the children... Our classes are not truly classes for the crowds varies with the day. It is discouraging to have a big crowd one Sunday, and the next week to have a big crowd again, but two-thirds, or a bigger percent even, are new....

We live and work in the western section of our city mostly, so barely touch the other sides...In February Mr. Yates succeeded in getting a place for a chapel on the "South Gate Big Street", our busiest thoroughfare. It is one big house in a big place formerly a pawnshop....

1176 AR, 1914, p. 28.
1177 Bi-M, Vol. V, pp. 175, 208
1179 Bi-M, Vol. V, p. 364
The dispensary Mrs. Yates holds twice a week for women and children has a good crowd each time. Some days she had over sixty. Miss Wells talks to the women in the dispensary chapel while they wait their turn.

Dr. Woods wrote in December:

The all absorbing topic in this section of the country is the failure of the crops due to the triple scourge this year of drought, locusts and flood. The promise of a wheat crop in June was blasted by the hot winds and long continued lack of rain. Hardly had the second crop of corn and beans been planted before the locusts (or grass-hoppers) appeared like the scourge of Egypt, coming in clouds that the Chinese said blackened the heavens, filling the fields and paths and sweeping clean everything green, and last came the flood and rains, drowning the late crops in many places and threatening to destroy the rice which in some places had begun to sprout in the fields. The water rose to within a few inches of the top of the Grand Canal banks at Hwaian, and spread over the north country. It is estimated that the yield of food stuffs is only about half of the ordinary crop, and subsequently prices are beginning to soar.

In addition to the ordinary work of the station, the ladies are preparing to open a girls' school in the near future.

1915. Personnel. Miss Lily Woods, the second daughter of Dr. Henry Woods, returned to China (and Hwaianfu) as a missionary in March. Her sister, Miss Josey, went on furlough in the late spring (?), returning the next August.

The only information about the work is from three sources, all from the spring of 1915. The first is an article in the Missionary-Survey on the Woman's work at Hwaianfu, which Miss Josey said was handled on the three-fold basis; Mrs. Yates took care of the physical, Miss Wells, as far as her language study and ability permitted her, taught the little children, and Miss Josey was the leader in the spiritual training.

The other two are letters in the Bulletin by Miss Josey and Miss Wells. The first one (January) said that Dr. Woods had been a "shut-in" for nine weeks. Mr. Yates was having to carry on his work from T.K.P., and the South

1180 Miss-Sur., Vol. 3, p. 868
1181 Bi-M, Vol. VI, p. 538
1182 For Miss Lily Woods, see above, page 32
1183 Bi-M, Vol. VII, p. 814. (The month of leaving is not given.)
1184 Miss-Sur., Vol. 5, p. 354
Gate Chapel had been closed. The West Gate work the ladies had carried on as usual. They were hoping to rent a piece of property for a girls' school. Miss Josey had been to Yencheng for a week's meetings.1185

The second one, written two months later said Miss Lily had arrived. After the New Year, the attendance of the women picked up. Mr. Yates had opened a reading room for men in the dispensary chapel.1186


The only word we have from the station is from two letters written the end of the year. Miss Wells said in November that the dispensary was closed due to the absence of Mrs. Yates. A girls' school had been opened with Miss Lily Woods as principal. There were 18 day pupils enrolled. The prospects were good as there was no other girls' school in the city. They were hoping for a new evangelist to come and open up the country field. Paoyin, which the Hwaian station had not been able to reach, was visited by Dr. James Woods about every ten days. The Hwaian ladies and Mrs. James Woods held a meeting there for the women.1187

Miss Josey wrote in December that Miss King and Miss Sang had held a very fine meeting for the women and 26 became "inquirers". The first term of the girls' day school had come to a successful close.1188

1917. Personnel. The Yates returned from furlough in September. We have no news of the work of the station until early fall. Miss Josey writes that the girls' school is holding its own with 25 children and two teachers. The Yates had returned, and the regular services, which had been kept going through the summer by old Mr. Chu, were picking up. The Bible classes were being taught, and the ladies were about to make a trip into the country.1189

1185 Bi-M., Vol. VII, p. 590
1187 Bi-M., Vol. VIII, p. 872
1188 Bi-M., Vol. IX, p. 890
1189 Ibid., p. 964
In December, Rev. R. T. Bryan of the Baptist Mission in Shanghai
and a Chinese pastor, Mr. Tsao, came at Dr. Henry Woods' invitation to
hold an eight day evangelistic meeting. Dr. Woods wrote:

Dr. Bryan preached to crowded houses. Services were held morning
and afternoon for Christians and inquirers, and at night for the
general public. About 70 persons stood up to express their desire
to become Christians. Classes for regular Bible study to meet semi-
weekly were organized. 1190

Dr. Bryan wrote an enthusiastic account of the meeting which was
published in the Missionary Survey and the Bulletin (and also in the
Christian Observer.)

Rev. and Mrs. J. N. Montgomery reached China on December 26, 1917.1191
They spent six months at the Language School in Nanking, and then came to
Hwaianfu for evangelistic work.1192

1918. Personnel. Dr. and Mrs. Henry Woods went on regular furlough
in June, 1918. Dr. Woods returned in November, 1919. Mrs. Woods, who
had been taken sick shortly before sailing, remained in the United States
and died on February 21, 1920.1193

Miss Lily Woods also sailed for the States in June, perhaps with her
parents. She returned in 1920 and was present at the Mission Meeting that
year.

Miss Lillian Wells left on furlough in August, 1918, returning in
October, 1919.

This left the Yates and Miss Josey Woods at the Station through the year.
They were joined by the Montgomerys, probably after the summer vacation.

There are only two letters about the activities of the station, one
written in April, the other in December. Miss Josey wrote in April. She
said the Montgomerys had not been able to pay them an Easter visit. Miss
Lillian Wells had been loaned to Taichow for two months. Mrs. Yates was

1190 Miss-Sur., Vol. 8, p. 264. See also Bi-M, Vol. IX, p. 1002
1191 Bi-M, Vol. X, p. 1045 and Miss Sur., Vol. 8, p. 570
1192 For the Montgomerys see above, p. 43
1193 Chinese Recorder, Vol. 50, p. 862 for the date of Dr. Woods' return.
For Mrs. Woods' death see above, page. 55
busy with her clinic. Mr. Yates spent three afternoons in the week at the new Hohsia chapel. Miss Lily Woods spent her mornings at the girls' school where there were 31 pupils, 9 of them in the Higher Primary.

Dr. Henry Woods was working under special pressure before his furlough, starting the translation of a work based on Dr. Orr's Bible Encyclopedia. She said:

We are thankful, respectively for unbroken and restored good health, for peaceful homes, for a faithful nucleus of believers, some faithful students in the homes. There are three Bible classes each week, two for men, one for women, and two prayer meetings at the central chapel....1194

Mrs. Montgomery wrote in December. Miss Josey and the Yates were busy about the work. A Mrs. Yang, a Bible woman, had come to help Mrs. Yates. The Christian Endeavor type societies for the women and young men were showing activity. Mr. Montgomery was teaching Bible class in English, and was trying to make contacts with the Middle School in the city. They were looking forward to Dr. Egbert Smith's visit.1195

1919. Personnel. Miss Wells returned in October, and Dr. Woods alone in November.

The Work of the Station. Mrs. Montgomery wrote in April about the special meetings held, probably at the China New Year, for both men and women. Mrs. J. R. Graham and Mrs. Yang came to preach to the women, and a Nanking team of eight Chinese evangelists under the "Stewart Fund" held the meeting for the men. At the last communion Mr. Graham helped Mr. Yates examine 26 inquirers, six of whom were baptised. A boys' day school had been opened. The girls' school was having a successful year. Eight of the girls had been examined as inquirers. The girls had organized their own Y.W.C.A.1196
Mr. Yates, writing in June, speaks of the unrest due to anti-Japanese agitation, and said, possibly in connection with this: "Except for a bit of discipline that was necessary in the girls' school, our day schools have caused no trouble." Dr. James Woods had been coming over twice a week for the clinic. Forty had been examined at the communion season, and one was received.\footnote{1197}

Mrs. Montgomery wrote after the summer:

We are busy renting some property as temporary housing for the Girls' School, and are getting ready to put a second story bedroom and porches on three Chinese rooms, that, with outhouses, will be our home until we get our foreign house. The rooms are up off the ground, and with foreign floors and windows will be comfortable abiding place.\footnote{1198}

The big thing in the Fall was the Mission-wide Woman's Bible Conference held at Hwaianfu in October. Mrs. Montgomery wrote:

The Woman's Bible Conference held from October 11th to 20th was a blessing to us all. From all of our Stations except Hsuchoufu and Haichow—whose ladies could not get here on account of the low water, the thirty delegates gathered....We feel that the meeting here resulted in deepened spiritual lives for ourselves and for our Christians....

It was a joy to have Miss Wells back [\textit{from furlough}]. She got in yesterday (Friday, Oct. 27)....Miss McCutchan stopped off for twenty-four hours with us while her brother "stayed by the stuff" in Tsingkiang....

We're looking forward to the men's evangelistic meetings to be held by two of the Sutsien evangelists the week after Presbytery at Tsingkiangpu. We trust that they will be as richly blessed as the women's meetings....\footnote{1199}

Mrs. White wrote of the program of the women's meetings:

The delegates were, one from Chinkiang, one from Taichow, two from Yencheng, three from Sutsien, ten or more from T.K.P.; and a large number of Hwaian women attended the services regularly. The daily program included a devotional meeting led by Miss King [of Yangchow], a series of Dispensational studies by Mrs. Graham, talks on the Fundamentals by the same, and a class in Romans led by Mrs. Yang of T.K.P. In addition, there were classes for teaching the outsiders who dropped in, and the less advanced inquirers. These classes, with the afternoon meeting, fairly filled the day from nine in the morning until nearly dark....One of the most notable and interesting things connected with the meeting was the spirit of prayer manifested....\footnote{1200}

\footnote{1197} Bi-M, Vol. XI, p. 1218
\footnote{1196} Miss-Sur, Vol. 10, pp. 11-12. See also Bi-M, Vol. XI, p. 1262
\footnote{1199} Bi-M, Vol. XI, p. 1261
\footnote{1200} Bi-M, Vol. XI, p. 1270
1920. Personnel. Miss Wells wrote in January:

We looked forward so eagerly to the return of Dr. and Mrs. Woods and Miss Lily, but instead, disappointment for all. Mrs. Woods was detained by illness just before they were leaving for China, so Dr. Woods came on alone. Instead of a full station, we are short handed again. Dr. Woods, after a few weeks with us has gone to Soochow in order to do his literary work to better advantage where efficient helpers can be secured. Miss Josey Woods has left us for a time, needing a rest. But we trust that Mrs. Woods is constantly improving, and that in the early spring she and Miss Lily may return... At the present time I am thrust into the school work without preparation...1201

As we have seen, Mrs. Woods died in February, and Miss Lily returned to China some time before Mission meeting.1202

Writing in April, Mr. Montgomery said:

With Dr. Woods in Soochow, Miss Josey Woods in Kuling, all of the Yates in T.K.P. for several weeks, Miss Lily Woods in America, we three who are left here are due to be discouraged. While constantly longing and praying for the return of all of the members of the station, yet we are too busy for discouragement....

He continued, speaking of the work of the station: Mr. Yates had three evangelists doing good work, and Mr. Montgomery hoped soon to have two. The Bible woman loaned by Mrs. Paxton was doing excellent work visiting in the city. Miss Wells was carrying on the school and doing a good deal of Bible teaching outside. The T.K.P. doctors had continued to come down on Tuesday and Fridays, and the average attendance at the clinic was about 60.

At the China New Year season a "Hwaian Gospel Team" of laymen had been organized and had gone to preach in the surrounding towns. Mr. Montgomery adds:

It is our hope from now on much time may be spent in the Hwaian thickly populated field...1203

Writing in September, Mrs. Montgomery said that the problem of polygamy was one of their difficult ones. She speaks of one Christian family which had four wives, all of whom seem really converted.

1201 Bi-M. Vol. XII, p. 1290
1202 See above, page 272. The month of her return is not given.
1203 Bi-M. Vol. XII, p. 1319
We know that a deacon or an elder must be the husband of not more than one wife, but whether or not to admit into the church the husbands or the little wives is not always so easily solved. Separation is not often practicable. There seems no recourse but immorality for the women who are put away.\textsuperscript{1204}

Writing in October, Mr. Yates said the Christians were underwriting the opening of another chapel in the city. Miss Lily Woods, seemingly had moved her girls' school into new quarters, and the boys school would soon make a similar move.

The country work was opening up. Miss Wells was out on a ten day trip. Mr. Montgomery was just back from a trip and planned to start out on another with his family. Miss Josey was still recuperating in Kuling. It was hoped she could return by November.\textsuperscript{1205}

Writing in December, Miss Lily Woods said Mrs. Winsborough and Miss Campbell had visited them. Mr. Yates, the Montgomeries and Miss Wells were spending time in the country. Miss Josey would be back after Christmas.\textsuperscript{1206}

This concludes our survey of Hwaian for the years 1912-1920, and we turn to see what light the statistics will throw on the work.

\textbf{Hwaianfu Station Statistics, 1912-1920}.\textsuperscript{1207}

\begin{tabular}{|l|c|c|c|c|c|}
\hline
\textbf{The Native Church} & \textbf{1914} & \textbf{1915} & \textbf{1917} & \textbf{1919} & \textbf{1921} \\
\hline
\textbf{Ord. Men} & -- & -- & -- & -- & -- \\
\hline
\textbf{Other workers} & & & & & \\
\textbf{Men} & 1 & 1 & 2 & 2 & 7 \\
\textbf{Women} & -- & -- & 2 & 1 & 2 \\
\hline
\textbf{Org. Congre.} & -- & -- & -- & -- & -- \\
\hline
\textbf{Other places} & -- & -- & 2 & 3 & 8 \\
\hline
\textbf{Outstations} & -- & -- & 1 & 2 & 5 \\
\hline
\textbf{Communicants} & 3 & .3 & 8 & 13 & 48 \\
\textbf{Men} & 2 & 2 & 4 & 8 & 20 \\
\textbf{Women} & 1 & 1 & 4 & 5 & 28 \\
\hline
\textbf{Added in year} & 1 & 1 & -- & 7 & 16 \\
\hline
\textbf{Sunday Schools} & 1 & 1 & 2 & 2 & 7 \\
\hline
\textbf{S.S. Pupils} & 120 & 120 & 117 & 155 & 445 \\
\hline
\textbf{Native Contrib.} & -- & -- & -- & -- & -- \\
\hline
\hline
\textbf{Native Contrib.} & \$10 & \$15 & \$43 & \$107 & \\
\hline
\end{tabular}

\textsuperscript{1204} Miss-Sur., Vol. II, p. 20
\textsuperscript{1205} Bi-M, Vol. XII, p. 1362
\textsuperscript{1206} Ibid, p. 1389
\textsuperscript{1207} See above, pages 235-236, for the Mission's explanation of these categories. The distinction between "Other places of Worship" and "Outstations" is not clear.
Educational Statistics, 1912-1920

<table>
<thead>
<tr>
<th>Year covered</th>
<th>1914</th>
<th>1915</th>
<th>1917</th>
<th>1919</th>
<th>1921</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(1913)</td>
<td>(1914-5)</td>
<td>(1916-7)</td>
<td>(1918-9)</td>
<td>(1920-1)</td>
</tr>
</tbody>
</table>

**Lower Elementary**

<p>| | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Schools</td>
<td>--</td>
<td>--</td>
<td>1</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Teachers</td>
<td>--</td>
<td>--</td>
<td>4</td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>Pupils - Male</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>32</td>
<td>42</td>
</tr>
<tr>
<td>- Female</td>
<td>--</td>
<td>--</td>
<td>35</td>
<td>28</td>
<td>25</td>
</tr>
</tbody>
</table>

**Higher Elementary**

<p>| | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Schools</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Teachers</td>
<td></td>
<td>4</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pupils - Male</td>
<td></td>
<td>--</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Female</td>
<td></td>
<td>8</td>
<td>5</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Medical Statistics.** The doctors came down from T.K.P. twice a week for a clinic. Mrs. Yates, a Registered Nurse, was in residence from 1913, and the statistics treatments at the clinic increased from 2318 in 1915 to 2871 in 1920-1921.

TSINGKIANGPU STATION, 1912-1920

1912. Personnel. There were eleven missionaries in residence at T.K.P. in the fall of 1912: Rev. and Mrs. J. R. Graham, Dr. and Mrs. James Woods, Rev. and Mrs. A. A. Talbot, Misses Hall, Baskerville, Lacy and Sprunt, and Rev. Lyle Moffett. Due to the Revolution and evacuation of the station in December, 1911, all of the ladies and possibly some of the men were away until September, 1912.

In 1913 the personnel was the same except for the following: The Talbots went on furlough in May, returning in December, 1914. Miss Baskerville married Mr. Yates in July, and moved to Hwaianfu.

The Work of the Station was divided somewhat as follows: City evangelism, Mr. Graham; country evangelism, Mr. Talbot and Mr. Moffett; Women's work and Bible teaching, Mrs. Graham, assisted by the other ladies. Medical work: Dr. and Mrs. Woods and Miss Baskerville. Educational work: Mr. Graham headed the Boys' School and the Orphanage. In the latter he was assisted by Miss Lacy. Miss Hall had the Girls' School. Miss Sprunt was primarily engaged in language study.

See our Volumes II and III for Tsingkiangpu Station.
See our Volume III, p. 417. See also Bi-M, Vol. V, p. 135
1210 The Bi-M, Vol. V., pp. 395--
printed personal reports to the 1913 Mission Meeting of the following: Mr. Moffett, Miss Lacy, Mr. and Mrs. Graham, Miss Sprunt, and Dr. and Mrs. Woods.
In our survey of this decade (1912-1920) we will sketch separately
the work in each of these areas, -- evangelistic, medical and educational,
so that the development in each area may be better seen.

Evangelistic Work.

Mr. Graham, in the report for 1913, said:

The year's work at this station has on the whole, been more
encouraging in many ways than any year we have passed through.
Though our numbers for the last half of the year have been con-
siderably reduced. Messrs. Talbot and Moffett have divided the
actual country work, -- that is, the visiting of the outstations,
-- as many of the Christians and inquirers as can do so, come in
from the outstations for the quarterly communion season, and for
examination and teaching.

There is a more general spirit of inquiry than we have ever seen
before. In both the city and the country the old prejudices and
hostility seem to be breaking down....

During the past year quite a number of men of the Teacher Class
have been baptised. We have also been able to regularly organize
a church with two elders and two deacons. The town work --
teaching inquirers, holding Bible classes, conducting chapel
preaching in connection with the dispensary clinics...Christian
teaching has been carried on....

There are at present on the church rolls 22 baptised non-communicants,
60 enrolled inquirers and 64 baptised church members (communicants),
in addition there are about 15 others who regularly worship and
commune with us who have not transferred their church membership
to us.1211

Miss Sprunt, writing in November, surveyed the activities of the
various missionaries, closed with this statement:

It seems to me that our greatest need at present is for native helpers--
a Bible woman for our work here and men for the country districts.1212

1914. Personnel. Miss Hall left on furlough in January, returning in
September, 1915.1213 Miss Sprunt took over the Girls' School. Mrs. Graham
left in June to enter her son, James, Jr., in Hampden-Sydney College. Mr.

Graham remained on the field.1214 The Talbots were not able to return to
the field until December, due to the war.1215

1211 AR, 1914, p. 2
1212 Bi-M, Vol. V, pp. 360-362
1213 Miss Hall went a few months early, due to her Mother's health. (MNKN, 1914, p. 2, (7).
Graham and son sailed on June 29. (Vol. 45, p. 530)
1215 Bi-M, Vol. VI, p. 524. 539; Vol. VII, p. 578
The Work of the Station -- Evangelistic. Miss Lacy writing in April said that 14 had been received since the "beginning of the season."

Of Mr. Graham, she said:

Mr. Graham is as usual, doing the work of several men so quietly and systematically that no one quite realizes the fact. He divides his time between the church, boys' school, orphanage and his treasurer's work, -managing to keep up with all their claims and have time besides to give advice to less experienced colleagues.1216

Mr. Graham wrote the Station report. The town work followed the usual lines. The church services were crowded. The officers of the church had proved to be fine men for the office. There was a Sunday School under a Chinese Superintendent with 17 teachers, ten of whom were Chinese. He does not comment on the outstation work.1217

In the Fall much of the country was flooded, crops were ruined, and famine was imminent. The waters and accompanying famine handicapped the arrival of students and other activities of the station.1218

Miss Lacy, writing in November, said that the New Hospital and Doctor's residence were occupied in October. She continued:

We are now living in two homes: Mr. Graham, Miss Sprunt and I in one, and Dr. and Mrs. Woods and their two little ones and Mr. Moffett in another, so you see how pitifully our forces have dwindled....

We had nine additions to our church at the last communion, and the inquirers class now numbers about 60.

Mr. Moffett and his helper are out on an itinerating trip, taking advantage of the bright fall weather. The financial outlook for the year is very discouraging, and this section has been visited with both drought and floods in the past year.1219

1915. Personnel. Mrs. Graham was in the United States. Mr. Graham left on January 22 to join her on furlough. They returned in August, 1916. Miss Agnes Woods returned to China as a missionary on March 3, and studied the language at T.K.P.1220 Miss Jessie Hall returned from furlough in

1216 Bi-M, Vol. VI, p. 148
1217 AR, 1915, p. 38
1218 Bi-M, Vol. VI, p. 525
1219 Bi-M, Vol. VI, pp. 539-540
1220 CR, Vol. 46, p. 264. The date in the China Investment, (Dec. 1914) is incorrect. For Miss Agnes Woods, see above, page 32.
September. Mr. Lyle Moffett unexpectedly returned to the United States in November, withdrawing from the work. Miss Hall said:

Mr. Moffett's home-going has left us more short handed than ever, Mr. Talbot, especially, is feeling the stress as he is the only one left during Mr. Graham's furlough, to oversee the evangelistic work in all the country fields, besides do the pastoral work of the city church, and superintend the boys' school and the orphans' school! We are hoping that Mr. Moffett may be back after his furlough, but we do hope our plea for a teacher will have more weight than ever now, that the evangelistic work is so hampered....

Samuel Houston Miller, M.D., reached China in December, and started his language study at T.K.P. preparatory to medical work in that station.

Evangelistic Work of the Station, 1915. In the Spring of 1915 Mr. Graham wrote a brief sketch of the development of the work at T.K.P. In it he said:

We now have eight centers out from this city, where services are held more or less regularly, and where there are anywhere from one to 20 church members and inquirers who meet regularly for the study of the Bible....

The country work covers a territory, approximately 75 x 60 miles, and it would easily take all the time of three foreigners to oversee it....We have quarterly communion here in the central station, and all the country Christians and inquirers who are able to do so, get in at that time....

The evangelistic work in the town is getting heavier every year. It means the preaching at the dispensary chapel when the daily clinics—four times a week—are held. As the patients begin coming in early in the day, it gives an opportunity for a good long time of preaching. It is too much for one person, so a native helper takes his share in this regular part of the work. There are Bible classes meeting several times a week for both men and women. There are special services held on Sunday and during the week for men and women and children separately, and one large general meeting held for all on Sunday morning. There is a large Sunday School at which all church members and inquirers and school children, and any outsiders who care to come, are expected to be present....

If Mr. Graham's absence on furlough, Mr. Talbot had to turn all of the country work over to Mr. Moffett, as the responsibility for the city evang-

---

1221 AR, 1916, p. 13
1222 Miss-Sur, Vol. 6, p. 210 See above, page 34
1223 See above, page 33 for Dr. Miller
1224 Miss-Sur, Vol. 5, pp. 342-344
In the spring of 1915 famine conditions were growing worse, and due to the world war, no relief funds were available.\footnote{1225 Bi-M, Vol. VII, pp. 579 and 613}

Mr. Moffett wrote in June:

I may safely say that never before has our work as a whole been so encouraging....

At our communion service on April 4th, 12 were received into the church on confession of faith. During the preceding weeks 63 candidates for baptism were examined....We have opened two new day schools this year in the North country, and another regular preaching point in a large town....There are now in the country more services conducted and paid for by the Chinese themselves than there are chapels rented or owned by the Mission in our field, including Tsingkiangpu....There never was such opportunity before in this section, and the people have never been so friendly during all our history.\footnote{1226 Bi-M, Vol. VII, pp. 639-640}

At the July quarterly communion 80 were examined, and 8 adults were received. There were 115 or more at the communion service.\footnote{1227 Ibid, p. 674}

Miss Lacy said the great event of the Fall was the meeting of the Women's Conference of the North Kiangsu Mission at T.K.P in October for 12 days. Five stations were represented by 29 Chinese delegates. Mrs. Bradley, Mrs. Paxton and Miss King were among the leaders.\footnote{1228 Ibid, p. 709}

T.K.P., 1905-1915. In December, 1915, Mrs. Talbot wrote an article on the development of the work in T.K.P. since they arrived in December, 1905, ---it was now "Reaping Time." She said in part:

Ten years ago there were only about fifteen baptised Christians, no church organization, no material for elders or deacons, no native helpers and no country chapels. The only schools in the whole field were a small day school for boys and one for girls in the city.\footnote{1229 See our Volume III, pp. 420-422 on the slow growth at T.K.P.}

Now there is an organized church which has outgrown its building, and it was enlarged last year; we have three good elders, three deacons, and a roll of 150 names--just ten times the number ten years ago.
The two little day schools have grown into boarding schools. The boys' school is well equipped and has nice grounds. Land has been bought for the girls' school, and we are only waiting for funds for the building. There is also a day school here in the city and four in the country field.

Seven years ago, an orphanage for famine waifs was established. The Hospital and doctor's residence have been built. These are nice foreign buildings in open spacious grounds. In the old days land could not be gotten except with great difficulty and in very small lots....

We now have four evangelists and one Bible woman who give all their time to their work, and the evangelistic spirit seems to be growing in the church. On Sunday afternoons the older school boys and orphans go to the surrounding villages and have services and distribute tracts. In the last few months several new preaching places have been opened up, and arrangements are being made to open others. Considering this growth, do you not think there is reason for encouragement?....

Dr. Price, in a survey of the work of the two Missions, written in the spring of 1916, said of T.K.P.:

One of the most encouraging features of the whole work is the development of the work at Tsingkiangpu. For 25 years our Mission has labored there faithfully, but with almost no visible results. Now all this is changed. A strong church has been developed within the past few years, and there were 90 inquirers examined at the last communion. Mr. Talbot of that station says, we have every reason to expect continued growth...


Dr. and Mrs. L. Nelson Bell reached China in December, and went to T.K.P. for language study.

The Evangelistic Work, 1916. Miss Lacy, writing in the spring of 1916 said:

Our hearts are filled with thankfulness that this spring, for the first time in five or six years, we have no army of refugees camped around our city, and are not beset at our gates by beggars....

Miss Sprunt, after China New Year, opened a Bible school for women with ten pupils. We are trusting that from this small beginning may grow a work that will bring a blessing, not only to our own station, but to the whole surrounding country....
Mr. Graham, writing at the end of the year, said he rejoiced to be back and find that progress had been made during his absence. He rejoiced that his daughter, Sophie, Jr., had come out with them, and was to study the language at T.K.P. before taking up her teaching in Hangchow Union Girls' School. More day schools had been opened, taught by the graduates of the Boys' School. The Talbot family were going to the country for a month's steady work. Two series of services had been held for the men and the women at Baoing.1234

1917. Personnel. The Kerr Taylors arrived in April, and studied the language in T.K.P. before taking over the Boys' School.1235 Mrs. J. B. Woods and the children left for furlough in April. Dr. James Woods did not sail until October, so that Dr. Bell would have a longer time for preparation before taking over the medical work. Miss Nell Sprunt went on furlough in July, returning in September, 1918. Miss Sallie Lacy returned from furlough in September, 1917.

Again, we have very little on the evangelistic work. Miss Sprunt, writing in February, said the Bible School had made little progress. Mrs. Graham had taken up her Bible teaching again, in spite of a weak throat. She also had a Bible class for the foreigners at T.K.P. Mr. Graham had brought a motorcycle with a sidecar out with him.1236 Mr. Talbot, writing in May, comments on the value of the motorcycle in the work, enabling the evangelists to get around the field faster. He continues:

The country field has been divided into sections. We have held inquirer's meetings and communion services in seven of these. In all, there were 275 inquirers. This increased interest is very encouraging to all....

There were rumors abroad that the missionaries were sowing poppy seed, and the motor cycle was used for that purpose.1237

1234 Bi-M, Vol. VIII, pp. 852-864. For Sophie at Hangchow, see above, page 69f.
1235 For the Taylors, see above page 42
1236 Bi-M, Vol. IX, p. 895
1237 Bi-M, Vol. IX, pp. 947-948
Miss Lacy, writing after her return in September, said:

Mr. Graham's greeting to me was, "Well, you will find no lack of work; you can pick it up as you walk along the street." I have certainly found this to be true. Everyone is busy....

The whole Talbot family migrated to the country for a month, Mr. Talbot taking a Bible woman with her and setting up housekeeping in one of the houses used by our helpers. Miss Hall also joining them for a week, helping in evangelistic work for the woman....

Mr. Graham is as busy as usual with his duties as pastor of the city church, head of the boys' school, and general helper and adviser to the whole station...Mrs. Graham has gone this week to hold a series of revival services for the women at Haichow, a work for which she has rare gifts....

My own work has now changed. I am now giving most of my time to evangelistic work in the hospital....I am also keeping up my children's meetings twice a week, and once a week I go to a village about three miles distant to hold a service for the women....

1918. Personnel. Dr. and Mrs. Woods were in the States the whole of 1918. Miss Nell Sprunt returned from furlough, September, 1918. Miss Hall, it seems, was transferred to Sutsien for the school year of 1918-1919, and the Girls' School was put in the hands of a Chinese principal, Miss Li.

In November, Miss Agnes Woods married Mr. Harnsberger of Taichow.

Writing in March, Miss Hall said:

This place has been remarkably free from famine conditions for the last few years, but we constantly hear pitiful tales of our northern neighbors. They have had no crops for two years, they were ruined first by drought and then by flood, so now many people simply have nothing to eat but potato leaves and willow bark. The church here is to take up a collection for their field, and I hope it will amount to something worthwhile....

There has been much suffering too, from the plague....

Mr. Graham is away at Suchien and the country out from there, attending a conference of Christian workers and the Presbytery at Suchien, and Mr. Talbot is itinerating in the north country....

---

1238 Miss-Sur., Vol. 8, p. 91
1239 Bi-M, Vol. X, p. 1109. There seems to be no reference in the Minutes to this transfer.
1240 See above, page 47.
Miss Lacy and Miss Woods have begun having a weekly prayer meeting in the Hospital chapel for the women at that end, and a great many are reached in that way that do not come up to Church....

Mrs. Talbot went with Mr. Talbot the first of the month to a place where they had never seen a foreign woman. [San Yang] They stayed there about three weeks and report a fine attendance and interest. The woman begged to have somebody go back soon. I don't know whether we will be able to get there soon or not....1241

In April Mr. Taylor wrote that at the China New Year two series of evangelistic services had been held, with good results,—one for the women led by Mrs. J. R. Graham, the other for the men, led by Dr. Henry Woods.

He also mentions the Talbot's three week stay at Tsao Uen, a large city up the canal. The Grahams had also been out on shorter itinerating trips, holding communion services in outstations.1242

Writing in September, Mr. Graham said that banditry was getting unbearable, and the authorities seemed to do nothing about it. Christians were among the victims of the bandits. Some of the country schools had not been able to reopen. The men were planning their fall communion services. Miss Sprunt, having returned from furlough, was preparing to begin her country work. The other ladies were planning their work in the city.1243

In November Dr. Bell wrote a letter telling how the missionaries at T.K.P. and Hwaian usually got together for Christmas Day.1244

1919. Personnel. Dr. Woods returned from furlough in April, Mrs. Woods in August. Miss Nell Sprunt married Rev. L. L. Little in June.1245

Evangelistic work. A special series of evangelistic services were held for the women at the China New Year with various leaders. For the men, Bible study classes, designed especially for the country inquirers, were held under the leadership of Mr. Graham and Mr. Talbot and several of

1241 Miss-Sur., Vol. 8, p. 400
1242 Bi-M. Vol. X, p. 1054
1243 Bi-M. X, p. 1108
1244 Ibid., pp. 1139-1140
1245 For this marriage, see above, page 50
the Chinese. About 25 men attended and studied with earnestness.1246

Dr. Egbert Smith had been the guest of the Station for about a month, having been delayed on this itinerary by sickness.1247

In April Miss Sprunt wrote about her visit to one of the most promising outstations, San Yang, visited by Mrs. Talbot and family the year before. (Mrs. Talbot was the first foreign woman to visit the town.) The town was about half way between T.K.P. and Suchien. Miss Sprunt's stay was most rewarding. The women seemed hungry for the Word, and 18 became inquirers. A girls' day school had been organized there since the China New Year.1248

Mr. Graham, in addition to his other duties at the Station, was busy superintending the building of a residence for himself. For 30 years the Grahams had lived in a Chinese house.1249

Our last news for 1919 comes from a letter written by Mr. Talbot in June. He said the year had been a very encouraging one, in spite of the number of robbers who made the roads unsafe. A church had been organized at Tang Keo with three elders and three deacons. They had excellent leadership, and their own big, new chapel.

He said that he and Mrs. Talbot had just returned from Shu Yang. The main purpose of the visit was to get the wives and children of the Christians under the influence of the Gospel.1250

1920. Personnel. Rev. and Mrs. John E. Wayland arrived in China in January, and took up the study of the language at T.K.P.1251 Miss Mary McCown, slated for the Girls' School in T.K.P. arrived in November, and began her language work at T.K.P.1252

Evangelistic Work. Dr. Woods wrote in February that in spite of low water and freezing temperature, Mr. Graham and Mr. Talbot had just returned from trips to the country where they reported good meetings and a large

---

1246 Miss-Sur., Vol. 9, p. 255
1247 Bi-M, Vol. XI, p. 1188
1248 Bi-M, Vol. XI, p. 1192
1249 Ibid., p. 1216
1250 Ibid., p. 1216
1251 For the Waylands, see above, page 52. Mr. Wayland describes their trip up the Grand Canal in freezing January weather (Miss-Sur., Vol. 10, p. 598)
1252 For Miss McCown, see above, p. 54
number baptised. Mr. Talbot had opened two more chapels in the north country. The city evangelism was active at four points, reaching the students in the Government schools, as well as others.

The Mid-China survey committee had just visited the field, and Mrs. Blair's itinerating powers had amazed them all.1253

A four weeks Bible School for Christian women had just closed. Excellent courses were offered; these aroused much interest, and many studied well and gave close attention. The growing interest in Bible study is a most encouraging sign...

A movement is now on foot to get the native Church to take over the building of the new church and support it...The time is ripe for real progress in this matter.1254

In April Miss King of Yangchow held an excellent ten day meeting for the women in T.K.P. The number wishing to attend was so great that admission was by ticket only.1255

Writing about the same time (April), Miss Lacy said Mr. Graham, joined later by Mrs. Graham, was at U Li Dzwang for a two weeks meeting. Mr. Talbot, his evangelist, Kao, and Mrs. Talbot and Miss Hall were at Si Yang. Miss Hall was inspecting the girls' school, recently opened there. Mr. Talbot was seeing about a new building for evangelist work. A good Bible woman had been secured for teaching and visiting in the Hospital.1256

In June we are told that the crops were "the best in 40 years" Also that the members of the T.K.P. Church had started a campaign to raise funds for a new church building.1257 Writing in the same month Mr. Graham sketches the lines of activities of the various missionaries, and we may help by quoting him:

Everybody is busy, never more so I think; Mrs. Woods and Mrs. Bell in the Hospital and Dispensary, Miss Hall with her school work...Miss Lacy doing her evangelistic work and teaching in the Hospital, and going to a couple of near-by outstation meetings.

1253 See above, page 208, for this Survey Commission.
1254 Bi-M, Vol. XII, p. 1306
1255 See the write-up of this meeting in Bi-M, Vol. XII, pp. 1338-1340
1256 Bi-M, Vol. XII, p. 1315
1257 Ibid., p. 1334
twice a week. Mrs. Taylor doing her work of overseeing the
industrial part of the girls' school work....Mrs. Taylor also
has charge of the women's work at the west wei tai gate. Mrs.
Graham has been in the country with the writer all the spring;
we have only come in for a few days at a time....

Mr. Talbot and I divided the whole country field last autumn,
and it has kept us on the move to keep up with the demands of
the divided field, there is such an enormous territory to be
covered, and it is so crowded with people....Talbot going
constantly on his motor cycle, opening up new outstations;
Taylor wrestling, and very successfully too, with the various
problems of the school work....Wayland and wife are grinding
away at their books....The two doctors, Woods and Bell, are
going from morning until evening....1258

About the same time Mr. Talbot wrote that they rejoiced in the
30% increase in appropriations which enabled them to open more chapels
and secure more helpers. He said that to better meet the challenge of
the country work he had rented a house in one of the principal outstations,
/Si Yang/ where he and his family planned to live for a month or two each
spring and fall. 1259

Mr. Taylor wrote in September that Miss Hall was delayed in her
return from vacation by an appendix operation. He continued:

Miss Lacy left us a week or so ago for her year in Yencheng. We
certainly did hate to give her up, and we admire the lovely spirit
in which she was willing to drop her work here and go....1260

Dr. and Mrs. Bell and two little ones left us a week ago for
Haichow....1261

The Waylands are in Kuling rejoicing in the arrival of little Miss
Cora Antrim Wayland....1262

The Talbots are leaving today, bag and baggage for Si Yang (Tao Uen)
up on the Grand Canal towards Suchien....and declare they will be
there until Christmas....The Grahams will work their part of the
field from this point, which is quite convenient....1263

The "T.K.P." in the November-December Bulletin said that the Station
had just had a visit from Mrs. Winsborough and Miss Carrie Lee Campbell:

1258 Bi-M, Vol. XII, pp. 1343-1345
1259 Miss-Sur., Vol. 10, p. 597
1260 For Miss Lacy in Yencheng, see above, note 1155
1261 For the Bells in Haichow, see below, page 293
1262 See Wayland's letter, Bi-M, Vol. XII, p. 1364
1263 Bi-M, Vol. XII, pp. 1367-1368
Their visit was only too short, but they left behind them with both foreigners and Chinese a feeling of great appreciation of the warm and affectionate interest they felt in all our problems and plans...

The fall work of the T.K.P. Station, it looked to some of us, was being done everywhere else but in T.K.P., so far were our workers scattered....

Here we conclude our view of the evangelistic work, and turn to summarize the progress of the Medical work, 1912-1920.

Dr. James B. Woods had begun the medical work at T.K.P., and continued to be in charge of it. From time to time he had been assisted by other foreign doctors.

Medical Work, T.K.P., 1912-1914. Due to the revolution and Dr. Wood's ill health the hospital work had been discontinued for two months at the beginning of 1912. Dr. Woods was carrying on the work alone. He writes on January 15, 1912:

The medical work is rushing me. I have a fairly qualified Chinese who helps me greatly. Have had 34,850 visits during 1912, over 13,000 different patients in the outdoor clinic. The largest we have ever had. The hospital work is growing, the beds all filled in the men's hospital this fall....

We have a splendid site bought and walled in for the hospital. The property for boys' and girls' school adjoin, and form a splendid acquisition for the station's work. I hope we can build this year.

Writing in June, 1913, he said he had in hand all but $1,800 of the funds needed to build the hospital. He was sadly in need of a trained nurse.

Writing in July Mr. Graham said the medical work had been heavy during the spring, and Dr. Woods was about ready to let the contract for building.

Mrs. Woods, writing in June, 1914, said:

The chief topic of conversation in our household is the building of the new hospital and physician's residence.

1264 Bi-M, Vol. XII, p. 1391
1265 For the medical work at T.K.P., 1899-1911, see the index of our Volume III, p. 528. Medical statistics are on page 419a.
1266 Miss-Sur., Vol. 2, p. 917
1267 Ibid., p. 915
1268 Bi-M, Vol. V, p. 274
The Chinese buildings for the daily dispensary are finished. The hospital proper has its plastering and floors about done.... The house walls are up to the eaves, and is promised to be finished early in July.

Dr. Woods thinks he is having more than the usual trouble with the contractors....Owing to Dr. Woods being so much occupied with the building, the hospital work has had to be almost given up, only accident and emergency cases being taken in. The daily clinic keeps up with an average attendance of 200-250.

Writing in the fall of 1914 Mrs. Woods said:

After 20 years of working and waiting, at last our hopes and dreams have been realized and we have a good hospital building here in Tsingkiangpu.

The new building was completed in the summer of 1914, after nearly a year of struggle with contractors, masons, carpenters, painters, etc.

It is built along modern lines, of brick with corrugated iron roof. The central part is three stories, with two story wings, one for men and one for women. It has 80 beds, including isolation wards for men and women, and an emergency ward. It will accommodate 35 women and 45 men. The grounds are spacious and ample....

The people are much attracted and come in increasing numbers despite the fact of famine conditions surrounding us, and that many find it impossible to pay even 1-1/2 cents for their ticket of admission to the daily dispensary or the five cents a day that is charged inpatients for their food.

Early in October we had the formal opening....she describes the three-day occasion; as does Miss Lacy, Bi-M, Vol. VI, pp. 539-540.

Dr. Woods has two Chinese doctors who have been trained in mission schools, who are a great help in taking the routine work, but the responsibility of it is all on him. I give what time I can from housekeeping, and teaching my own children to being all he had to depend on as matron and nurse....

Medical Work, T.K.P., 1915-1918. Personnel notes. Dr. Samuel H. Miller arrived in December, 1915, to assist Dr. Woods. He was drowned May 1, 1916.

Dr. and Mrs. L. Nelson Bell arrived in December, 1916, to take Dr. Miller's place, and studied the language at T.K.P. Dr. and Mrs. James Woods went on furlough in September, 1917. Dr. Woods returned in April, 1919, and Mrs. Woods in August, 1919. Dr. Bell was in charge of the Hospital in Dr. Wood's absence.

1269 Bi-M, Vol. VI, p. 458
1270 Miss-Sur., Vol. 4, pp. 296-298
1271 For Dr. Miller, see above, pp. 33 and 38
Very little was written about the medical work in 1915-1919, perhaps because they were busy with the ordinary routine, and that was not "news".

Here are some of the things that were commented on:

Mr. Moffett, writing in June, 1915, said:

The increased demands on the medical work has decided Dr. Woods to open clinic six days a week instead of four and the increased work at the new hospital together with the clinic in connection with the work at Paoying keeps Dr. and Mrs. Woods and their assistants busy to the limit of their time. A special clinic for beggars is held every day in a near-by temple....

Writing in November, 1916, Mr. Graham said:

The hospital work is going on at full blast, and every day we have full chapels of men and women to preach to. The clinics are held in the afternoons....Dr. Woods is usually busy all the forenoon in the operating room....Dr. Woods' department has never been so well equipped for thorough work as it is now....

Before this letter goes to the press we hope to have a new Doctor to help Dr. Woods. [Dr. and Mrs. Bell arrived December 4]

Dr. Bell wrote home in May, 1917. He said of Dr. Woods:

Dr. Woods is just about the finest man to work with one could imagine, and with it all, he has such cool, level-headed judgment, good common sense, and is such a consecrated man that I can never be thankful enough for having been placed here with him. The hospital and dispensary work is progressing nicely.

Miss Lacy, writing in the fall of 1917, said:

We are feeling a very large vacancy in the station just now, after the departure of Dr. Woods for his delayed and much needed furlough.

Dr. Bell is taking up the work with zeal and efficiency, however, and he has capable and enthusiastic assistants in Mrs. Bell and Miss Agnes Woods. The hospital work has been very heavy for the past month, as country people have been taking advantage of the bright weather to come in in great numbers.

Dr. Bell wrote in January, 1918:

Naturally I have been busy since Dr. Woods left, and am thankful to say that the hospital work has kept up well....my wife and Miss Agnes Woods have the women's work, my wife helping me in the operating room, and Miss Woods having charge of the women's side of the hospital.

---

1273 Bi-M, Vol. VII, p. 639
1274 Bi-M, Vol. VIII, p. 862
1275 Miss-Sur., Vol. 7, p. 588
1276 Miss-Sur., Vol. 8, p. 91. There is a picture of one end of the hospital on page 93. See also Miss-Sur., Vol, 11, p. 120
and both working in the women's side of the dispensary. Miss Lacy is hospital evangelist for the women, while Mr. Graham and one of the Chinese elders act in this capacity on the men's side.

The dispensary has averaged daily 75 to 150 treatments, and as each of these patients brings from one to three people with them, the opportunities for evangelistic work is even greater.

Up to the time the canal froze we were conducting a clinic at Paoying, a city forty miles below us on the canal, making the trip every ten days. On this trip, an evangelist for the men and one for the women go along.1277

In March, 1918, Dr. Bell wrote home, telling his home folks something about his daily life and activities.1278

In September, 1918, Mr. Graham wrote the station letter. He said of the medical work:

The hospital was kept going all the summer. Dr. Bell devised a way by which everything should go smoothly and the number of patients did not fall off appreciably.... But since Dr. Bell's return from Kuling he has been taking in surgical cases again at a high rate of speed and operating constantly.... There have been some rather remarkable results in the case of abdominal wounds among the soldiers. The soldiers seem to get all the wounds in their mild little encounters with the bandits.1279

Miss Lacy wrote in March, 1919:

The hospital is filling up rapidly after the China New Year slump—the men's side is quite full, and the women's side fast increasing in numbers.... We are looking forward with much rejoicing to welcoming Dr. Woods in a few weeks.

Dr. Bell has carried on the work most energetically and capably in his absence, but I think he will not be sorry to share his heavy responsibilities....1280


We have some bits of information in regard to the work. Dr. Bell wrote in September, 1919, that during the year there had been over 30,000 treatments in the dispensary, and about 1,200 in-patients. A trained nurse was urgently needed.1281 Dr. Woods wrote in January, 1920:

1277 Bi-M, Vol. X, pp. 1019-1020
1278 Miss-Sur., Vol. 8, pp. 475-477
1279 Bi-M, Vol. X, p. 1108
1280 Bi-M, Vol. XI, p. 1192
1281 Bi-M, Vol. XII, p. 1306 Dr. Bell published a report on the T.K.P. Hospital for March, 1918-March, 1919. A copy is in the Library of the Union Theological Seminary, Richmond, Virginia.
The hospital has been full all autumn, though slackened now for the New Year. The Chinese doctors have done excellently. Some departments have been expanded, and the work done is of higher grade. The regular medical service at Hwaian twice a week has been kept up. The motorcycles have proved invaluable, as the Grand Canal has been so low for several months. Dr. Bell has been to Kaoyin and Haichow several times and finds the Harley-Davidson "the great and only." The writer has found his B. I. (Baby Indian) efficient and a great saver of time.1282

The Missionary Survey published an article on "Our Hospital at Tsing-Kiang-pu". The information was dated March, 1920. The article began:

Dr. James B. Woods has sent us an attractive pamphlet of 45 pages, nicely illustrated, giving a full account of the work at the Tsingkiangpu Hospital for the past year....1283

Its record for the year is a very fine one. There were 27,093 treatments of out-patients. The number of in-patients was 1,022, of which 598 were surgical ones. The total number of surgical operations was 1,182, of which 230 were under general anaesthesia.

The fundamental purpose of the hospital is evangelistic, and the evangelistic report given below shows how well this purpose is being served.

Dr. Woods writes: "This hospital here is for a definite purpose, that of helping to spread the Gospel of Jesus Christ....1284

In June, 1920, Mr. Graham wrote the station letter, and said:

The two doctors, Woods and Bell, are going from morning until evening, and Dr. Woods remarked a day or two ago that he had been going all night too; the hospital is full to bursting now, and the clinics are well attended, and altogether the work is booming.1285

Dr. Morgan of Haichow was on furlough, August, 1919, to March, 1921.1286

A letter from Dr. Woods was reported to the 1920 Mission Meeting that Dr. Bell has gone to Haichow, and that either one or the other of them will be in Haichow till the end of March, or until the roads are passable.1287

1282 Bi-M, Vol. XII, p. 1306
1283 This must have been a Report on the Hospital for the year 1919-1920. A Report on Tsingkiangpu General Hospital for the year March, 1920 to March, 1921, is in the Library of Union Theological Seminary, Richmond, Va.
1284 Miss-Sur., Vol. 11, pp. 119-120
1285 Bi-M, Vol. XII, p. 1345
1286 For the situation at Haichow, see below, pages 329-330
1287 MNKM, 1920, p. 15
Mr. Taylor wrote in October, 1920:

Dr. and Mrs. Bell and the two little girls left us a week ago for Haichow. Recent letters from Dr. Morgan indicate that he will not return this fall as planned, but will stay over until the spring. In the meantime, Dr. Woods will be reminded of the pre-Bell days in the hospital work; he has his hands full too. 1288

Educational Work, T.K.P., 1912-1920. In 1912 there were three educational institutions which we will briefly sketch: The Boys' School, the Girls' School, and the Orphanage. 1289 The Boys' School (25 pupils) and the Orphanage (with 44 children) were under the supervision of Mr. and Mrs. Graham. In 1912 Miss Lacy took over some of Mrs. Graham's duties.

The Girls' School, under Miss Hall, had 14 students. 1290 Mr. Graham wrote in the report for 1911-1912:

The educational work was also much hindered by the especial circumstances under which we were placed. The girls' school was entirely closed until the autumn (1912)....The Boys' School was carried on, but owing to the very poor equipment, no especial advance could be made. There were 17 boarders that had to be crowded together like sardines in absurdly small quarters.... We have just given out the contract for a new school, and we hope by the opening of school next fall that we will be prepared as never before for this work.

The Orphanage. We have about 50 children in the institution, which was established and guaranteed for seven years by the Christian Herald of New York. They have recently cut down their support by one-third, and we have had to turn out some of the boys....

The boys have been taught to read, and some of them will make good scholars....Those who have not the ability to make scholars of themselves are taught various trades so that they will be able to support themselves when they finish their time with us. But all of them have been thoroughly grounded in the truths of the Gospel.... 1291

1913. In the spring the Girls' School moved into a rented building giving them larger quarters. Miss Lacy moved into the Orphanage, taking charge of it. 1292 A new building for the boys had been completed, giving the school more adequate housing. 1293 Before the move into the new building

1288 Bi-M, Vol. XII, p. 1367
1289 For these schools, see our Volume III, pp. 396f
1290 Bi-M, Vol. V, p. 136
1291 AR, 1913, p. 21. See also Miss-Sur., Vol. 4, pp. 17-18
1292 Bi-M, Vol. V, p. 206
1293 AR, 1914, p. 27; Bi-M, Vol. V, p. 361
in the late fall, there were about 25 boarders and 8-10 day students in the school.\textsuperscript{1294}

The girls, in their new quarters, doubled the number of pupils from their previous 18 boarders and 7 day students.\textsuperscript{1295}

1914. Miss Hall went on furlough in January, 1914, and Miss Sprunt took over the school. Writing in November, Miss Lacy said:

Miss Sprunt has 20 girls in her school who are doing good work. The boys' school is also in fine running order, though the attendance is not large as it was last year owing to the financial condition of the country north of us on account of floods. My boys in the orphanage are thriving....\textsuperscript{1296}

1915. Mr. Graham went on furlough in January, and Mr. Talbot took over the boys' school with the rest of Mr. Graham's work. Miss Lacy wrote a brief article on the orphanage in the spring of 1915, telling about their industrial training.\textsuperscript{1297} According to the statistical table there were 31 in the orphanage.

Miss Hall returned in September, and took over the girls' school.

1916. Miss Hall wrote about February that the schools were just finishing their examinations after a good year's work. She continued:

The boys' School has a High School as well as a Graded School, and they expect to graduate their first High School class in June.\textsuperscript{1298}

Mr. Graham returned from furlough in August, and took over the Boys' School. He wrote in December that things had gone well in his absence. He rejoiced that another class of five High School students would graduate in June, and he hoped that they would enter teaching. The number of students in the boys' school had been reduced due to some trouble with the teacher. The Girls' School had about the same number of students and was progressing well. Of the orphanage, he wrote:

1294 Bi-M, Vol. V, p. 299
1295 Bi-M, Vol. V, p. 362. Writing in November, Miss Sprunt said that there were 23 scholars enrolled. (Bi-M, Vol. V, p. 362)
1296 Bi-M, Vol.VI, p. 539. See also AR, 1915, p. 38
1297 Miss-Sur., Vol. 5, 427
1298 Bi-M, Vol. VIII, p. 744
The Orphanage is much reduced in numbers; we are gradually lessening the number as the way opens for them to get employment. The support of the Christian Herald ceases next spring, I understand, but we shall have to keep quite a number of the boys for several years longer....many of them are too young to be turned loose....1299

1917. Miss Sprunt wrote in February:

The Boys' School opened last week with about the same number as last term. There is an increase in the number in day school as Mr. Graham had to give up the special teacher he had for the youngest orphans that were left in the Orphanage and has put them in the day school for most of the morning. They still do industrial work for half a day.

The Girls' Boarding School opened yesterday: all of the old students are not in yet, there are several new ones. They have introduced a new feature this year, and are to have half a day for industrial work, or self-help department for those who cannot pay the full amount required.1300

1918. The Mission Meeting ordered the Orphanage to be closed as soon as possible, and what was left was consolidated with the boys' school.1301

Miss Hall wrote in March that the Girls' School opened with 24, almost as many as they had before the Haichow contingent went home to the school there.1302

Mr. Graham wrote the station letter in September, 1918. He said:

The schools have opened with better attendance than ever before, the trouble is, where is the money to come from. The boys' school is having a new experience in that about a dozen boys have come in from the government grammar schools and normal schools. I have been interested to see that their grades for graduating in those schools is not nearly as high as in our schools, especially are they behind in their requirement in arithmetic....

The girls' school is working under a new arrangement that has been forced upon us by the fact that Miss Hall has been transferred to Suchün for the coming school year. We have put the whole management of the school in the hands of a Chinese teacher. An unusually efficient woman she has always showed herself to be, and we have good hopes that she will do well in this new responsibility that has come on her. Mrs. Taylor is overseeing the industrial department, and Mrs. Graham and Misses Lacy and Sprunt are helping with the Bible teaching work, but the responsibility for the school is entirely with Mrs. Li.1303

1299 Bi-M, Vol. VIII, p. 862
1300 Bi-M, Vol. IX, p. 895
1301 MNKM, 1918, p. 6. See also Miss-Sur., Vol. 8, p. 91
1302 Miss-Sur., Vol. 8, p. 400
1303 Bi-M, Vol. X, p. 1108
The Kerr Taylors arrived in T.K.P. in April, 1917, for a year of
language study before taking over the Boys' School.\textsuperscript{1304} It would seem
probable that he took over the Boys' School from Mr. Graham either the
fall of 1913 or the spring of 1919. The letter of September, 1918, quoted
above, seems to imply that Mr. Graham was still in charge. There are no
reports from the schools for 1919.

\textbf{1920.} Writing in February, 1920, Dr. Woods said:

The prevailing scholastic restlessness made itself felt more.
Fancied grievances and temperamental differences cause some
scholars to "beat up" a gateman. Upon proper discipline being
instituted, others struck and quite a party left. Disciplinary
measures were continued, to their surprise. Some will not return.
Others will return wiser and sadder. Public opinion, Chinese
and foreign, sustains the principal. It is believed the incident,
unfortunate as it is, will have a wholesome effect. The rest of
the school went on with classes and has done well. Both schools
have begun holidays with good terms completed.\textsuperscript{1305}

Writing in April, 1920, Miss Lacy said:

The boys' school is moving on harmoniously and satisfactorily after
the readjustments caused by the insubordination of the students in
the first half of the session. [Fall, 1919?]. Mr. Taylor has been
fortunate in securing the services of a strong Christian man, a
former teacher in Mr. McCutchen's school, as his head teacher,
which greatly lightens his burdens.\textsuperscript{1306}

Miss Hall was in charge of the Girls' School in the spring of 1920.\textsuperscript{1307}
She probably returned from Suchien and took over the school in the
fall, 1919. She had an attack of appendicitis at the end of the
summer, 1920, and until she could recover from her operation, Mrs.
Taylor supervised the work.\textsuperscript{1308}

Miss Mary McCown, appointed to take over the Girls' School, arrived
in China in November, 1920, and began her year of language study.\textsuperscript{1309}

\textbf{Statistics.} Tsingkiangpu Station, 1913-1920. The statistical format
was changed in 1915, and with the 1915 tables were given Mission explana-
tions of the categories used. We have selected only some of the figures
given, and we have correlated the 1913 categories to the 1915 format where
possible. See above, pages 235-236 on the Chinkiang Statistics.

\textsuperscript{1304} See above page 42 for the Taylors.
\textsuperscript{1305} \textit{Bi-M}, Vol. XII, p. 1306
\textsuperscript{1306} \textit{Bi-M}, Vol. XII, p. 1316
\textsuperscript{1307} \textit{Ibid}, p. 1343
\textsuperscript{1308} \textit{Ibid}, p. 1367
\textsuperscript{1309} For Miss McCown, see above p. 57
### The Tsingkiangpu Missionary Force, 1913-1920

<table>
<thead>
<tr>
<th>Minutes for</th>
<th>1914</th>
<th>1915-5</th>
<th>1916-7</th>
<th>1918-9</th>
<th>1920-1</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) Ordained Men</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>(2) Unord. Men</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>(3) Single Women</td>
<td>3</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>(4) Married Women</td>
<td>3</td>
<td>3</td>
<td>5</td>
<td>5</td>
<td>6</td>
</tr>
</tbody>
</table>

### The Native Church, T.K.P., 1913-1920

<table>
<thead>
<tr>
<th>Minutes for</th>
<th>1914</th>
<th>1915-5</th>
<th>1916-7</th>
<th>1918-9</th>
<th>1920-1</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ord. Men</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Other Workers</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Men</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>7</td>
<td>18</td>
</tr>
<tr>
<td>Bible Women</td>
<td>2</td>
<td>0</td>
<td>1</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>Org. Congregations</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Other places</td>
<td>14</td>
<td>14</td>
<td>23</td>
<td>26</td>
<td></td>
</tr>
<tr>
<td>Out-stations</td>
<td>4</td>
<td>10</td>
<td>11</td>
<td>12</td>
<td>22</td>
</tr>
<tr>
<td>Communicants</td>
<td>64</td>
<td>115</td>
<td>176</td>
<td>307</td>
<td>490</td>
</tr>
<tr>
<td>Men</td>
<td>91</td>
<td>141</td>
<td>260</td>
<td>415</td>
<td></td>
</tr>
<tr>
<td>Women</td>
<td>24</td>
<td>35</td>
<td>47</td>
<td>75</td>
<td></td>
</tr>
<tr>
<td>Added during year</td>
<td>25</td>
<td>36</td>
<td>29</td>
<td>92</td>
<td>97</td>
</tr>
<tr>
<td>Sunday Schools</td>
<td>3</td>
<td>4</td>
<td>8</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>S.S. Pupils</td>
<td>220</td>
<td>210</td>
<td>400</td>
<td>290</td>
<td>325</td>
</tr>
<tr>
<td>Native Contribs.</td>
<td>$118</td>
<td>$40</td>
<td>$40</td>
<td>$230</td>
<td>$300</td>
</tr>
</tbody>
</table>

### The T.K.P. Medical Statistics, 1913-1920

<table>
<thead>
<tr>
<th>Minutes for</th>
<th>1914</th>
<th>1915-5</th>
<th>1916-7</th>
<th>1918-9</th>
<th>1920-1</th>
</tr>
</thead>
<tbody>
<tr>
<td>Foreign Physician</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Foreign Nurse</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Chinese Physician</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>8</td>
<td>5</td>
</tr>
<tr>
<td>Chinese Assistants</td>
<td>6</td>
<td>6</td>
<td>12</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>Hospital Bldg.</td>
<td>27</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Number of beds</td>
<td>75</td>
<td>50</td>
<td>105</td>
<td>840</td>
<td>1110</td>
</tr>
<tr>
<td>Inpatients</td>
<td>305</td>
<td>351</td>
<td>432</td>
<td>840</td>
<td>1110</td>
</tr>
<tr>
<td>Major Operations</td>
<td>114</td>
<td>120</td>
<td>171</td>
<td>209</td>
<td>608</td>
</tr>
<tr>
<td>Dispensary Bldg.</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Indiv. treatments</td>
<td>10,750</td>
<td>10,518</td>
<td>9,472</td>
<td>10,337</td>
<td></td>
</tr>
<tr>
<td>Total treatments</td>
<td>28,063</td>
<td>27,934</td>
<td>15,994</td>
<td>24,965</td>
<td>51,935</td>
</tr>
<tr>
<td>In school for nurses</td>
<td>6</td>
<td>6</td>
<td>8</td>
<td>8</td>
<td>9</td>
</tr>
<tr>
<td>Native Contribs.</td>
<td>3,856</td>
<td>3,019</td>
<td>3,208</td>
<td>6,165</td>
<td>3,970</td>
</tr>
</tbody>
</table>

Some of these figures are open to question, e.g., the two hospital buildings in 1913. There were two rooms used as dispensaries in 1913, one at T.K.P. and one at Hwaian.
SUCHIEN STATION, 1912-1920.\textsuperscript{1310}

The year 1912 was a disturbed year. The revolution of 1911 necessitated the evacuation of the ladies in December, and by the fall of 1912 the missionaries were just beginning to settle down in the work.

The missionaries assigned to the station in 1912 were: Messrs. Patterson and Junkin (evangelistic work); Mrs. Annie Patterson, M.D., and Dr. and Mrs. Bradley (medical work); Misses Johnston and McRoberts, Associate Missionaries (evangelistic work); Mrs. Junkin (Girls' School); Mr. McCutchan (Boys' School). Miss Mada McCuchan, who was slated to take over the Girls' School, reached Suchien just before evacuation in 1911, and was still studying the language. The Pattersons were on furlough, May, 1911, to October, 1912.

\textsuperscript{1310} Two spellings for the name of the station were current: Suchien and Sutsien. The older Romanization, Suchien, was more commonly used by our missionaries until the middle of this period.

For the past history of this Station, see the indices of our Volumes II and III. A very brief sketch of the station and its personnel up to 1909 will be found in our Volume III, pages 446-447.
We will follow the same plan we have been using on the other North Kiangsu Stations: first indicate personnel changes in the station, and sketch the evangelistic work; then briefly point out the development of the medical work and the schools.

1913. Personnel. All of the members of the station were there in January. In October the Junkins were on furlough on account of Mrs. Junkin's health, returning in April, 1915.1311

Brigandage. Mr. Junkin wrote just before going on furlough about the condition of North Kiangsu:

Conditions....have not improved during the past two years, but rather grown worse. Armed brigands are active everywhere, and, outside of cities or other fortified inclosures, there is no safety to would be law abiding citizens who have any property.

It has been a cause of much gratitude, that most of our Christians have so far been kept, in God's providence, from being robbed, kidnapped or murdered....1312

The Evangelistic Work of the Station is sketched in the report for 1912-1913:

The work of the year has, on the whole, been very satisfactory.... One of the most noticeable developments of the work has been the large increase in the number of primary schools. It is our aim to put earnest Christian men in charge of these schools....

Several new outposts have been occupied....This year we have two of our trained evangelists with us from the Seminary, and we rejoice to see the earnestness and ability of our new co-workers....

The number added to the church are more than added in any year in our past history. The total number of communicants is now 333. The work among the women of the church at the hospital and in the homes in and around the city is carried on with the same indefatigable energy.

The associate workers, Misses Johnston and McRoberts, are much interested in a fine primary school that they are carrying on in addition to their usual women's work....

Mrs. Bradley writes....During the latter part of the year I have added a second Bible woman. The field now covered by the two now shows 58 persons taught individually every week....1313

1311 Miss-Sur., Vol. 3, p. 147
1312 Ibid., p. 457
1914. Personnel. The Junkins were absent the whole year on furlough. Mr. Patterson had both his and Mr. Junkin's outstations to cover.1314

Evangelistic work, 1913-1914. Mr. Patterson writes:

The evangelistic arm of the work here at Suchien closes one of its most successful years. The number received into the church this year was 118. This brings up the total to about 440. The helpers have done faithful work, and the schools, while most of them had to close during the flood, have made good.1315

A notable feature of church activity has been the organization of voluntary home mission bands. About 50 of these volunteers spend some time each week in efforts to reach the unconverted, and their efforts are being blessed.1316

The gifts of the church have been very encouraging. Though the people are, as a general thing, desperately poor, and this is a famine year, nevertheless, they have contributed towards the church work $471.61 Mex.....

Women's Work. At the chapel inside the city there is a Sunday school and evangelistic meeting for women. Often more than 100 are in attendance...Mrs. Patterson and a native Christian woman teach regularly 18 women. These women are taught in their homes....

Miss McRoberts reports: Miss Johnston and I visit Monday, Tuesday and Thursday, going these three days to ten homes...On Wednesday we have our girls' meeting in our own little guest room. We usually have about 50...Miss Johnston has charge of the day school in the city. She has 28 boys, and it is encouraging to know that three of her last year's boys have joined the church.

Mrs. Bradley reports: The work at the South End has four branches. Teaching the patients in the hospital, carried on by two Bible women working alternate days. House to house teaching of girls, children and women, which is the most encouraging and shows the most apparent fruits of our labors. The services on Sunday and Thursday afternoons, conducted by myself....The village visiting when the Bible women go for a week or two....preaching and teaching in villages where there are schools or churches or chapels...but no work done among the women....1317

Writing in the fall, Miss Mada McCutchan said that due to the flood waters and high winds, it took them six days to make the 70 miles from T.K.P. to Suchien as they returned after the summer. Mr. Patterson commented that robbery was rife and the schools were handicapped by famine prices.1318

1314 Miss-Sur., Vol. 3, p. 692
1315 Bi-M, Vol. VI, p. 528
1316 See also Mrs. Bradley on this Bu Dao Hwei (preach the doctrine organization), Miss-Sur., Vol. 5, p. 441.
1317 AR, 1915, p. 38
1318 Bi-M, Vol.VI, pp. 528 and 550
1915. The Junkins returned from furlough in April, Mrs. Junkin being restored to health, and a crowd of 700 of their Chinese friends was there to welcome them.1319

The Annual Reports from 1916 (for 1914-1915) to 1922 do not have any Station reports, so we must summarize the work from the letters as best we can.

Survey Committee. The 1914 Mission Meeting appointed a Committee to survey the work of the Mission. It reported to the 1915 Meeting. In it there is a brief section on the Suchien field and its Christian work. Of the work it said:

This station has two organized churches with a membership of 523. There is a foreign force of two male and two female evangelists; one male and one female educational workers, one physician and three wives, making a total foreign force of ten missionaries. Of the native force, there are sixteen evangelists and forty school teachers.

There are boys' and girls' boarding schools and 30 primary schools with a total of 670 students under Christian instruction. This station has shown particular wisdom and foresight in the attention given to primary educational work, a department of work in which all of the other stations are sadly deficient. The deficiency is due partly to a lack of funds and partly to a lack of appreciation of the importance of day school work...

Writing in September, 1915, Mr. Junkin comments on the growth in the ten years since he went on furlough in 1904. He said in part:

When we went home on our first furlough there were 80 communicants in our field. Now there are over 500, among whom are a number of scholars and degree men....It took twelve years to baptise the first 100 Christians. During 1914, while we were at home, Dr. Patterson baptised 118.

He was deeply moved with the changed attitude of the people and the way they welcomed him on his return. He speaks of a new venture, a tent for holding services in the towns and villages.1321 He concluded:

---

1319 Miss-Sur., Vol. 5, p. 578. See also (Bi-M), Vol. VII, p. 641
1320 Survey of the North Kiangsu Mission, bound with the 1915 Minutes, p. 18.
1321 For this tent, see Miss-Sur., Vol. 6, p. 137
Now, we do not think that everything is progressing just as it should....For instance one of the first official duties I had to perform on returning this time was, in conjunction with the session at an outstation, to excommunicate one man for selling his wife, and another man for buying this same woman for his second wife: Pretty bad, isn't it? But we had long grieved over these men and feared that they were not Christians. In spite, though, of such horrid and discouraging facts, I must testify, that as far as I can see, coming fresh from America, our Christians here are all in all, just as true and faithful as the Christians at home. In some things they surpass the Christians at home. In others they fall short.1322

1916. Personnel. Three new missionaries, assigned to Suchien, arrived in March: Rev. and Mrs. Wilfred C. McLaughlin and Miss Carrie Knox Williams, R.N.1323 They studied the language in Sutsien.

Mrs. Patterson, writing on the work of the first quarter, said the two most prominent things before them were (1) the famine among the Chinese, and (2) the fear of the lack of funds for carrying on the work,--there had been no actual scarcity so far.1324

There had been the usual round of meetings at the China New Year, and Bible study classes for men. The Chinese evangelistic group had been active. Miss McCutchan and Mrs. Bradley had found time to do some visiting in the neighboring villages, in addition to their other work.1325 Mr. Junkin was itinerating on the motorcycle he had brought out from America. Mr. Patterson was also in the country.1326

Mrs. Junkin wrote in October:

Sutsien and the surrounding country is peaceful and happy,--peaceful, because "nothing happened" in the political world; happy, because of good harvests....

An evangelistic conference has just been held at Yaowan, 23 miles north of Sutsien. About 65 men were present, representatives from the societies in some of the outstations as well as the central station. The activities of these men and boys who go out every Sabbath to neighboring villages will certainly do much good....

At the communion service, last Sabbath, six persons made professions of their faith, and three infants were baptised. At Putz, one of the outstations, four adults were received into the Church.

1322 Bi-M, Vol. VII, p. 694
1323 See above, pages 36-37, for sketches of Mr. and Mrs. McLaughlin and Miss Williams. For a picture of Miss Williams, see Miss-Sur., Vol. 6, p. 353.
1324 Miss-Sur., Vol. 6, p. 350
1325 Ibid., pp. 449-450
1326 Bi-M, Vol. VIII, 755
The work is growing in every direction, and we wonder how we can
cut down in expenses, when we have already reduced to the lowest
limit. However, every one is in the same slate, so we can only
cut off work and hope and pray for better times....

Presbytery will meet here on October 28....1327

Another note from Mrs. Junkin in October spoke of the Patterson's
twenty-fifth wedding anniversary.

Our station was recently most delightfully entertained by Mr.
and Mrs. McLaughlin. The occasion was the gathering to offer our
congratulations to Dr. and Mrs. Patterson on their having passed
together 25 years in this land....1328

1917. Personnel. Dr. and Mrs. Bradley went on furlough in July,
returning in September, 1918. On the advice of the physicians, Mrs. Junkin
and children went to Kuling in the spring for her health, and remained the
rest of the year.1329

Three topics of interest dominate the 1917 news; the severe drought
in the spring, with good rains following a poor wheat crop, producing good
fall crops;1330 robbers getting so bad that soldiers were sent in to drive
them out, and certain sections were cleared out for a while;1331 and the
growth of the Bu Dao Hwei, the evangelistic preaching group.1332 Evidently
the routine work of the station continued as usual.

1918. Personnel. Miss Williams resigned on April 1, because of the
death of her father. Dr. and Mrs. Bradley returned to the field in September,
and Mrs. Junkin was well enough to go back to the Station. In August, Mr.
McCutchan and his sister, Miss Mada, went on furlough. They returned in
October, 1919.

1327 Bi-M, Vol. VIII, p. 851
1328 Ibid. p. 878. The Mission at its 1918 meeting gave the Pattisons a silver
 tea service in commemoration of their 25th wedding anniversary. (BKNM 1918, p. 12)
1330 Miss-Sur., Vol. VII, p. 698; Bi-M, Vol. VIII, p. 89
1332 Mr. Junkin tells something about the history of the Bu Dao Hwei, and the
semi-annual meeting at Sutsien in the spring, 24 places being represented by 89
delegates. (Bi-M, IX, p. 908). Dr. Patterson gives some notes on "Sutsien's
Home Missionary Society", and its fall meeting at Seining, a walled city 25
miles from Sutsien, (Miss-Sur., Vol. 8, p. 93)
Evangelistic work. We are dependent largely on three letters for our information. The first was from Dr. Patterson, written in April to his home church, Tinkling Springs, in Virginia. We quote some extracts:

January was entirely occupied with the helper's classes. A most interesting work. Then in February we rearranged the work for some of the helpers and teachers. Finally, after word came that we could count on the appropriations, we engaged such men as had not made other arrangements for the schools and for helpers.

In February, during the Chinese holidays, the church here participated in special meetings conducted by Rev. J. W. Paxton. These meetings proved very helpful....

In February and March I was absent from the station for more than three weeks, and Mrs. Patterson had been absent a longer time. We were called to Shanghai by the serious illness of our son, Paul.... He had a prolonged attack of typhoid fever.

About us here robbers and violence are even more common than in former years....

In places near us scarlet fever and typhus fever are raging, and as for small-pox,-—that does not count....The plague has scared every one very much. This form of plague is the pneumatic form of the bubonic plague....The plague control board has taken many doctors from their usual work and has enlisted them with Chinese officials and others in quarantining the dozen or more places that have become infected....

During the quarter the Sutsien church has become self-sustaining and called its pastor. They agreed unanimously on Rev. Y. Cheng.... A commission of presbytery installed Mr. Cheng on March 31.1333

We are very sorry to report the loss of Miss Williams from the station and from China. She has been compelled to return to the States on account of the death of her father. Her brave and sunny character was much appreciated by missionaries and Chinese alike. She has made a place in the work and hearts that will be hard to fill.

During March there was the semi-annual meeting of the home missions societies of the Sutsien outstations. They met at Old Pichow, 30 miles west of Sutsien. This is an historic spot....Mr. Graham was invited to come up and give lectures on Philippines. These were very practical and helpful....There were many encouraging reports given from the twenty-odd societies. Family prayers were started and a large number of days were given to voluntary preaching, and a large number of hearers were reported. It was not all roseate however. Severe persecution was reported from some places....1334

Dr. Patterson wrote again in September, 1918:

1333 Mr. Junkin describes this occasion, Bi-M, Vol. X, p. 1074.
1334 Bi-M, Vol. X, pp. 1071-1072
In portraying to you the present condition of things at Sutsien, we would re-echo Joel's prayer, "Spare thy people O Lord, and give not thy people to reproach...."

The factions in Peking and at Canton daily barter away China's most precious resources for a paltry sum to be sunken in fratricidal war. There seems no principle at stake at all. There is no party cry on either side. It is merely the selfish aims of individual leaders that keep up the trouble. Whole the leaders throw their armies at each other's throats, the country is left without adequate police protection, and the blood-shed, violence, and oppression of the weak cry out to the God of mercy and justice. It is a cause of profound thanksgiving that during all this turmoil God has protected His people and has allowed so few to suffer....

The statistics for Sutsien station was gathered in June. The number of Christians reached 1,000 for the first time. The total number of preaching points is about 33. The number uniting with the church this year is about 196, slightly above what it was last year. We expect the Christians to come into the Church by the hundred each year, and one of the greatest problems is how to help them grow and live the Christian life, now that they have started....

At Sutsien the Red Cross work absorbed some funds and much time last spring. At the suggestion of the American Vice-Consul, Mr. McLaughlin, I got up a campaign among the Chinese; and working through some of the local gentry, collected $920 in money....

Our third letter was written by Mrs. McLaughlin in December:

We are glad to say that we are all on the job again after many weeks of interruptions. At one time every family in the station had one or two sick ones. Now we are busy and happy in our work once more. Snow yesterday and today has caught three of our members out itinerating, Mr. and Mrs. Patterson and Mr. Junkin. We enjoyed having Dr. Egbert Smith with us a few weeks ago, and feel that his visit did both us and the Chinese much good....

Mr. McLaughlin and I spent a pleasant day in the country last Sunday at Geng Che and found much of interest....The desperate need among the women was more and more impressed upon me, and the country women don't have much chance of hearing the Gospel and practically none of being taught....

An interesting feature has developed lately in our women's work. The call has come from one of our wealthy Christians in the country, asking for a Bible woman to come and work in his community for five months, he paying her expenses while there. We are sending two next week and are hoping and praying that this may be the beginning of a great work for the women in our country field.

1919. Personnel. Miss Mary Stuart Bissett, R. N., arrived in April, and by circular letter she was assigned to Sutsien, however, at the 1919 Mission Meeting she was transferred to Haichow.
So she was in Sutsien for only a few months. Mr. McCutchan and his sister, Miss Mada, returned from furlough in October. In the same month Dr. and Mrs. Patterson left on furlough. They did not return until March, 1921. 1338

The evangelistic work, 1919. Our information comes from two letters, the first written by Mrs. Patterson, probably in the late spring, 1919. She said:

We are going home! Seven years since our return to China...Seven years since we saw our two big boys and other loved ones. But this home-going is not unalloyed happiness. Such a wave of interest is just now spreading over our entire field that we really have a feeling akin to that expressed by Paul, "of being in a strait betwixt two."

Our Church here in these seven years has made a long step forward. It is supporting its own pastor, and every one now is planning and praying for a new church building...which is estimated to cost $5,000....Our native pastor is ideal as a personal worker, and he preaches well, too. I have never known any one to visit among the congregation as he does....

One hundred and twelve delegates attended the Home Missionary Society meeting recently. This newly opened village, mentioned above, has invited them to meet there next time. They are planning to use rolls of cloth, and also use mats, to make a tent to entertain them in. The delegates always furnish their own food. Tea is furnished, and firewood by the entertaining church....

I overhead two little tots, just able to talk, discussing me. One asked, "Is she a foreign devil?" and the other replied in the cutest way, "Why, no, that's Mrs. Patterson." 1339

The other letter was written in the late fall by Mrs. Junkin:

Sutsien Station felt quite bereft, early in the fall with Dr. and Mrs. Patterson in America, Mr. and Mrs. McLaughlin ill in Shanghai, Mr. and Miss McCutchan enroute to China, and Miss Bissett transferred to Haichow.

We are now happy to have the McLaughlin family once more with us in comparatively good health. Our travellers [the McCutchans] have arrived safe. They were enthusiastically welcomed with speeches and songs. For a month they have been in charge of the Boys' and Girls' High School....

Misses Johnston and McRoberts have been in Sutsien 20 years without taking a furlough to the home land. In October, the anniversary of their first coming to this station, a Chinese feast was given in their honor by Mrs. Bradley and Mrs. Junkin. The wives of the pastor,

1338 For the dates, see MMKM, 1919, p. 45; 1922, p. 30
1339 Miss-Sur., Vol. 9, p. 394
elders and deacons were present. Two other guests of honor were
Mrs. Lu and Mrs. Ch'ien. They were baptized 20 years ago, and
are the oldest living church members in the Sutsien field.

We thoroughly enjoyed the visit from the Mid-China friends, and
appreciated the interest in the whole Mid-China Mission in sparing
them from their work to come and get in closer touch with the work
in the North Kiangsu territory. They showed a cheerful endurance
of traveling discomforts--inns, mule carts, wheelbarrows, and chairs,
not to omit dust storms....

1920. Personnel. The Pattersons were on furlough all of 1920. The
McLaughlins were transferred to Haichow in June to fill the vacancy left
by the death of Mr. Rice of that station in May.

One letter only sketches the "Current Events" in Sutsien in 1920. Mrs.
Junkin wrote in November:

The great event of the season has been the visit from Mrs. Winsborough
and Miss Campbell. They are interested and enthusiastic. We only
wish they could have stayed longer. They spoke to the women and girls
gathered together at the meeting on Wednesday, and their talks were
greatly appreciated. We wish them a safe and happy journey. We feel
sure they will be a great power in the home land to arouse and deepen
interest in foreign missions.

Our Sutsien Station is very depleted in numbers. Rev. and Mrs. B. C.
Patterson are still in America. Mr. and Mrs. McLaughlin have been
transferred to Haichow to supply their desperate need. That leaves
Mr. Junkin the only missionary evangelist in the field.

In Sutsien city, the Pastor, Mr. Ch'eng and the session of the church
are taking much of the responsibility for the work.

At Suining, an outstation to the west, the church has called Mr. Wang
Lao Hsin to be their pastor. Presbytery has approved, and he is to
be ordained and installed December 5th. This makes our second
ordained pastor. It is important forward step in the work....

The need for work among the women in the country is great. When we
go, the children go too; and itinerating with a family is not the
easiest thing in the world; besides neglecting the work in the city.

We need help, two ladies for the country work, a trained nurse, a
teacher to assist Miss McCutchan in the girls' school, and at least
two evangelists. This does not sound like a modest request, but it
is in view of our needs. Do you realize that Sutsien station is re-
 sponsible for the evangelization of over two million people?

There are plenty of robbers about, but we hope to continue our work
unharmed.

1340 Bi-M, Vol. XI, p. 1267. For this Survey Committee, see above, p. 208
1341 MNKM, 1920, p. 56
1342 Bi-M, Vol. XII, p. 1388
Medical Work at Sutsien, 1912-1922. Medical work began with Mrs. Patterson's clinic in April, 1894. Dr. Bradley came in 1901, and planned for hospital work.\textsuperscript{1343} We saw in our Volume III (pages 437-446) that as a result of an address by Dr. Bradley at the Layman's Convention at Birmingham in 1909, $10,000 had been subscribed for a hospital in Sutsien. In 1910 a new compound was bought outside the south gate for the hospital and the school buildings. The money was slow coming in and the total received, about $9,500, was not sufficient to build and equip an adequate hospital. Dr. Bradley reported to the 1911 Mission Meeting that he had completed the main building, but due to lack of funds, the outbuildings were still in the planning stage. Then came the Revolution disrupting the work.

1912. Writing in the summer, Mrs. Junkin said:

The work at Sutsien has been very trying this spring. The fearful famine, with all its horrors, the starvation, sickness and death, no one can know what it means unless he has been through it. Dr. Bradley's hospital has been full of patients all the year, victims of disease, wounded soldiers, many suffering with terrible famine fever...\textsuperscript{1344}

By July the famine was over, and Dr. Bradley wrote that "Not a single patient has been refused who really needed to be treated in the hospital."\textsuperscript{1345}

In December Dr. Bradley made an appeal:

Just a note to let you know what we are doing and what we need. During the last ten days I have had 15 major operations, and an average of 100 patients in the clinic every day. There are 27 operated cases in the men's ward that have to be dressed every day and the work is about to get away with us. I am superintendent, surgeon, doctor and head nurse. You must try to get us a trained nurse as soon as you can. The work is simply too much for any one man...Mrs. Patterson comes down every afternoon and sees the women patients, but she cannot do the trained nurse work. Sutsien has the promise of the first trained nurse that comes to China. When is she to come?\textsuperscript{1346}

\textsuperscript{1343} Bi-M. Vol. VI, p. 498
\textsuperscript{1344} Miss-Sur., Vol. 1, p. 917, For a picture of the main hospital building, see Miss-Sur., Vol. 4, p 326
\textsuperscript{1345} Miss-Sur., Vol. 2, p. 61
\textsuperscript{1346} Ibid., p. 361. See also p. 714
1913. The Committee on the Sutsien Hospital reported to the 1913 Meeting that seven rooms for hospital assistants had been built which could be used for isolation wards.1347

Mrs. Bradley, in her personal report to the Mission, said among other things she was teaching seven foreign children in five different grades, and was visiting the women patients in the afternoons.1348

Dr. Bradley reported:

The medical work in Sutsien has been heavier than we have ever known it before; 23,000 treatments during the year, with about 200 major operations, and 310 in-patients, with an equal number of attendants. More evangelistic work has been done this year than ever before. The hospital evangelist has been faithful and industrious....1349

1914. Dr. Bradley wrote in the report for 1913-1914:

During the past year we have had the largest work that has ever been reported from Suchien. There were 15,317 treated, and 22,733 total number of treatments in the clinic. There were 418 in-patients cared for in the hospital during the year, and 162 operations under anesthesia performed during the past twelve months.

The expenses of the work have amounted to $3,288.64, and the sum of $1,746.82 has been collected from the patients. You can see from the above that a little more than 50% of the total expense has been borne by the patients themselves. Last year about 40% was paid by the patients, but up to 1913 not more than 20% had ever been collected from hospital fees....It is confidently hoped that as the people learn the advantages of our work they will be more and more willing to pay for services received, and the time should not be far distant when the church will not be called upon to spend a cent on medical work at this place.

A prayer service is held in the chapel every morning at 8:30; this is for the assistants and those patients who are able and willing to come. At noon the evangelist holds a service for the daily clinic....1350

1915. The only news we have of the medical work is in an article by Mrs. Bradley in the Missionary-Survey. It is probably from early in the year:

The Hospital is full of soldiers, wounded from time to time as they go out to fight the robbers, who are still quite strong in this neighborhood....

1347 MNKM, 1913, p. 10
1348 Bi-M, Vol. V, p. 319
1349 Bi-M, Vol. V, p. 320
1350 AR, 1915, p. 38
The effort to make the hospital pay for itself has reduced the number of patients, but still the doctor is busy. The people who come to have their ailments attended seem less interested and inclined to listen to the gospel, than I have ever seen them. This may be because of the attitude of the soldiers, which is quite anti-Christian, as far as they dare....The work of the hospital has trebled by their presence. The hospital evangelist died this summer, and a student for the ministry is teaching and talking to all who will listen among the men.1351

1916. **Miss Carrie Knox Williams**, R.N., arrived in March, 1916.1352

The Mission Meeting voted to permit Dr. Bradley, subject to the approval of the Executive Committee, to approach personal friends in raising Gold $25,000 for needed hospital buildings.1353

Writing in June Mrs. Bradley rejoiced in the arrival of Miss Williams and the way she was taking hold of the work. She said the hospital clinic had kept up through the harvest in an unusual manner.1354

1917. Writing in February, Mrs. Junkin said:

Miss Williams attends the daily clinics and wins the hearts of the women and children with her tender skill in caring for them.1355

The Bradleys left on furlough in July, and Mrs. Patterson tells of the "sending off festival" by their friends. Dr. Yang, who had been trained by Dr. Bradley, with a well trained staff of assistants, was left in charge.1356

1918. Miss Williams resigned in April because of the death of her father which necessitated her return to the States.1357 There is no station report for the year, or any other word on the local medical work. Dr. Patterson, writing the Mission report for 1917-1918, gives some background information:

The unrest that has overthrown Russia is undoing China. The people are consumed with anxiety for the future....

1351 Miss-Sur., Vol. 5, p. 440
1352 See above, page 37 for Miss Williams.
1353 MNKH, 1916, p. 13
1354 Bi-M, Vol. VIII, p. 803
1355 Bi-M, Vol. IX, p. 899
1356 Miss-Sur., Vol. 7, p. 641
1357 Bi-M, Vol. X, p. 1072
Robbers. As a consequence of a weak government, bands of robbers prey on the people everywhere....Men and women from Hsuchoufu, Sutsien and T.K.P. fields have been carried off and their lives threatened until the ransom had been extorted....

Some of the Christians were beaten and some held for months in places that resemble the German camps for anxiety and cruelty....

Though drugs have been high and hard to get, the hospitals have continued their work of mercy. In every part of the field they are the only institutions of the kind in existence. The number of patients has been up to or ahead of last year's record...1358

Dr. and Mrs. Bradley returned from furlough in September, 1919.

1919. There is no news from the Sutsien Hospital in 1919 except this from the Mission Report:

Here is a leaf from the religious side of the Sutsien hospital report which is somewhat typical of the work the other hospitals are doing; Five hundred patients taught the doctrine; thirty enrolled inquirers; 7 baptisms. One patient on return home opened a chapel in his village.1359

1920. The only word about the hospital is in a letter written by Mrs. Junkin the end of the year.

As Dr. Bradley has not been able to find a trained nurse to take the place left vacant by Miss Bissett, when she was obliged to go to Haichow; Mrs. Bradley is doing the work of matron and trained nurse. That, of course, takes most of her time, as she also spends several hours a day teaching the patients.1360

Educational Work, Sutsien, 1912-1920. Day Schools. We have already noted what the N. K. Survey said about the unusual number of day schools in the Sutsien field, and the statement by Mrs. Patterson that it was the policy of the Station to "establish a chapel and a school in country places as soon as the seed had sprouted."1361 The result is shown in the educational statistics given below, 26 elementary school in 1913 and 49 in 1920-1921.

The Two Boarding Schools in Sutsien. It is usually easy to say when day schools for boys and girls became "boarding schools," but after they did, it is not always easy to say how many of the pupils were day students and how many boarders. The statistics of 1913-1920 do not help us on the latter question. It is almost certain that some day students attended the Boarding Schools.

1358 AR, 1919, pp. 67-72
1359 AR, 1920, p. 91
1360 Bi-M, Vol. XII, p. 1368 See above, page 306 for Miss Bissett at Sutsien.
The Boys' Boarding School. The first boarders were six country boys came to town to attend the boys' school in 1904.1362

In 1910 the Hospital and the Boys' School moved to new buildings on the new compound outside the South Gate. At that time there were four teachers and 65 boys.1363

The report for 1911-1912 said:

On account of the disturbed conditions of the country....the boys' boarding school was closed for about three months....On account of the famine and war the number in the boys' boarding school--53--is less than last year. This does not include 24 boys in the city day school. The first graduating class, six boys, will receive their diplomas at the end of the old calendar year, a month from now. They are nice fellows, all of them Christians....1364

The report for 1912-1913:

A new teacher, a college graduate, has been added to the Boys' School. And a year has been added to the course. Mathematics are now taught through spherical trigonometry. The elements of several sciences are also taught. There are 33 girls and 66 boys in the schools.1365

Writing in June, 1913, Mr. Junkin said:

The Schools closed last week. This spring session has been an unusually busy one. The teachers are being persuaded to exercise more and better discipline. Lack of cooperation by the Chinese Teachers in strict grading and firm effective discipline has been the chief difficulty in the conduct of the boarding schools. In many of the government schools the students rule, and schools are broken up if not conducted to their ideas. Such threats have not been wanting in our schools but have not been carried out....

In both the girls' and boys' school the course is now divided into three grades,--primary, intermediate, and high....covering eleven years....1366

Mr. McCutchan's report for 1913-1914 said:

In the boys' boarding school this year we had 70 boarders, 4 day pupils and six native teachers. During the year 11 of my pupils have united with the church. Many other pupils have asked for baptism, but have been advised to wait a while, some on account of their limited knowledge of the Bible, but more on account of their carelessness in their daily conduct....(He goes on to describe the Christian training given the boys.)1367

1362 See our Volume III, p. 427
1363 See our Volume III, p. 441
1364 AR, 1913, 1. 23
1365 AR, 1914, p. 26
1366 Bi-M, Vol. V, p. 271
1367 AR, 1915, p. 36
The Committee on the Sutsien Boys' Boarding School reported to the 1914 Mission Meeting that "one row of rooms has been added to the building making room for 100 boarding pupils in all." Miss McCutchan calls this a "dormitory building", Dr. Patterson speaks of it as "a new building for class rooms, etc...." The "etc." may include some dormitory rooms.

1915. We have no word on the boys' school for 1915 except that at the closing of the school year (China New Year, 1915) three boys received diplomas.

1916. It was reported to the 1916 Mission Meeting that another row of Chinese rooms had been added to the Boys' School building. Dr. and Mrs. R. B. Price of Taichow visited some of the stations in the Fall of 1916. He says of his visit to Stusien, speaking in the third person:

Here they say the boys school built by Mr. McCutchan and patterned after Chinese buildings. They are finer, neater, cheaper and cleaner than one expects to see in China. When a Chinese boy leaves his home and goes to this school he isn't going into a building different from anything he has ever seen before, and when he leaves the school he need not feel spoiled on account of the style in which he has lived....

1917. Writing in the spring, Mr. Junkin said there was an "evangelistic society" in the Boys' School which, working with the school Y.M.C.A., conducted services every Sunday in 10-15 different places in the city and nearby villages.

The completion of the McCutchan residence for $4,350 on the school compound was reported to the 1917 Mission Meeting.

While on furlough in 1917, Dr. Bradley wrote in general about the work in Sutsien. He said:

1368 MNKM, 1914, p. 14
1369 Bi-M, Vol. VI, p. 449
1370 Ibid., p. 499
1371 Bi-X, Vol. VIII, p. 740
1372 MNKH, 1916, p. 5
1373 Bi-Y, Vol. VIII, p. 861
1374 Bi-M, Vol. IX, p. 908
1375 MNKH, 1917, p. 8
Today, we have a Boys' School, high school grade, with a capacity of 100 boys. Six years ago Mr. H. W. McCutchan came to take charge of the boys' school. He has six Chinese teachers under him, and they are doing good work at all times.1376

1918. The McCutchans went on furlough in August, 1918, so both schools were without principals. We are not told who took charge of them, and there is no word on the schools during the year.

1919. The McCutchans returned from furlough in October, 1919, and were joyfully welcomed back. Writing in November, Mrs. Junkin said Mr. McCutchan was putting up "a much needed dormitory in the boys school."1377 The building committee reported to the 1920 Mission meeting that another row of rooms had been put up since the previous summer, and two additional rows of land had been bought for the school.1378

The Sutsien Girls' High School. The girls' boarding school was begun in 1907 with nine boarders and one day pupil under Mrs. Bradley's direction.1379 Writing in 1913 Mrs. Junkin sketched the history of the girls' school, which she said became a boarding school in 1906. She was evidently wrong.1380 She went on to say that after the hospital and the boys' school had moved to the new compound in 1910, the girls' school, numbering 17, was moved into the "commodious houses" previously used by the boys' school, and came under the direction of Mrs. Junkin, as Mrs. Bradley had moved to the new compound.1381

The report for 1911-1912 said:

On account of disturbed conditions the girls' boarding school was closed for more than half of the school year....

The girls' boarding school and day school has increased very much in popularity. The number now in school is 45, and others are desiring to enter.1382

The report for 1912-1913 said there were 33 girls in school.1383

1376 Miss-Sur., Vol. 8, p. 166
1377 Bi-M, Vol. XI, p. 1268
1378 MNKM, 1920, p. 29
1379 See our Volume III, p. 434
1380 Bi-M, Vol. II, p. 55. (In our Vol. III, Note 1537, the page number should be 55, not 534.)
1381 Miss-Sur., Vol. 2, p. 760
1382 AR, 1913, p. 23
1383 AR, 1914, p. 27
In October 1913 the Junkins went on furlough because of Mrs. Junkin's health, and Miss Mada McCutchan, who had come to China for school work, took over the girls' school. Dr. Patterson, writing in the summer of 1914 said:

Miss McCutchan has taken charge of the girls' school. It combines primary and higher grades, and had today 25 boarders and 15 day pupils....1384

1915. Mrs. Bradley describes the closing exercises in June. We quote a few lines from her account:

What a long line of bright faces is this, posies in their hair and smiles wreathing their faces. Forty of them, tapering from tall girls in skirts to wee ones in trousers and long coats. Thinking back eight years it seems a miracle that these can be the same girls who were the Charter pupils when the school was opened. Three of them finished the Intermediate Course today. How proud they are and what a day it is to them!....1385

1916. Miss McCutchan had a very trying experience. The Chinese matron, a trusted Christian, was accused of misappropriating funds. The session spent several days on the case, and the evidence was such that they could not prove her either guilty or innocent, so that it was necessary to discharge her, and break in a new matron.1386

Writing in the fall, Miss McCutchan said:

Our Girls' School opened September 19th. We have 60 girls enrolled, the largest number we have ever had, and they are a busy, happy bunch of children. At the beginning of each new term I have to "think out a plan", as the Chinese say, to accommodate the new girls that come in. Last spring Mr. Patterson came to the rescue and let us have two of his store rooms, which we have converted into two very respectable classrooms. Then we turned what had been a fuel house into a bed room, and this fall we had to take our one little guest room for a classroom, so now we must ask our guests to be seated in Mr. Junkin's guest room in the adjoining yard, or else receive them in a classroom. I suppose there is little hope of anything new until these war times are over, but when they are, we hope and pray our Girls' School may come in for a large increase in property, buildings and equipment.1387

1384 Bi-M, Vol. VI, p. 499
1385 Miss-Sur., Vol. 5, p. 938
1386 Miss-Sur., Vol. 5, p. 938
1387 Miss-Sur., Vol. 6, p. 350
Miss McCutchan went on furlough in August, 1918, returning in October, 1919. We do not know who had charge of the school in her absence.

We have no information about the work of the Girls' School in 1918, 1919, or 1920.

Statistics, Sutsien Station, 1913-1920. These statistics, taken from the Minutes are of some help in following the growth of the work. The explanation of the categories found in the tables are taken from the 1915 supplement bound to the 1915 Minutes. We still do not know the difference between "Outstations" and "Other preaching places".

As far as is recorded, there were only two schools in the Sutsien field that had boarding students, so the "boarders" in the statistics must be the ones in the Boys' and Girls' High Schools. In addition there would be some day students, and the High Schools also had some Elementary students. When comparing the annual reports with these statistics, these facts must be taken into account. In some places the figures printed may be erroneous.

The Sutsien Missionary Force, 1913-1920.

<table>
<thead>
<tr>
<th>For Year</th>
<th>1914 (1913)</th>
<th>1915 (1914-5)</th>
<th>1917 (1916-7)</th>
<th>1919 (1918-9)</th>
<th>1921 (1920-1)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ordained Men</td>
<td>2</td>
<td>2</td>
<td>3</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>Unordained Men</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Single Women</td>
<td>3</td>
<td>3</td>
<td>4</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>Married Women</td>
<td>3</td>
<td>3</td>
<td>4</td>
<td>4</td>
<td>3</td>
</tr>
</tbody>
</table>

The Native Church, Sutsien, 1913-1920.

<table>
<thead>
<tr>
<th>For Year</th>
<th>1914 (1913)</th>
<th>1915 (1914-5)</th>
<th>1917 (1916-7)</th>
<th>1919 (1918-9)</th>
<th>1921 (1920-1)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ordained Men</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Other workers</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Men</td>
<td>?</td>
<td>16</td>
<td>18</td>
<td>17</td>
<td>19</td>
</tr>
<tr>
<td>Bible women</td>
<td>2</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>5</td>
</tr>
<tr>
<td>Org. Congregations</td>
<td>2</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Other places</td>
<td>?</td>
<td>30</td>
<td>40</td>
<td>44</td>
<td>49</td>
</tr>
<tr>
<td>Outstations</td>
<td>20</td>
<td>20</td>
<td>36</td>
<td>46</td>
<td>50</td>
</tr>
<tr>
<td>Communicants</td>
<td>323</td>
<td>523</td>
<td>832</td>
<td>1165</td>
<td>1487</td>
</tr>
<tr>
<td>Men</td>
<td>?</td>
<td>350</td>
<td>597</td>
<td>836</td>
<td>1047</td>
</tr>
<tr>
<td>Women</td>
<td>2</td>
<td>173</td>
<td>235</td>
<td>329</td>
<td>440</td>
</tr>
<tr>
<td>Added during year</td>
<td>60</td>
<td>129</td>
<td>158</td>
<td>200</td>
<td>175</td>
</tr>
<tr>
<td>Sunday Schools</td>
<td>12</td>
<td>2</td>
<td>15</td>
<td>31</td>
<td>54</td>
</tr>
<tr>
<td>S.S. Pupils</td>
<td>725</td>
<td>320</td>
<td>1043</td>
<td>1522</td>
<td>1670</td>
</tr>
<tr>
<td>Native Contribs.</td>
<td>?</td>
<td>$470</td>
<td>$1042</td>
<td>$1658</td>
<td>$3546</td>
</tr>
</tbody>
</table>

See above, p.236 for some of these explanations.
Medical Statistics, Sutsien, 1913-1920

<table>
<thead>
<tr>
<th>For Year</th>
<th>1913</th>
<th>1914-5</th>
<th>1916-7</th>
<th>1918-9</th>
<th>1920-1</th>
</tr>
</thead>
<tbody>
<tr>
<td>Foreign physicians</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Foreign Nurse</td>
<td>1</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Chinese Physician</td>
<td>1</td>
<td>1</td>
<td>3</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Chinese assistance</td>
<td>6</td>
<td>6</td>
<td>7</td>
<td>9</td>
<td>2</td>
</tr>
<tr>
<td>Hospital Bldg.</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Number of beds</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>62</td>
<td>615</td>
</tr>
<tr>
<td>In-patients</td>
<td>425</td>
<td>432</td>
<td>487</td>
<td>615</td>
<td></td>
</tr>
<tr>
<td>Major Operations</td>
<td>87</td>
<td>182</td>
<td>154</td>
<td>452</td>
<td></td>
</tr>
<tr>
<td>Dispensary Bldg.</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Indiv. Treated</td>
<td>13,150</td>
<td>10,518</td>
<td>10,921</td>
<td>7,951</td>
<td></td>
</tr>
<tr>
<td>Total treatments</td>
<td>21,652</td>
<td>20,961</td>
<td>15,994</td>
<td>18,444</td>
<td>28,398</td>
</tr>
<tr>
<td>In school for nurses</td>
<td>6</td>
<td>7</td>
<td>9</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Native Contribs.</td>
<td>$1,260</td>
<td>82,008</td>
<td>$3,208</td>
<td>$3,333</td>
<td>$3,970</td>
</tr>
</tbody>
</table>

Educational Statistics, Sutsien, 1913-1920

<table>
<thead>
<tr>
<th>For Year</th>
<th>1913</th>
<th>1914-5</th>
<th>1916-7</th>
<th>1918-9</th>
<th>1920-1</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kindergarten</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Schools</td>
<td>1</td>
<td>-</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Pupils</td>
<td>12</td>
<td>-</td>
<td>26</td>
<td>35</td>
<td></td>
</tr>
<tr>
<td>Lower Elementary</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Schools</td>
<td>26</td>
<td>32</td>
<td>37</td>
<td>41</td>
<td>49</td>
</tr>
<tr>
<td>Teachers</td>
<td>34</td>
<td>42</td>
<td>43</td>
<td>60</td>
<td></td>
</tr>
<tr>
<td>Pupils - Male</td>
<td>312</td>
<td>477</td>
<td>516</td>
<td>541</td>
<td>700</td>
</tr>
<tr>
<td>Pupils - Female</td>
<td>20</td>
<td>107</td>
<td>110</td>
<td>124</td>
<td>234</td>
</tr>
<tr>
<td>Higher Elementary</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Schools</td>
<td>5</td>
<td>2</td>
<td>2</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>Teachers</td>
<td>6</td>
<td>4</td>
<td>7</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>Pupils - Male</td>
<td>70</td>
<td>97</td>
<td>166</td>
<td>211</td>
<td></td>
</tr>
<tr>
<td>Pupils - Female</td>
<td>6</td>
<td>8</td>
<td>19</td>
<td>32</td>
<td></td>
</tr>
<tr>
<td>Middle Schools</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Schools</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Pupils - Male</td>
<td>20</td>
<td>35</td>
<td>32</td>
<td>55</td>
<td></td>
</tr>
<tr>
<td>Pupils - Female</td>
<td>2</td>
<td>5</td>
<td>6</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>Boarding Schools</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pupils - Male</td>
<td>66</td>
<td>64</td>
<td>79</td>
<td>110</td>
<td>120</td>
</tr>
<tr>
<td>Pupils - Female</td>
<td>33</td>
<td>23</td>
<td>34</td>
<td>-</td>
<td>60</td>
</tr>
</tbody>
</table>

HAICHOW STATION, 1912-1920.

Immediate background. The Station had a little chapel. In 1910 land was bought for a dispensary and school, and Mr. Vinson opened a boys' day school. The missionaries assigned to Haichow were the Rices, the Vinsons and the Morgans. Both Dr. and Mrs. Morgan were M.D.'s. The Morgans went
on furlough in April, 1911, returning in October, 1912. Due to the Revolution of 1911, Mrs. Rice and Mrs. Vinson, at the insistence of the Consul, evacuated the station.1389

1912. Personnel. The men (Rice and Vinson) remained at the station throughout the year, except for necessary trips. Mrs. Vinson returned in the spring. Mrs. Rice, who was "expecting", went to Kuling in the summer where she was joined by Mr. Rice in August.1390 The Morgans returned in October.

Work of the Station. In the station report, Mr. Rice said:

One dwelling house was finished. Property was secured and the old dwellings fitted up for our new chapel in a splendid new location just outside the west gate. We moved into this chapel this summer, and our congregations have more than doubled. The Sunday School has grown from about a few tens to about 250.

The spring was given over to famine relief work. The work was distributed as near as we could over the entire field. Roads were made, canals and ditches dug, streets paved and bridges built.

No itineration was done, only the regular services were kept up, and not one of these services was missed, although the country was wild and the revolution raged around us.1391

The fall work opened up with Dr. and Mrs. Morgan back, and the country quiet enough for itineration. Two places for chapels were speedily secured at two out-stations and a clinic opened at each place twice a month....The work in the hospital has opened up far better than any one could have hoped for. The medical work among the women is especially encouraging.

We are thankful to a generous friend who has provided funds for a hospital, and we are in the throes of finding a suitable site for it now.1392

The teaching among the women has gone on through all the wild times and now has grown to more than two women can do.1393

1913. The work continued under the same six missionaries. There is no summarized report for the year, so we pick up the following items:

1390 Miss-Sur., Vol. 1, p. 853
1391 Mr. Rice, on an itineration trip in February was held up and robbed, even of part of his clothing, so that he had to borrow something to wear to get back the 35 miles to the station. (Bi-M, Vol. V, p. 38)
1392 This was a gift from Mr. C. E. Graham of Greenville, S.C. (Miss-Sur., Vol. 1, p. 690)
1393 AR, 1913, pp. 23-24
Mrs. Vinson wrote in the summer that Mr. Vinson had successfully opened an outstation at Tsin Kow. Eight new members were received, four men and four women. Dr. Morgan had let the contract for a dispensary-hospital, and hoped that it would be completed in six months.

Personal reports to the Mission of Mr. and Mrs. Rice and Mrs. Vinson were published in the Bi-Monthly Bulletin. Mr. Rice said that he had opened chapels in Taiison and Shien-swie-kow, with a helper in each. He hoped to open such chapels in every large village in his area, making them the center of missionary effort. However, he did not have the funds now to do so.

Mrs. Vinson wrote of the number of women she and Mrs. Rice were teaching. Her class had grown to 103, 70 of whom were young girls from 7 to 20 years old.

Writing in November, Mr. Vinson said:

Our work, too, is beginning to show some results. Sixteen were examined at our last communion here, November 9th, and seven out of the number were baptised. Nine were examined at Tsingkow the first Sunday in October, four of whom were received into the church. The work among the women is flourishing. A goodly number of them are earnest inquirers...

Mrs. Morgan devotes her time and skill to the women and children in the daily clinic. We are in hopes that the work on the new hospital will be completed before "many moons".

I have made several itinerating trips this fall, visiting and over-seeing the work of my outstations....Mr. Rice has been more or less interrupted in his itinerating work this fall....

1914. Mrs. Rice wrote in February that on February 1st, twins (John Walker and Thomas Chalmers) had been born to the Vinsons, and that the Vinsons were leaving on furlough in about two months. The result was that Mrs. Rice had to take over all the women's work, about 200 in the classes.

When Mr. Vinson left, Mr. Rice would have to take over the field:

1394 Bi-M, Vol. V, p. 262
1395 Ibid., p. 340
1396 Ibid., p. 341
1397 Bi-M, Vol. V, p. 381
1398 Mrs. Rice describes her work in the Miss-Sur., Vol. 3, p. 856; Bi-M, Vol. VI, p. 513
Six outstations provided with chapels and well equipped evangelists and teacher at each place. More pupils applied than can be accommodated, and itinerating being done from each of the six places.

Dr. and Mrs. Morgan will be away for three months this summer. If any of our doctors are looking for a delightful and cheap summer resort, we invite one of them to come to Haichow.

Mr. Rice wrote in June that he was then looking after seven outstations and seven schools. He had held communion services at five places and baptised 34. The station policy was not to build up one Station church, but develop the Christians in local groups. There was a membership of 70 in addition to the 13 school teachers and helpers who were from Shantung. The women’s work was progressing well under Mrs. Rice.

Writing the end of the year Mr. Rice told about some of the outstations. He said that in Haichow, due to the intensive women’s work, there were more Christian women and inquirers than men. The reverse was true in the outstations and they needed more trained workers especially among the women.

He continued:

We refuse to use either men or women who are only Christians and have had no special training for evangelistic work. We have one woman in school now and one who graduated last year. We have four or five who have had and are still getting in a weekly class, training for their work. We have two men in the Bible School at Nanking now, and hope to send two more next year.

We are planning to start a small boarding school on a small scale next year, and in connection with it a Normal with a one year’s course. We hope to get Christian men from the home station and all the outstations who have been teachers under the old regime but have not had any training in Western branches. We hope to give them enough in one year to take care of primary schools in the outstations. We do not know yet whether it will materialize or not, but we hope it will.

1915. Personnel. The Morgans and the Rices were at the Station. The Winsons returned from furlough in September. In the fall the Graftons and their orphans moved from Suchoufu to Haichow.

Background. The Lan-Hai Railroad from Haichow through Suchoufu and

1399 Bi-M, Vol. VI, p. 407
1400 Ibid., p. 481
1401 Miss-Sur., Vol. 4, pp. 299-300
1402 Mr. Grafton gives a humorous account of the trip from Suchoufu to Haichow with the boys, Bi-M, Vol. VIII, p. 733. We will see the reasons for this move when we study Suchoufu Station. Below, page 355-356.
Kailang to Lanchow the capital of Kansu Province was projected, (the Lan-Hai R.R.). A group of Belgian engineers was interested in 1914 in developing a harbor at Haichow and building the railroad.\textsuperscript{1403} In 1915 the World War was on and the Japanese had taken Tsingtao, and were also interested in the harbor at Haichow and in running a line of steamers from Tsingtao to Haichow.\textsuperscript{1404}

Tunghai Station. The railroad was built later, at least the eastern part of it, and will be used by our missionaries. Perhaps it was because of these prospective developments, especially the harbor, that the Mission voted in the 1915 meeting to change the name of the Station from Haichow to Tunghai in the Mission documents.\textsuperscript{1405} In 1919, this action was rescinded, and the name changed back to Haichow.\textsuperscript{1406} We will continue to call it Haichow.

General Bei Bao Shan.\textsuperscript{1407} In the Bulletin for May-June, 1914, we read:

The regiment of soldiers sent here by Chang Hsun under the command of General Boh has done good work with but little disturbance to law abiding people. Where robbery, murder and raping and all other evils were an every day occurrence three months ago, all is now peace and quiet....General Boh has done the work he came to do and has done it very well. Even during the severest fighting in the campaign against Chong Bah he has had full control of his men, and we have yet to hear of any flagrant instance of oppression of the people by the soldiers....\textsuperscript{1408}

General Bei became a warm friend of the missionaries at Haichow, and we will hear of him again.

The Work of the Station, 1915. Writing in the Spring, Mrs. Rice said she and Dr. Rice had made a trip to Banpu, a city of 20,000 south of Haichow, which was an out-station, where they stayed for several days. Mrs. Rice said:

In my 15 years in China I have never seen such an altogether intelligent audience as crowded the chapel full to overflowing that Sunday night at Banpu. My constant thought was, what a work we could do here if only our field was properly equipped with earnest consecrated workers....\textsuperscript{1409}

\textsuperscript{1403} Bi-M, Vol. VI, p. 446
\textsuperscript{1404} Bi-M, Vol. VII, p. 680
\textsuperscript{1405} MNKM, 1915, p. 27 (Haichow means "Sea city", and Tung Hai, "Eastern Sea."
\textsuperscript{1406} MNKM, 1919, p. 5
\textsuperscript{1407} The General's name, the character for "White" may be romanized according to the dialect of the locality, Boh, Pei or Bei. We find all of these in the Mission records. Bei is the northern pronunciation.
\textsuperscript{1408} Bi-M, Vol. VI, pp. 466-467
\textsuperscript{1409} Bi-M, Vol. VII, p. 615
The Annual Report for 1914-1915 said that Haichow probably led the Mission in the number of women under instruction, -267.1410 The Rices spent the summer at Haichow. The weather had been good, and there was little cessation of the work.1411

The Ellen Lavine Graham Hospital, Haichow. Dr. Morgan wrote an article for the Missionary Survey, telling of the beginning of medical work at Haichow, and how the Grahams had met a real need by their gift. He describes the buildings they had been able to complete with the money available, and gives some pictures.1412 General "White" (Bei) and some of the local gentry raised $750.00 for the hospital, and $150.00 for the girls' school.1413 Dr. Morgan reported to the 1915 Mission meeting that a physician's residence had been completed for $5,500, and the Hospital for $10,900.1414

In the summer a severe epidemic of anthrax broke out among the water buffalo, and spread to the people. Dr. Morgan and his staff did what they could, with the cooperation of the local magistrate and General Bei, to warn the people of the danger of the disease, and what measures to take to avoid its spread.1415 A motor cycle, the gift of Baltimore friends, enabled Dr. Morgan to make two trips a week to an outstation clinic.1416

A Girls' School. At the 1915 Mission Meeting the following resolutions were passed:

1. Resolved that Tunghai (Haichow) Station be authorized to use a special gift of $3,000 (gold) to build the Girls' School at that station.

2. Resolved that Tunghai Station be authorized to use a special fund of about $18,000 as support fund for the Girls' School at that Station.1417

1411 Bi-M, Vol. VII, p. 696
1412 Miss-Sur., Vol. 4, pp. 301-304
1413 Bi-M, Vol. VII, p. 635
1414 MNKM, 1915, p. 8
1415 Bi-M, Vol. VII, p. 680
1416 AR, 1916, p. 53
1417 MNKM, 1915, p. 24. The $18,000 special fund must be an error. Probably it was $1,000.
1916. Miss Louise Oehler, assigned to the new Girls' School at Haichow, arrived in March. However, having become engaged on the trip out, in April she married Dr. Mason Young, and went to Soochow. The Rices left on regular furlough in November, returning in June, 1917.

The Lan-Hai R. R. had been surveyed from Haichow to Kaifeng through Suchoufu. The road was to be built with Belgian capital, and construction had started west of Suchoufu, and soon would start east of that city.

Work of the Station. More space is given to the "institutions" than to the evangelistic work. Mrs. Vinson wrote in March that two foreign and five Chinese ladies were teaching 230 women weekly, and with more teachers, the number could be doubled. Outstation work was encouraging.

Mr. Vinson wrote in June that he was in the midst of his semi-annual examination of inquirers. Eighty-seven had been examined, and 23 baptised. In May a Y.M.C.A. had been organized at Banpu with an enrollment of 98, and promised to be an effective evangelistic agency. Only 4-5 of the young men were Christians, but all were studying the New Testament.

The Orphanage. The orphanage had been housed in temporary buildings on arrival in the fall. Mrs. Vinson wrote in March, 1916, that land had been bought west of the present Mission compound, large enough for a residence for Mr. Grafton and the school, and the Grafton house was under construction. There were seventy boys in the orphanage, and seemingly ten girls.

While in Suchoufu, Mr. Grafton had involved the Orphanage in a business venture, the Ta Chong Oil Co., which had made money. At the 1916 Mission meeting the books of this discontinued company were audited, and it was found that there was a profit of a little over six thousand dollars.

---

1418 For Miss Oehler, see above, pages 34-35
1419 Bi-M, Vol. VII, p. 795
1420 Ibid., p. 759
1421 Ibid., p. 793
1422 See below on Suchoufu Station, page 354.
1423 MNKM, 1916, Appendix D, page 20-21
The Mission voted to use $4,419.12 of this to help build a boys' boarding school in connection with the orphanage. The Hospital was also allowed to use $1,025 from the profits.1424

The Boys' School spoken of there was evidently the beginning of a boys' boarding school in Haichow. Doubtless there had been a boys' day school.

The Girls' Boarding School. As we saw above, money had been authorized for this by the 1915 Mission Meeting. Mrs. Vinson's March letter said:

The Girls' School is started at last--the ten orphan girls being the nucleus--two of the oldest of them helping with the teaching. For the present no outside boarders are admitted, but there are about ten little girls that come as day pupils. We are glad to have Miss Oehler at last with us and at work on the language, and hope to get the school really on its feet, when she is ready to take it over--if we manage to keep her that long....[She married in April.]1425

The Hospital. Mrs. Vinson said in her March letter that the hospital had reopened, as Chinese contributions had saved the day.1426 Mr. Vinson wrote more fully in June:

Dr. Morgan is having a brief respite from the rush of hospital and clinical work. The harvest season is beginning and the people are busy with their crops.

A branch of the Red Cross Society has been organized in this section and quite an interest is being manifested in that work. All of the subscriptions and half of the membership fees are turned over to Dr. Morgan for the local hospital work. The income from this source together with some contributions from the Chinese General in charge of the Government troops will perhaps enable him to keep open this year.1427

In an article in the Missionary Survey on the "Military Situation in China", Dr. Morgan said:

It is to General Bei that every one looks in time of trouble, and he is always ready to help....It was during the discouraging time when the Ellen Lavine Graham Hospital was forced to close its doors on account of severely cut appropriations, that General Bei came to our aid. When told that the hospital was closed for want of funds, he immediately said, "Don't close. Start up again now and I will provide the funds. How much do you need?" He was as good as his word and within a week gave us $700. Mex. to open our work with.
Later on he asked me to specially provide room for sick and wounded soldiers saying that he would stand all expenses, and that besides he would provide of some charity wards in the hospital. So the Military Department came into existence and also our charity work, which had been dropped on account of lack of funds, was resumed and greatly increased in extent.1426

1917. Personnel. Mr. Vinson was seriously sick for the first four months of 1917, and was in the Hospital in Shanghai in April.1429 The Rices returned in June, bringing Mr. Rice's mother with them.1430

Fewer were received into the church in the spring because of Mr. Vinson's illness.1431 Mr. Rice writing in the fall speaks of the good fall crops and the peace they were enjoying. The chief robber leader had surrendered and his force had been incorporated into the army. He speaks of their trouble with motorcycle travel, and then said of the work:

We are having to retrench all along the line at almost every point. Have about concluded to sell one of the country chapels, because there is no money to repair it. Are turning off our personal teacher and writer because of lack of funds. One of our country fields is having to go without an evangelist because of lack of money. Our compound wall is down in one place and no money to rebuild. Our houses are needing repairs, but there is nothing to do about it. How I wish the church at home could know what the cuts of the last three years are really meaning.1432

The peace of the fall was in contrast to a sudden crisis in the summer. Chang Hsun, the general that controlled the Tientsin-Pukou R.R. (and who was General Bei's superior), decided in July to reestablish the Manchu dynasty. The coup failed, and Chang was ousted from power.1433 The result of Chang's defeat caused the soldiers under Bei to mutiny, and they rioted and looted the city. The missionaries got ready to evacuate, but were not disturbed. General Bei soon restored order.1434

The Annual Report for 1916-1917 said that the Grafton residence and the school building were completed.1435 The Tunghai (Haichow) Orphanage Board

1428 Miss-Sur., Vol. 7, p. 299
1429 Bi-M, Vol. IX, p. 430
1430 AR, 1918, p. 67
1431 AR, 1918, p. 68
1432 Bi-M, Vol. IX, p. 957. See above, page 20, for the cuts in the appropriations.
1433 See above, page 10, for General Chan Hsun's abortive coup.
1435 Although the Annual Report for 1916-1917 said the school building was completed, the final report was not made until the 1918 Mission Meeting. The school building and a teacher's residence cost about $12,500.00 (MNKM, 1918, 20)
reported to the 1917 Mission Meeting:

The Institution has been kept going this year on funds saved during the years past, and the small amount contributed by the Christian Herald. No new orphans have been taken in, but a number have been dismissed. It is the plan to gradually merge the Orphanage into the Girls' and Boys' Schools.\textsuperscript{1436}

Writing in November Mr. Grafton surveys the work of the Station:

Everybody is busy here. Mr. and Mrs. Rice take the evangelistic work. Dr. and Mrs. Morgan the hospital work. Mr. Grafton the Chinese school and Mrs. Grafton teaches the foreign children.\textsuperscript{1437} There were 13 of them.

Mrs. Vinson spends half her time teaching the foreign children music, and Mr. Vinson does the preaching.

The boys' school is especially encouraging. There are 55 or 56 students to about 40 last year. A good many of these are boarders... Most of them are attracted by English which is now being taught....

Our girls' school is also getting on splendidly. We have eight or ten of the Orphanage girls, several boarders and quite a few day pupils. A Miss Tang is teaching them, as our teachers, two of the Orphanage girls, have gone to Nanking to school...\textsuperscript{1438}

1915. All of the members were at the station through the year except Mr. Vinson who was in Shanghai for a severe operation in the spring.\textsuperscript{1439}

In January "Grandma" Rice celebrated her 73rd birthday. Mr. Vinson said she was a great blessing to the whole station.\textsuperscript{1440}

The shortage of funds was still handicapping the work. A girls' school at an outstation was closed.\textsuperscript{1441} Some men evangelists had to be dropped and some chapels closed. One excellent woman, Mrs. Li, was employed only through the gift of a friend in the Standard Oil office.\textsuperscript{1442} Eight Bible women were in the employ of the Mission.\textsuperscript{1443}

Mr. Rice wrote a brief report on the work of 1917-1918. In the year he had examined 390 applicants in 16 different places and 87 were received.

The total membership was 276. He continued:

\textsuperscript{1436} MNKM, 1917, p. 7
\textsuperscript{1437} For this foreign children's school and those who took part in the instruction, see Bi-M, Vol. X, p. 1055.
\textsuperscript{1438} Bi-M, Vol. IX, p. 985
\textsuperscript{1439} Bi-M, Vol. X, p. 1031
\textsuperscript{1440} Ibid., p. 1016
\textsuperscript{1441} Ibid.
\textsuperscript{1442} Miss-Sur., Vol. 8, p. 739
\textsuperscript{1443} Ibid., p. 741
The year's work, as I look back over it, is most encouraging. Eight chapels have been opened by the Chinese without any expense to the home Church. The Christians have done a lot of evangelistic work in one way or another. They have given more than ever to the work, but their gifts do not appear on our reports, because they give to things not covered by our appropriations. Two hundred dollars would be a small estimate for this year's contributions in this field. One temple has been cleared of idols and turned into a chapel.

With this willingness to give, has come a willingness on the part of the people to hear.

Organizations have been started at three places. Elders and deacons have been elected but not ordained or installed. This is all new ground to the Chinese, and I find that they want to go very slowly and carefully... I hope that at one or two places the organization will be completed during the next year.

Mrs. Rice wrote of work in one of the market towns:

This is a community of so-called "devil possession". Quite a number have come to us in the few days we have been here. So eager are they to be rid of the terrible affliction that they grasp at the gospel as a method of release. One woman came yesterday, bringing her idol, which she cast at our feet, saying that Jesus had cast out the devil, and henceforth she would serve only him.

Whether this is real devil possession or not, need not be discussed. The fact remains that a knowledge of Jesus and his love for them has brought relief to many of these poor women.

I have given these two incidents out of many such, that you may understand how much we need a Bible woman constantly at hand, that these afflicted ones may be instructed as to the real meaning of the gospel.

In January Dr. Morgan was invited to go north to Shansi and help fight the plague. He went and stayed until about April. On his way home he stopped in Tsinan to visit Dr. Ran Shields in the Union Medical School.

In June Mr. Grafton wrote about Haisan, a place on the sea about 25 miles east of Haichow, which he and the missionaries at Haichow hoped to develop into a summer resort for the missionaries in the northern part of the Mission.

The Girls' School. The 1915 Mission Meeting voted to use a $3,000.00 special gift to build a girls' school. It was not built, why we do not know.

1444 Miss-Sur., Vol. 8, pp. 741-742
1445 Ibid., p. 481
1446 Bi-M, Vol. X, p. 1063
1447 Bi-M, Vol. X, p. 1078
1448 Ibid., p. 1086. See also Vol. XI, pp. 1199, 1211
Perhaps Miss Oehler's leaving was the cause. At any rate the 1918 Meeting voted to reaffirm the 1915 action and asked Mr. Vinson to prepare the plans.1449

The Orphanage and Boys' School. The Board's Report said that at the end of ten years only 11 of the original 130 orphans supported by the Christian Herald remained.

This year the boarding boys have far out numbered the orphans, and in the coming term there will be only three or four boys left in the school. For these three years our total appropriation from the Mission has been $400.00 a year—not even enough for the teachers' salaries, so while regretting the necessity, we have had no other course than to use our formally accumulated Orphanage funds for the large boarding school.

We plan with our remaining funds to carry on the boarding school another year and devote the balance towards the educating more fully several of our more promising boys and girls....1450

The audited accounts for the Boys' School building and the teachers' residence are given in Appendix II of the 1918 Minutes. The total spent was $12,586.33.1451

1919. A tragic year for Haichow station.1452 Rev. A. D. Rice died on May 31 from typhus fever contracted on an itinerating trip, followed by pneumonia.1453 Dr. and Mrs. Morgan went on regular furlough in August, and since no physician could be transferred there, the hospital was closed except for some minor clinical work.1454 Mr. Vinson had not really recovered from his 1918 operation, although he was carrying on his work.1455 Mrs. Rice said:

Mr. Vinson, a sufferer for years, but active in many lines, went down to Mission meeting to make an appeal for help. No one felt ready to leave his work to take up the Haichow work.

1449 See above and MNKM, 1918, p. 9
1450 MNKM, 1918, p. 19. We are puzzled about the "Orphanage funds".
1451 MNKM, 1918, p. 20
1452 See Miss-Sur, Vol. 10, p. 10 (Mrs. Rice); p. 582 (Miss Bissett)
1454 Miss-Sur., Vol. 10, p. 582
Mr. Vinson was taken with a severe attack of his old trouble; his wife and family were wired for, and they are sailing for America at the earliest possible date.\textsuperscript{1456}

The Vinsons sailed in October, and he went to the Mayo Brothers at Rochester seeking surgical relief.\textsuperscript{1457}

These losses left Mr. and Mrs. Grafton and Mrs. Rice to carry on the work. Then came another blow. Miss Bissett said:

Because of Mrs. Grafton's failure in health, she was unable to go into the country after Thanksgiving. And Haichow's latest bereavement is that it has been necessary for her to go to Shanghai, where she can be constantly under a physician's care, and, if necessary, in the hospital until they sail for home July 31st [1920].\textsuperscript{1458}

Miss Mary Stuart Bissett, R. N., had come to China in 1919, and was studying the language in Sutsien, preparatory to taking up work there. When Mr. Rice died in May, 1919, she went immediately to Haichow to be with her sister. The 1919 Mission Meeting transferred her to Haichow.\textsuperscript{1459}

The 1919 Mission Meeting took some other actions in regard to the situation at Haichow. They tried to find an evangelist and a doctor who could be temporarily transferred there, but could not, and requested the Executive Committee to send out replacements. They also asked either Mr. Graham or Mr. Talbot to give some time to the evangelist field.\textsuperscript{1460}

The Girls School. Mr. Vinson had evidently had plans for the school approved, and the Mission voted:

That the request of Haichow station for $400.00 gold of the Lucket fund to be used for day schools and $5,000.00 gold for land and building be approved.\textsuperscript{1461}

A statement of Mrs. Vinson in March helps to interpret this action. She wrote:

\textbf{Our little day school for girls is running since the first of this month, and seems to be making a success. You remember we had to}

\begin{itemize}
\item \textsuperscript{1456} Miss-Sur., Vol. 10, p. 90
\item \textsuperscript{1457} Miss-Sur., Vol. 10, p. 23
\item \textsuperscript{1458} Miss-Sur., Vol. 10, p. 582
\item \textsuperscript{1459} See above, page 306; MNKM, 1919, p. 5
\item \textsuperscript{1460} MNKM, 1919, pp. 5, 6, 11, 11-12
\item \textsuperscript{1461} Ibid., p. 11
\end{itemize}
close our girls' boarding school last fall for lack of funds, but the first installment of the Jewell Lucket Memorial Fund has come in at last, and we have used part of it to rent a place in the city and start a combination of day school for girls and a women's chapel. The school is taught by a graduate of T.K.P. school....1462

The Orphanage and Boys' School. The Committee on the Orphanage reported to the Mission that it had been closed.1463 Mr. Grafton, writing in September said:

There has been one policy running through all our acts--cut down to where we could handle the work. Our first big cut came on the Middle School. But some of you may know that we had already planned to cut this branch of the work out at the end of the current year for lack of funds....1464

Miss Bissett writing of the reorganization of the work said that:

Mr. Grafton's large boarding school and day school were put entirely in charge of the Chinese teachers, while he and Mrs. Grafton took over Mr. Rice's vast country field. Their plan was to be put on itinerating trips of one or two weeks, returning to Haichow for a day or two between each for supplies, etc. [and then Mrs. Grafton broke down]....1465

1920. Personnel. The year started with Mr. and Mrs. Grafton, Mrs. Rice and Miss Bissett at the Station. Miss Bissett was studying the language. In May, by circular letter, Miss Bissett was given a leave of absence to accompany Mrs. Rice, Sr., to America.1466 Mrs. Rice died in Japan on the way home and we suppose Miss Bissett returned to the station.1467

By Circular Letter in June, Rev. and Mrs. Currie were assigned to Haichow.1468 They arrived in China March, 1920, and perhaps went to their station for language study.1469 In July, 1920, Mr. and Mrs. Grafton went on furlough. In view of their leaving, in June the Mission approved the transfer of the McLaughlins to Haichow.1470 They did not take up the work in Haichow until the fall of 1920.1471 The Vinsons did not return until January, 1921, and the

Morgans until March, 1921.

1462 Bi-M, Vol. XI, p. 1192
1463 MNKM, 1919, p. 2
1464 Bi-M, Vol. XI, p. 1233
1465 Miss-Sur., Vol. 10, p. 582
1466 MNKM, 1920, p. 55. For Mrs. Rice Sr., see above p. 326.
1467 Bi-M, Vol. XII, p. 1334
1468 MNKM, 1920, p. 56
1469 See above for the Curries, page 52
1470 MNKM, 1920, p. 56
1471 Bi-M, Vol. XII, p. 1386
Dr. Bell of T.K.P. had visited Haichow off and on during the year, and seemingly took up his residence there in the fall and stayed until the return of the Morgans.1472

Work: Mr. Grafton wrote in January about the desperate situation in the station due to the shortage of workers. The field was in a decline of interest in Christianity. Many of the workers were discouraged due to the loss of Messrs. Rice and Vinson. Mr. Grafton had been in school work, and now all the responsibility for the evangelistic work fell on him. He called a conference of the evangelistic workers and laid the responsibility directly on them. A Chinese Treasurer was appointed to handle the regular monthly salaries. A committee was appointed to handle all the expenditures outside the regular salaries. Another committee was to correspond with the Mission about any extension of the work. And a third committee was to hear any complaints against any mission employee and recommend transfers or any other necessary actions. Mr. Grafton added:

I realized at the outset that many of the things they tried would finally be referred to me as too tough for them, but they have more than justified all the confidence placed in them...So my work has been largely a succession of inspection trips. I have left each helper to plan the meetings at his station, only giving him in advance the date of my arrival and the length of my stay. So far, Mrs. Grafton has accompanied me on every trip....I hope in the spring to go to each place again with a definite contribution to each worker.1473

How much his spring program was interrupted we do not know but the Conference Committee on February 2, 1920, sanctioned the following request from Mr. Grafton:

Request taking wife Tsingtao Hospital. Acute attack passed, general condition bad. Southern routes impracticable. Ocean steamer running.1474

We have no further word about Mrs. Grafton or the work in the spring of 1920. Mrs. Rice wrote on September 25, saying that she and the McLaughlins had returned to Haichow from Kuling. She continues:

1472 MNKM, 1920, p. 57; Bi-M, Vol. XII, pp. 1282, 1387
1473 Bi-M, Vol. XII, p. 1286
1474 MNKM, 1920, p. 50
Mr. McLaughlin is taking hold in an enthusiastic way that insures success. School will be under way in a few days and then he expects to give his time to the outstations....

Dr. and Mrs. Bell are due in a few days, and we hope to have the hospital in full operation....

A letter from Mr. Grafton, written just as they were landing, said that Mrs. Grafton's condition was so serious, they thought she would not be able to make the railroad journey at all, but would have to undergo an operation as soon as she landed. We are waiting anxiously for later news....

Miss Bissett is studying in Nanking.... The Curries are still at Kuling.1475

She adds that Dr. Morgan did not expect to return before January, but the Vinsons hoped to return later in the fall.1476

Writing on December 4, Mrs. McLaughlin said they were having a wonderful time. A Mr. Liu from Shantung had held a week's evangelistic meeting and 70 had handed in their names or expressed real interest. The Boys' School was running well, and Mr. McLaughlin had spent a good deal of time in the country. The women's work was more than she and Mrs. Rice could do. The Curries were hard at work on the language.1477

Statistics, Haichow Station, 1913-1920. These statistics, taken from the Mission Minutes, are of some help in following the growth of the work.1478

<table>
<thead>
<tr>
<th>The Haichow Missionary Force, 1913-1920.1479</th>
</tr>
</thead>
<tbody>
<tr>
<td>Minutes for For Year</td>
</tr>
<tr>
<td>----------------------</td>
</tr>
<tr>
<td>Ordained Men</td>
</tr>
<tr>
<td>Unordained Men</td>
</tr>
<tr>
<td>Single Women (Widows)</td>
</tr>
<tr>
<td>Married Women</td>
</tr>
</tbody>
</table>

1475 Gay Wilson Currie was born in Kuling, July 24. (Bi-M, Vol. XII, p. 1365.)
1476 Bi-M, Vol. XII, p. 1368
1477 Ibid., p. 1366, See also Miss-Sur., Vol. 11, p. 462
1478 For comments on the North Kiangsu Mission Statistics, see above, in connection with Chinkiang Station. The distinction between "Out-stations" and "Other places of worship" remains unclear. I have put a question mark after certain figures which obviously seem to be wrong.
1479 Due to sickness and furloughs the effective force on the field was usually less than the figures seem to indicate.
### The Native Church, Haichow, 1913-20

#### Minutes for

<table>
<thead>
<tr>
<th>For year</th>
<th>1914 (1913)</th>
<th>1915 (1914-5)</th>
<th>1917 (1916-7)</th>
<th>1919 (1918-9)</th>
<th>1921 (1920-1)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ordained Chinese</td>
<td>--</td>
<td>--</td>
<td>1</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>Other workers - Men</td>
<td>7</td>
<td>7</td>
<td>7</td>
<td>5</td>
<td>25</td>
</tr>
<tr>
<td>- Women</td>
<td>1</td>
<td>5</td>
<td>7</td>
<td>2</td>
<td>9</td>
</tr>
<tr>
<td>Org. Congregations</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>1</td>
<td>--</td>
</tr>
<tr>
<td>Other places</td>
<td>6</td>
<td>7</td>
<td>10</td>
<td>24</td>
<td>26</td>
</tr>
<tr>
<td>Out-stations</td>
<td>--</td>
<td>--</td>
<td>9</td>
<td>5</td>
<td>24</td>
</tr>
<tr>
<td>Communicants-Total</td>
<td>30</td>
<td>107</td>
<td>187</td>
<td>391</td>
<td>309</td>
</tr>
<tr>
<td>Men</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>Women</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>Added during year</td>
<td>11</td>
<td>41</td>
<td>21</td>
<td>115</td>
<td>8</td>
</tr>
<tr>
<td>Sunday Schools</td>
<td>1</td>
<td>1</td>
<td>3</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>Pupils in S.S.</td>
<td>150</td>
<td>125</td>
<td>235</td>
<td>435</td>
<td>560</td>
</tr>
<tr>
<td>Native Contributions</td>
<td>$50</td>
<td>$40</td>
<td>$66</td>
<td>$550</td>
<td>$630</td>
</tr>
</tbody>
</table>

### Educational Statistics, Haichow, 1913-20

#### Minutes for

<table>
<thead>
<tr>
<th>For year</th>
<th>1914 (1913)</th>
<th>1915 (1914-5)</th>
<th>1917 (1916-7)</th>
<th>1919 (1918-9)</th>
<th>1921 (1920-1)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Teaching Force</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Foreign Men</td>
<td>--</td>
<td>--</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Foreign Women</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>1</td>
</tr>
<tr>
<td>Native Men</td>
<td>--</td>
<td>6</td>
<td>7</td>
<td>15</td>
<td>18</td>
</tr>
<tr>
<td>Native Women</td>
<td>--</td>
<td>--</td>
<td>2</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>Non-Hathians</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Boarding Schools</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pupils - male</td>
<td>--</td>
<td>--</td>
<td>7</td>
<td>38</td>
<td>70</td>
</tr>
<tr>
<td>- female</td>
<td>--</td>
<td>--</td>
<td>7</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>Orphanage</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lower Elementary</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Schools</td>
<td>2</td>
<td>4</td>
<td>7</td>
<td>11</td>
<td>15</td>
</tr>
<tr>
<td>Teachers</td>
<td>--</td>
<td>4</td>
<td>7</td>
<td>13</td>
<td>17</td>
</tr>
<tr>
<td>Pupils - male</td>
<td>36</td>
<td>72</td>
<td>103</td>
<td>190</td>
<td>259</td>
</tr>
<tr>
<td>- female</td>
<td>3</td>
<td>8</td>
<td>27</td>
<td>54</td>
<td>24</td>
</tr>
<tr>
<td>Higher Elementary</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Schools</td>
<td>--</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Teachers</td>
<td>--</td>
<td>2</td>
<td>2</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>Pupils - male</td>
<td>--</td>
<td>18</td>
<td>30</td>
<td>40</td>
<td>31</td>
</tr>
<tr>
<td>- female</td>
<td>--</td>
<td>--</td>
<td>5</td>
<td>--</td>
<td>2</td>
</tr>
<tr>
<td>Middle Schools</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Schools</td>
<td>--</td>
<td>--</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Pupils - male</td>
<td>--</td>
<td>--</td>
<td>4</td>
<td>10</td>
<td>17</td>
</tr>
<tr>
<td>- female</td>
<td>--</td>
<td>--</td>
<td>2</td>
<td>--</td>
<td>--</td>
</tr>
</tbody>
</table>
Medical Statistics, Haichow, 1913-1920

<table>
<thead>
<tr>
<th>Minutes for</th>
<th>1914</th>
<th>1915</th>
<th>1917</th>
<th>1919</th>
<th>1921</th>
</tr>
</thead>
<tbody>
<tr>
<td>For year (1913) (1914-5) (1916-7) (1918-9) (1920-1)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Foreign physicians</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Foreign nurse</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>1</td>
<td>--</td>
</tr>
<tr>
<td>Chinese physicians</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>1</td>
<td>--</td>
</tr>
<tr>
<td>Chinese assistants</td>
<td>--</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>Chinese nurses</td>
<td>--</td>
<td>1</td>
<td>7</td>
<td>9</td>
<td>7</td>
</tr>
<tr>
<td>Hospital buildings</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>13?</td>
<td>3</td>
</tr>
<tr>
<td>Number of beds</td>
<td>--</td>
<td>40</td>
<td>50</td>
<td>50</td>
<td>30</td>
</tr>
<tr>
<td>Inpatients</td>
<td>91</td>
<td>260</td>
<td>191</td>
<td>553</td>
<td>954?</td>
</tr>
<tr>
<td>Major operations</td>
<td>13</td>
<td>30</td>
<td>50</td>
<td>81</td>
<td>153</td>
</tr>
<tr>
<td>Dispensaries</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>Indiv. Treatments</td>
<td>13,823?</td>
<td>19,325?</td>
<td>6,500</td>
<td>9,622</td>
<td>5,641</td>
</tr>
<tr>
<td>Total treatments</td>
<td>15,336?</td>
<td>12,700?</td>
<td>7,500</td>
<td>11,425</td>
<td>6,927</td>
</tr>
<tr>
<td>Native contributions</td>
<td>$815</td>
<td>$1,964</td>
<td>$4,336</td>
<td>$6,326</td>
<td>$4,896</td>
</tr>
</tbody>
</table>

SUCHOUFU (Hsuchoufu) 1480 STATION, 1912-1920

For the personnel and work of the station in 1911, see our Volume III, pages 469-471. 1481 The Revolution in the Fall of 1911, followed by the evacuation of the women and children in December; the continuance of famine conditions; the leaving on furlough of three of the missionary couples; the disturbed situation, politically and socially (robbers), meant that the work of the station was disrupted in 1912, and did not really reestablish itself and take on new life until the Ting (Ding) Li Mei meeting in January, 1913.

The military situation did not prove to be as bad as was feared when the ladies evacuated in December, 1911. Mr. Grafton, writing on March 3, 1912, said that General Chiang Hsun had moved in swiftly, put down the revolutionary movement, and established "law and order" by swift executions. This was after the soldiers already at Suchoufu had looted the City in February, 8-9. 1482 General Chang controlled his troops and Grafton was somewhat optimistic about the future, but said that he did not think that the ladies should return for about six months. 1483 We do not know just when the ladies returned.

1480 For the spelling of this name, see our Volume III, p. 469, note 1679. In the early years of the decade we are studying both the old and the new spellings were used. The new spelling Suchoufu was usually printed without the diacritic, Suchoufu.

1481 For the previous history of Suchoufu Station, see our Volume II, page 601; Chu-chow-fu Station, and Volume III, page 526, Hsuchoufu Station.

1482 Miss-Sur., Vol. 1, p. 500, "The Riot at Hsuchoufu."

1912-1913. Suchoufu Personnel. In these years three couples were on furlough: The Armstrongs and the McFadyens sailed for the States on November 28, 1911.\textsuperscript{1484} The Armstrongs returned in October, 1912.\textsuperscript{1485} The McFadyens returned in July, 1913.

The Graftons went on furlough in April, 1912, returning in October, 1913.

Rev. George P. Stevens married Miss Mary Thompson on July 19, 1912.\textsuperscript{1486} Since both were of Suchoufu Station, the working force was not changed.

The other members of the station who were on the field throughout 1912-1913 were the Griers, Mr. Brown and Miss Charlotte Thompson.

The Work of the Station. Miss Charlotte Thompson, writing in May, 1912, said the ladies were anxious to get back to the station. In the spring of 1912 the famine condition was worse than in 1911, and Messrs. Grier, Brown and Stevens had been helping in famine relief.\textsuperscript{1487} Mr. Stevens contracted a severe case of famine fever, but recovered before his wedding.\textsuperscript{1488}

Writing in October, Mr. Grier said the Chinese had welcomed back the bride and groom, and also the Armstrongs. All of the lines of work except the Men's Hospital were in operation. The soldiers were putting down the bandits and the country conditions were about normal.\textsuperscript{1489}

\textsuperscript{1484} The McFadyens, seemingly, went on regular furlough, perhaps leaving early due to the Revolution. The Armstrongs by circular letter (undated) received permission to go on furlough due to Mrs. Armstrong's health. (MNKM, 1912, p. 1). Both couples sailed on November 28, 1911, (before the December evacuation) (Chinese Recorder, Vol. 42, p. 730). In the Minutes McFadyen furlough is dated January, 1912.

Both the Missionary Survey and the Minutes are remiss about the Armstrongs. The Armstrongs were transferred from Chinkiang to Suchoufu in the Fall of 1910, (See our Vol. III, p. 466). In the early summer of 1911 Mrs. Armstrong wrote about the work in Suchoufu (Miss., Vol. 44, pp. 478-480). Nevertheless, the Missionary Survey kept their names on the roll of Chinkiang Station through June, 1913, and does not indicate this 1911-1913 furlough. The Mission Minutes also have no indication of the Armstrongs taking this furlough. We normally take our furlough dates from the Missionary Register published in the Minutes.

\textsuperscript{1485} Chinese Recorder, Vol. 43, p. 666.
\textsuperscript{1486} Bi-M, Vol. V, p. 98
\textsuperscript{1487} Bi-M, Vol. V, pp. 85-86
\textsuperscript{1488} Miss-Sur., Vol. 1, p. 930
\textsuperscript{1489} Bi-M, Vol. V, p. 139. See also Mrs. Stevens' letter, page 171.
By all accounts, the evangelistic services in January, 1913, begun by Ting (Ding) Li Mei and continued by Pastor Swen of Nanking did much to advance the work in Suchou. About 1,000 persons gave in their names as willing to study Christianity. Of course, many did not continue but many new inquirers came out of this meeting.1490

Mr. Stevens said:

Pastor Ding Li Mei and Pastor Swen were sent in answer to prayer. Their preaching was a great reviving power to city and country, the helpers being sent out with more fire and confidence and many Christians being touched with new life.1491

Personal Reports of the missionaries made to the 1913 Mission meeting were published in the September-October, 1913, Bulletin, and we draw on these for information.

Country evangelism. Mr. Stevens had the country work. He had spent a good deal of time training his country evangelists and school teachers. There were 11 day schools, six opened during the year, and six other places wanted schools. In two places chapels had been built by the Christians and inquirers. Eleven had been received during the year, and 8-10 suspended. Eleven new preaching points had been opened.1492

Mr. Armstrong had charge of the city church. After his return in October, 1912, he gathered in some influential men of the church and discussed with them the weaknesses and drawbacks of the church, and what could be done. As a result, they planned for some evangelistic services, and Pastor Ting was invited. He tells something about the meetings. He continues:

The work among the women has been carried on by Miss Charlotte Thompson, aided by Mrs. Grier in the hospital and in class work, and by Mrs. Stevens and Mrs. Armstrong in the city visiting, etc.

More than 200 children have been gathered into Sunday School classes here and at the South Gate. In our regular Sunday School here we often have more than 400 people.1493

1490 Ibid., pp. 170 and 332
1491 Ibid., p. 322
1492 Ibid., p. 322
1493 See also the reports of Miss Thompson, Mrs. Stevens and Mrs. Grier, BI-M, Vol. V, pp. 324, 327 and 329-30.
For a good part of the year a daily service has been conducted on Shi Pai Fong Street, near the location of the new church.... Since last spring I have been busy building our new church. The old one was entirely inadequate. The church is being built by day work. No contractors here. So I am architect, carpenter, mason, bricklayer,—in short, "jack of all trades" for the time being.... I hope the building will be completed by November....

This year 18 members have been given their letters to Mr. White at Yencheng, these having accompanied him to that place from here.1494

Twenty-two adults were received into the church on February 19....1495

The Boys' School -- Mr. Grier reported:

All things considered, the past year has been the most satisfactory in the history of the school. The capacity of the school was taxed to its utmost, the enrollment being 130, of whom 60 were boarders.1496

There were four classes in High School, numbering 22; one class in Grammar School numbering 40, and three classes in Primary School numbering 62; specials with English only, 6. The course as at present arranged comprises 12 years; four years to each. There will be two graduates in December, both preparing for Church work.

The introduction of English has necessitated my giving ten hours weekly to that subject, which with six hours in Biblical subjects makes 16 teaching a week for myself. Six Chinese teachers are employed for all of their time....

He now reports on teachers' salaries, pupils' fees. "There are no charity pupils, and none paid for by foreigners on the field." He then turns to the religious work in the School, Y.M.C.A., evangelistic band, etc.

The large majority of the pupils is either Christian or with Christian family connections, so that the tone of the school is predominantly Christian. Five boys were received during the year....1497

"The Upright Heart Female Academy", had been started in 1911 by Mrs. Stevens (then Miss Mary Thompson) in two Chinese rooms loaned by Dr. McFadyen.1498

1494 For these who went with Mr. White, see above, p. 252.
1496 Compare this report with that for 1911, (see our Vol. III, page 470, and note 1681.) The new dormitory, spoken of there, was built in 1912. It was a 2-1/2 story building, 36 x 78 feet, accommodating 80 boarders, and cost $5,800 Mex. (MNKM, 1912, p. 12).
1497 Bi-M, Vol. V, pp. 325-326
1498 Miss-Sur., Vol. 4, p. 190
In 1913 she reported that due to the fact that the Men's Hospital was closed in Dr. McFadyen's absence, the school had expanded into some other rooms, which made possible an enrollment of 63, about the same as in 1911, but now there were 30 boarders. In addition there were 15 day pupils and 18 girls from the Orphanage. There was no other place for the school, and Dr. McFadyen would need his loaned space.\(^{1499}\) The 1913 Mission Meeting said:

The Hsuchoufu Girls' School Committee reported no funds on hand for purchase of property, or building. As Dr. McFadyen has returned the school will have to vacate most of the hospital property leaving it practically without a home.\(^{1500}\)

The Orphanage, in Mr. Grafton's absence, was supervised by Mr. Brown, who reported:

We have 51 boys and 18 girls in the orphanage. The boys are divided into three groups of about equal numbers; one group attends Mr. Grier's school; another group, who have never qualified as good students, have been learning the shoe trade; while a third group of very small boys study under a Chinese teacher. This classification was made by Mr. Grafton just before leaving for his furlough....\(^{1501}\)

Mr. Brown was also studying the language, and doing some itinerating, getting acquainted with the field.

The Women's Hospital, Mrs. Grier reported that although the patients had not increased, the work was unusually heavy:

Being the only physician at the station, and having to superintend all preparation for all surgical work, watch the anesthetic as well as perform the operations, and then superintend the nursing in every case, the strain has often been very great.

And yet I am thankful to say the work has never been on as good a footing before....This year....all who were at all able have had to pay, or else came as charity cases. It has been hard for both parties, but the custom has been established, and has done much good....\(^{1502}\)

The Hospital Committee reported to the 1913 Mission Meeting that a lot had been bought, but plans for building awaited Dr. McFadyen's return.\(^{1503}\)

\(^{1499}\) Bi-M, Vol. V, pp. 322-324
\(^{1500}\) MNKM, 1913, p. 15
\(^{1501}\) Bi-M, Vol. V, p. 131
\(^{1502}\) Ibid., p. 327
\(^{1503}\) MNKM, 1913, p. 14
The McFadyens returned to the station on July 10, and on the 14th, found themselves in the midst of war, --the Second Revolution. The result was that the men's hospital was filled up with wounded soldiers from the fighting, and wounded civilians, victims of the robbers who had taken advantage of the disturbed conditions.

Having now given as a background the personnel and types of work in the station, we will follow the plan used with the other older stations, first, sketching the evangelistic work through the decade; then the medical and finally the educational work (including the orphanage). In connection with the evangelistic work we will, year by year, point out the personnel changes in the station.

1914. Personnel Changes. Mrs. Catherine Williams (A.A.) McFadyen died of pneumonia on January 17, 1914, and was buried in Chinkiang. Mrs. Grafton wrote of her:

She was never very strong, and many weary weeks and months did she spend on a bed of pain and suffering, but patiently and uncomplainingly....

She was fond of teaching and when the orphanage was opened she volunteered to superintend the girls' school in connection with it, and until her health broke down, she was faithful to that work....

But her special work was as evangelist in Mrs. Grier's hospital, and during her last illness she said, "Oh, there is nothing I love more than talking with and teaching these poor, sick women."

It was because of her health that they had had to go on furlough a few months before the time in 1912. The doctors in the U.S. concluded there was nothing that precluded her return to the field, so they arrived in Suchoufu in 1913 just before the Second Revolution broke out.

The strain of the excitement together with the weariness of the long trip was too much for Mrs. McFadyen, and she was desperately ill for months, only being able to leave her room for a week or two before Christmas....Early in January she was again taken ill, and we were much grieved to learn she had pneumonia....

1504 See above, page 9 for Second Revolution
1505 Bi-M, Vol. V, p. 333
1506 Miss-Sur., Vol. 3, p. 346
1507 Bi-M, Vol. VI, pp. 438-439. See above, p. 30
On July 1, 1914, Miss Charlotte Thompson married Rev. Frank A. Brown. 1508

In the fall of 1914 Mrs. Margaret McB. Baxter went out as a voluntary worker to teach the missionary children at Suchoufu. This she did for six years and then returned to the United States in 1920. In 1921 she returned to China as an Associate Missionary. 1509

Suchoufu after the Second Revolution - 1914. General Chang Hsun was in control, and the robbers were repressed, and the country side was comparatively quiet. Mr. Armstrong wrote of Chang's army:

It is to be feared that they are a permanent fixture here. Most of these soldiers are an uncouth, unmannerly, densely ignorant hords. Their looks and behavior constantly remind me of pre-revolutionary days....

Something is being done here on paper looking forward to the prohibition of opium production and consumption, but the people do not take it seriously....1510

Writing at the end of the year about the city, Mr. Grafton said:

The Revolution with its attendant loot was the death knell of the famous old firms that had been in business here for a century or more. Looted out clean, some of them burned, they met their fate stoically. With only one notable exception, they met their obligations after the crash was over and then retired.... 1511

The Evangelistic Work 1914. The station report said:

Our new Hsuchoufu Church was dedicated last spring when the "Rowland Party" was visiting here. It will seat 800-900 persons. 1512

Regular work has been carried on in two other places in the city.

This year has witnessed a real step forward in self support. A monthly system of contributions has been instituted for the first time....

1509 Price, China Investment, p. 136; Miss-Sur., Vol. 4, p. 34
1510 Bi-M, Vol. VI, p. 470
1511 Bi-M, Vol. VII, p. 574
1512 The report to the Mission (1914, p. 12) said: The building was begun in April, 1913, and was practically finished in June 1914....The Church is 66 feet in length, 30 in width, with ells, 15 x 30, and galleries in both ells. The Church is built of cut stone up to the windows, the remainder of gray brick trimmed with red brick. The roof is of corrugated iron with a ceiling beneath. The floor is cement. The Church will seat 900 if crowded. The total cost was about $6,200.
This year great stress has been laid on actual Bible study. For this purpose two weekly classes have been conducted all year.... The lady members of the station have conducted similar classes for the women. Our normal class on Saturday afternoon for all of the Sunday School teachers, about 20 in number, has been continued throughout the entire year....

While the year has not been marked by many accessions to the church, yet the Christian truth is being spread abroad....

1915. Personnel Changes. The 1915 Mission Meeting transferred the 
Graftons and the Orphanage from Suchoufu to Haichow, the move being made 
in the Fall of 1915. There were no other personnel changes in the 
year.

Evangelistic work. There is no station report for the year, or any 
letters about the evangelistic activities until we come to the end of the 
year when Mr. Grier wrote two letters about the Goforth Meetings in November 
at the station. In the second he said:

Rev. John Goforth, of the Canadian Presbyterian Mission, Hunan, has 
just closed a series of meetings at Suchoufu, Ku., covering 15 days. In 
all the twenty years of the history of the station, there is 
nothing that can be for a moment compared with these meetings in 
the remarkable presence and controlling power of the Holy Spirit, and it is for his glory and the encouragement of God's people else-
where that we attempt a brief account of the experiences of these 
two weeks....

1916. Personnel Changes. The Stevens went on (regular?) furlough in 

Mr. Mark Grier had a heart attack early in the year, and the Mission 
gave the Griers permission to go on furlough in April. After reaching the United States he showed marked improvement and was hoping to return in the summer of 1917. However, at the end of 1916 he had complications brought 
on by serious kidney trouble, and after a week's illness died on January 9, 1917. Mrs. Grier, M.D., returned to China in November, 1917, to resume her work.

1513 AR, 1915, p. 40
1515 Bi-M, Vol. VII, pp. 711 and 723
1516 Bi-M, Vol. VII, p. 723. He follows this opening paragraph with an account of the preparation for the meeting, the meeting itself and the result. See also the account in the Miss-Sur, Vol. 6, pp. 339-341
1517 Miss-Sur, Vol. 6, p. 211
1518 See above, pp. 43-44 for Mr. Grier's death.
Writing just after the Griers left on furlough, Mr. Brown pays a tribute to them for the work they had done. He wrote:

Mr. Grier is one of the leading educators of our Mission, having slowly built up against heavy odds this flourishing boys' academy of 130 students. I think he had, combined in the best proportion, firmness and gentleness in his dealings with teachers and students....

In the councils of the Mission, his calm, well balanced judgment has often helped to smooth over a crisis....

Mr. Grier has become something of a builder; putting up without help of architect or contractor one foreign dwelling, two large buildings for the boys' school, and recently, a fine new hospital building.

Within the past year or two he and Mrs. Grier have opened a new center of mission work in one of the suburbs of the city. They felt an impetus to be in direct evangelistic work. This mission Sunday school and preaching hall has proved most encouraging....

But it takes Mrs. Grier to capture the hearts of the people, high and low, rich and poor. In fact, she is the most popular missionary I have ever seen. And she deserves it all.

It is hard to say whether she excels most in professional skills, or in soul winning work with individuals. Both have endeared her to the Chinese. It is a wonder the amount of work she can daily cover....

These Chinese just love her -- that is all. And they ought, when they recall the times she has arisen in the night to deal with emergency cases by the score....

Well, for weeks they have been coming by the score to bid the Griers goodbye in their own Chinese way and express their gratitude....1519

Dr. A. A. McFadyen was married to Miss Helen Howard, R.N., at Soochow on June 1, 1916.1520

Rev. Lewis Holliday Lancaster, appointed to Suchoufu Station, arrived in China on November 4, 1916, and went to Nanking to study the language.1521

The Work of the Station. There is no station report for the year. Our only information comes from a letter of Mr. Armstrong, written in June:

Our work is moving along about as usual. Since the return of the Griers and Stevens to the U.S. on furlough, the rest of us here are kept extremely busy. Pastor Wang, a Chinese of many years experience as a pastor, is in charge of Mr. Grier's boys' school. Mrs. Brown is in charge of Mrs. Stevens's girls' school. Both city and country schools seem to be getting on quite well.

1519 Miss-Sur., Vol. 6, pp. 603-604. Mr. Brown also quotes some of the tributes of the Chinese written on the scrolls presented to the Griers.
1520 Miss-Sur., Vol. 6, p. 688, see above pages 29 and 38, for Miss Howard.
1521 For Mr. Lancaster, see above, page 37. See also Bi-M, Vol. VIII, pp. 870-871 for his letter about the language school.
Mr. Brown is the proud possessor of a double-header motorcycle. He had bought it from Dr. Morgan, and had had a lot of trouble with it. He continues—He values this fund of experience, and the machine in due time will be a great help in his country work.

Dr. McFadyen has for some time been the busiest and happiest member of our station. Mrs. Grier's return to the U.S. on furlough has given him the women's hospital to look after in addition to his own. Besides, for some weeks, he has been building his new hospital.... Dr. McFadyen and Miss Howard were married in Soochow on Thursday, June 1st.... He describes the Chinese welcome of the bride and groom back to the station/ 1522

1917. Personnel changes. The Browns went on regular furlough in July, returning the next September. The Stevens returned from furlough in September; Mrs. Grier in November. Mr. Lancaster continued his study of the language at Nanking.

The end of August Miss Eliza A. Neville, appointed to take charge of the Girls' School in Suchoufu, arrived in China, and went to Nanking for language study. 1523

The Evangelistic Work, 1917. There is no Station report for the year. Our information comes from two letters. The first was written by Mr. Brown in the late spring, telling about his country work. He had secured a small tent with standing room for about 75. In a 13 day trip they pitched the tent in 10 large villages, and visited seven smaller ones. Thousands of people heard the gospel. He continued:

The second item I will mention is the completion of three roll-calls of all my members. The first, which is in the various treasurer's hands, shows that of our 121 baptised members, 121 are pledged to give definite monthly sums to the salaries of their own evangelist. Our experience last year showed that over 90 per cent of this was actually paid.

The second roll-call, which is in the hands of our travelling Sunday School Superintendent, shows that most of these members have promised to do voluntary service.... /examples given/

The third roll-call is in the hands of the local evangelist, and shows at what point each member was examined at the last Communion service....

1522 Bi-M, Vol. VIII, pp. 795-796
1523 For Miss Neville, see above, p. 43.
I have had the three mimeographed in Chinese and sent to each member as a reminder, along with a list of 100 inquirers who have also pledged definite gifts. One object of all this has been to leave the field in a condition where it would be more easily supervised by some other missionary during our approaching furlough....

Also, in view of his furlough, he had a conference of his evangelists, school teachers, school boards and treasurers. Sixteen were present, and it was a most worthwhile conference.1524

About the end of the year Mr. Armstrong wrote the station news. In the evangelistic area, he said, the city church was preparing a Christmas program about the coming of the Wise Men. In the country field Mr. Stevens had held two conferences. The first considered the amount given by the Christians and the prospects for the next year. It was decided that the local groups would not only be able to support the current work, but could employ another evangelist.

The second conference was of the members of the school boards of the country schools. Here it was found that there was not enough money to continue all of the schools then in operation, -- and he describes how they cut down the number.1525

1918. Personnel Changes. On June 19 Rev. Lewis H. Lancaster was married to Miss Eliza A. Neville at Nanking, and in September they went to Suchoufu to take up their work.1526 Mrs. Lancaster wrote on September 2 about their marriage, and their beginning work at Suchoufu.1527

The Browns returned from furlough in September, 1918.

The 1917 Mission Meeting took the following action:

Resolved that Rev. G. P. Stevens be elected to the faculty of the South Shantung Bible Training and Normal School; and that he be advised to locate there as soon as the way be clear.1528

1524 Miss-Sur., Vol. 7, p. 638
1525 Bi-M, Vol. IX, pp. 999-1000
1526 Miss-Sur., Vol. 8, p. 472. Dr. McFadyen's letter quoted just below seems to indicate that Lancaster went back to Nanking in June for the wedding.
1527 Miss-Sur., Vol. 9, p. 102
1528 MNKM, 1917, p. 13. For the school at Tunghsien (Tenghsien), see below, p. 405 f.
Mr. Stevens, on his return to the field in September, was faced with the question of when was the way clear for him to leave Suchoufu.

Evangelistic Work. - Our only information for the year comes from two letters written early in 1918. The first letter was written by Dr. McFadyen on January 22:

Our station gladly welcomes Rev. L. H. Lancaster as a fellow worker. He has had a little more than a year of language study at Nanking and comes to his station with a ready answer to the oft repeated questions, "Have you eaten your rice?"

But our joy over Mr. Lancaster's coming is clouded by the fact that we are soon to lose Mr. Stevens. He has decided to go to Tunghsien this spring to help in the Bible Training department of the Tunghsien Normal Training School. This leaves our big country work without any foreign supervision except such as Mr. Stevens can give it incidentally. Most of the responsibility will rest on Pastor Wang, who has done faithful work here for several years....

At a congregational meeting of the city church here this week, it was decided to elect four elders and four deacons some time soon. They use the three year rotation system, but this time they have doubled the number to be chosen. Plans are also on foot looking toward a greater measure of self-support....

The second letter is a long one by Mr. Stevens, published in the March-April Bulletin. It gives the best coverage of the country evangelistic work in the Suchoufu field that we have had this decade, and we will quote it at some length.

All the way across the ocean the thought had been revolving in my mind, "How am I, one lone man, to stretch myself over the whole Hsuchoufu country field, with its four or five thousand square miles of territory, its two and one half million inhabitants, and its forty outstations?"

On reaching Shanghai the news came that the Mission had appointed us to Tunghsien as soon as the way was clear. With all the work waiting at Hsuchoufu, it was not any trouble to decide that the way was far from clear. When we got to the station and found things just piled up and waiting it was still more evident that we could not get away.

This fall and winter has been the busiest period of my mission life. Many things have pressed in upon me. Many outstations had to be visited. Fortunately, Pastor Wang, a man of 50 from Shantung,

1529 The Annual Report of the Mission (1919), written by Dr. Patterson, gives an interesting sketch of the background of the work in North Kiangsu in 1918, but does not sketch the work of the individual stations.
1530 Bi-M. Vol. X, p. 1023
who has been helping here for several years, but who is preparing
to leave at the end of the year, had a few more months to help in
the country. We started out in different directions to visit the
chapels, examine the Christians and the enquirers, and hold commu-
nion. As most of our itinerating was done by barrow or donkey, it
took us till after Christmas to make the rounds....

After one or two trips to the country, the call came to start out
on that long trip to Yencheng for Presbytery and Conference Commit-
tee meeting....

There are eleven evangelists and four Bible women working the country
around Suchoufu. Five of the former and two of the latter are supported
in part by native contributions. Quite a bit of time was required to
hold conferences with these helpers and arrange their several places
for the New Year.

We were able also to hold Pastor Wang for another year. The Northern
Presbyterians needed him very much....

A number of meetings were held to hear the reports of the past year's
work of the East Country Pu Tao Hwei [Spread Gospel Organization] and
West Country Pu Tao Hwie, and make plans for the new year. Most of
the money subscribed was collected. There is a tent in the possession
of the West Country society which has been doing good service....

There are 15 day schools in the country which we try to use as evange-
listic centers. Many problems come up in regard to these schools,
and much time has to be spent on providing suitable teachers. No
little time was spent this fall by the school inspector and myself
meeting with representatives of these country places and talking
with the teachers....

He describes three of the trips he made under difficult conditions. On
one of these he got a sprained back. On another his hands were frozen. He
concludes these stories with this:

After riding some 1800 li this winter by slow methods [wheel-barrow, donkey,
springless mule cart, walking] I am convinced that some swifter method
of travel would be for the progress of the gospel here.1531

He then gives some news items from various parts of the field. The only
country church, at Yuen Chia Wa, had re-elected officers and had raised money
to call a pastor. The Pientang Christians had subscribed one-third of the
amount needed to purchase a piece of property. The West Country Home Mission
Society has engaged three men and two women to preach. There are two candi-
dates for the ministry at the Seminary, and one at the University of Nanking.

1531 A li is approximately one-third of a mile.
More Chinese are needed to evangelize the area, but there are not enough foreign missionaries to train the material at hand and supervise them. Classes are needed for country women, there is no one to teach them. Six more centrally located chapels should be opened to evangelize untouched areas.  

The Browns with the help of the Lancasters took up the evangelistic work in September. The Stevens probably started work in Tenghsien in the Fall. Except for Mrs. Lancaster's letter written just after they reached Suchoufu, we have no word from the station for the fall of 1918.

1919. Personnel changes. In September Miss Isabel Grier reached China for work at Suchoufu and Miss Lois Young was transferred from Mid-China to take charge of the Girls' School. The Armstrongs went on regular furlough in October. Dr. McFadyen wrote on October 8th about the death of Mrs. Stevens at Tenghsien on September 19. He said:

Death loves a shining mark...Though loaned for a season to Tenghsien, we still counted Mrs. Stevens as one of our own...  

Evangelistic Work. We have no information on this area during the year except for these statements from a letter of Mr. Brown in the November-December Bulletin. He said the whole station had enjoyed the visit of the Mid-China Survey Committee, but he did not say what they saw or where they went. He continued:

Dr. and Mrs. McFadyen have worked out a new plan for that old problem how to link up the country evangelists to our in-patients by using country helpers in rotation as hospital evangelists. Dr. Grier has made use of a large map, showing all our out-stations, which hangs in the guest room, and thus located the habitat of her patients, afterwards following them up with personal letters carefully written. . . .

Needless to say we miss the Armstrongs. We have divided up their work as best we can. Mr. Lancaster supervises the School, Mrs. Brown looking after Mrs. Armstrong's city and industrial work, and I having charge of the city evangelism. . . .

---

1532 Bi-M, Vol. X, pp. 1048-1051
1533 Miss-Sur., Vol. 9, p. 232
1534 Ibid. p. 102
1535 For Miss Isabel Grier, see above, p. 48. For Miss Young's transfer, see above page 48 and page 141, note 560.
1536 A news note (Bi-M, Vol. XI, p. 1201), said they expected to sail September 6. The Missionary Register gives October as the month of leaving.
1537 The Stevens were kept on the Suchoufu roll of missionaries. In May, 1919, (Tenghsien) was put after their names. (Bi-M, Vol. XI, p. 1241).
The Brown family has been hitting the country trail, holding classes at two of their outstations for two weeks at each place. Mrs. Brown has examined most of the women members and inquirers in the west country field....1538

1920. Personnel Changes. The Armstrongs were on furlough throughout the year. The McFadyens went on regular furlough in July, returning the next September. Mrs. Baxter went with the McFadyens.1539

Miss Mary Lee Sloan arrived in China November 1, and went on to the Nanking Language School for a year before going to Suchoufu for secretarial work.1540

Mr. George P. Stevens, loaned to Tenghsien, for health reasons found it necessary in the spring to resign from the work in the school there.1541 He went to Kuling to recuperate.1542 On recommendation of the Medical Committee, he left China on a health furlough in April, 1921, and did not return until November, 1923.1543

Mrs. J. P. Thompson, the mother of Mrs. Brown and Mrs. Stevens, was on her way to China to visit her daughters when Mrs. Stevens died in 1919. She stayed until Mr. Stevens went on furlough in 1921. Dr. Brown said of her:

Mother Thompson was a life long student of missions and a keen observer. Because of her sympathy for the spiritual needs of the people, she saw beneath the surface.1544

We have no report on the evangelistic work in 1920.

It seems to us that the coverage of the work in the Suchoufu field in this decade is less adequate than in any other field. Perhaps the Church statistics given on page 361 will help fill out the picture.

1538 Bi-M, Vol. XI, p. 1271
1539 Bi-M, Vol. XII, p. 1313
1540 See above, page 54 for Miss Sloan
1541 MNKM, 1920, p. 23
1542 Bi-M, Vol. XII, 1342
1543 MNKM, 1921, p. 35
1544 Charlotte Brown, p. 46
Medical Work, Suchoufu Station, 1913-1920. At the beginning of the decade both Dr. Grier's and Dr. McFadyen's hospitals were housed in inadequate Chinese houses. (For the medical work in 1910 and 1911, see our Volume III, pages 367 and 369.) We saw that the 1910 Mission meeting had approved of an appropriation of $15,000 for the purchase of land and the building of a Women's Hospital, "on condition that both the men's and the women's hospitals are eventually to be located together."

There was close cooperation between the two hospitals, and we are not told very much about the work of either, so we will sketch the two of them, year by year through this decade.

1912-1913. Dr. McFadyen was on furlough, November, 1911 to July 1913, and the Men's Hospital was closed.

Land had been bought for the Women's Hospital, but building was delayed until Dr. McFadyen's return. He returned just as the Second Revolution started and his hospital filled up with wounded soldiers and civilians.

1914. There is a station report for medical work in 1913-1914. It says:

Dr. McFadyen writes: In the men's hospital work the year 1914 has been one of distinct progress. While the number treated (4,557) and the number of treatments all told (10,029) are no larger than usual, better work on the whole has been done. The patients contribute nearly half of the running expenses of the hospital, including salaries of native assistants. As an evangelistic agency, the hospital is in better shape than ever before, the native evangelist employed showing decided growth himself.

In July came the welcome announcement that Mr. J. M. Rogers of Winston-Salem, N. C., would erect, as a memorial to his wife, Mrs. Mary Erwin Rogers, the main building of the hospital. This gift of $5,000 in connection with a previous gift of $1,000 given by Mrs. J. Lee Sloan, of Davidson, N. C., for the erection of the Dupuy Memorial ward, assures us that our poor Chinese rooms will soon be replaced by a modern hospital, clean, comfortable and inviting.

We are, however, human and it seems that one good gift always called for another. In North Kiangsu there is only one trained nurse to ten millions of people...Surely from among our Southern Presbyterian nurses there must be some who are saved to serve in the land of Sinim.
Women's Hospital. Mrs. Grier writes: This year I feel my helpers and I have not worked alone among the patients. A little band of Christian women, some 20 in number, have met regularly every Tuesday in the dispensary to pray for the patients, for the doctors, the helpers themselves and their friends....

About 9,000 treatments were made in the clinic and more than 350 were cared for in the wards. Oh, for a trained nurse! (Please print that sentence in italics.)

Mr. Grier, in his "off moments" from the entire charge of some 130 boys, has built a beautiful hospital, and a convenient clinic or dispensary building....1547

Mr. Grier reported to the 1914 Mission Meeting:

The Committee of Hsuchoufu Women's Hospital reports as follows: Your Committee would report that the $12,000 appropriation was paid over in February of this year. The Dispensary for out-patients is now ready for occupancy. It is a neat, one-story building containing consulting room, pharmacy, minor operating room, drug room, and is entirely separate from the main building.

This also is now under cover, and should be completed within two months. It is two-story building, 62' X 40', sufficient to accommodate 25 beds. In addition to general and private wards for women and children, it contains one private ward for foreign patients, the two railroads located in Hsuchoufu having made this a necessity. The total cost to date has been about $8,000 which includes the cost of the land ($1,800).1548

1915. The Committee on the Women's Hospital reported to the Mission:

The hospital building has been completed and occupied since March 16th. The equipment, however, is not yet finished. While electric fixtures have been installed throughout, the City Electric Co., has not yet extended its line to the West Gate as they have promised to do. The water pipes also await the completion of the cistern, the building of which was interrupted by heavy rains....1549

The report on the Men's Hospital is as follows:

We have endeavored during the last year to secure more land, but without success. Building plans for a three-story hospital and for a tubercular ward are now in the hands of the Extension Committee, and it is hoped that building operations may be commenced upon our return to the station.1550

1916. The Griers went on furlough in April. Dr. McFayden took over Mrs. Grier's Hospital, carrying it as well as his own. His hospital was in process of construction. In addition, on June 1st, he married Miss Helen Howard, R.N., thus bringing a nurse to help him in the work.1551

1547 AR, 1915, p. 41
1548 MNKM, 1914, p. 13. For pictures of the new buildings see Miss.-Sur., Vol. V, p. 847
1549 MNKM, 1915, p. 18
1550 Ibid., p. 9.
1551 For Miss Howard, see above, page 29
There is no report on the medical work, probably Dr. McFadyen was too busy to write.

1917. Mrs. Grier did not return until November. She had hoped to bring a woman doctor or a nurse back with her, but neither of these materialized.\textsuperscript{1552}

The big news for the year is in a letter from Dr. McFadyen about the opening of the Men's Hospital. He writes to Dr. Chester:

On May 8, many long deferred hopes found their fulfillment in the opening of our new hospital for men....

The hospital faces south, with wings extended back on east and west. It has an operating suit of three rooms, seven semi-private rooms, two large wards of ten beds each, children's ward of five beds, office and microscopic room in the main building. The out-patient department is to the front, separated from the hospital proper. All told the hospital has the capacity of sixty beds....\textsuperscript{1553}

He speaks of the unfavorable weather for the opening exercises, and the address by Dr. Macklin of Nanking, and then continues:

The second floor surgical ward is a memorial erected by Mrs. J. Lee Sloan of Davidson, North Carolina, in memory of her father and mother, Charles L. C. Dupuy and Anna Wood Dupuy. It is airy, light and roomy, the Chinese invariably remark on the number of windows....

Hsuchoufu is passing through one of the worst epidemics of scarlet fever and diphtheria imaginable. Hardly a yard in the city but has had its victims....\textsuperscript{1554}

In a letter dated January 2, 1918, he comments on the railroad as a carrier of diseases:

Now we are a railroad center, and social diseases are rampant. From the medical point of view they certainly add to the dangers of interior life. This year we have had scarlet fever and diphtheria epidemics of unwonted virulence—gifts from Shanghai. Typhoid fever came in from Szechwan, via returning soldiers, and now from both north and west, we face the probability of pneumatic plague. Last week there were reports, unfounded, we hope—that plague had appeared fifteen miles west of us....For the railroads there is always the fact that they have banished famine from our horizon....\textsuperscript{1555}

\textsuperscript{1552} Bi-M, Vol. IX, p. 998
\textsuperscript{1553} The cost of the hospital was $13,022 Mex. (MNKM, 1917, p. 7)
\textsuperscript{1554} Miss-Sur., Vol. 7, p. 642
\textsuperscript{1555} Bi-M, Vol. X, p. 1024
1913. The only word we have on the medical work in this year is that the N.K. Conference Committee had approved Mrs. Grier using a special donation of $725 Gold to employ a Chinese doctor and nurse for her hospital.1556

1919. The first cholera epidemic in fifteen years struck Suchoufu the summer of 1918.1557 Writing in the November-December Bulletin Mr. Brown said:

For two months it raged through the city and country here, advancing from day to day, with precision from village to village--working our doctors night and day, and delaying all our country work. Mr. Moffett and I visited one of our small market towns where it was said that over 50 deaths had just occurred from the disease...1558

1920. The McFadyens went on furlough in July, 1920, returning in August 1921. Miss Dorothea Lingle came in the fall of 1920 to help Mrs. Grier for a year. She was the niece of Dr. Walter Lingle and the daughter of a Northern Presbyterian missionary to China.1559

Educational Work, Suchoufu Station, 1912-1920

The Orphanage. This seems to have been primarily a home for these famine children, but it had certain educational aspects, so will be included here. In 1910 there were 180 in the orphanage.1560 In 1911 the Orphanage reported the following property which had been paid for by the Christian Herald and was to revert to the Mission in 5 years.

<table>
<thead>
<tr>
<th>Land and Native Buildings in use</th>
<th>$1,225</th>
</tr>
</thead>
<tbody>
<tr>
<td>Main Dormitory, 3 stories, brick, semi-foreign style, capacity 150 orphans</td>
<td>2,250</td>
</tr>
<tr>
<td>Dormitory (Mr. Grafton's Residence), semi-foreign style, two stories, nine rooms</td>
<td>725</td>
</tr>
<tr>
<td>Study Hall, 2 stories, semi-foreign style, brick</td>
<td>635</td>
</tr>
<tr>
<td>Dining room, kitchen, walls</td>
<td>550</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$5,385</strong></td>
</tr>
</tbody>
</table>

1556 MNKM, 1918, p. 26, action 14
1557 Miss-Sur., Vol. 10, p. 8. See also Bi-M, Vol. XI, p. 1241
1558 Bi-M, Vol. XII, p. 1272. Mr. Moffett was at Hsuchoufu with the Mid-China Committee to Survey North Kiangsu, see above pages 208-209.
1559 Miss-Sur., Vol. 11, p. 129
1560 Our Volume III, p. 468. See also the Index, Orphanages, Hsuchoufu.
1561 MNKM, 1911, p. 42
The 1912 Annual Report (for 1910-1911) said:

The last half of 1910 was encouraging. The first half of 1911 has not been so good. I suppose it was due to the general disorganization of the Mission's work by the famine relief. It has been a continual struggle to make ends meet at advanced prices.

There are 176 orphans in the institution, and they are being taught useful trades, as well as righteousness.1562

1913. The Graftons went on furlough in April, 1912, returning in October 1913. In their absence Mr. F. A. Brown had the supervision of the orphanage. In his personal report to the Mission in 1913 he said:

We have 51 boys and 18 girls in the orphanage. The boys are divided into three groups of about equal numbers; one group attends Mr. Grier's school; another group who have never qualified as good students, have been learning the shoe trade; while a third group of very small boys study under a Chinese teacher. This classification was made by Mr. Grafton just before leaving on furlough.

The shoe shop continued for about 12 months when we were forced to close it owing to the difficulty of finding a market for the shoes.

The health of the children has been unusually good. Five orphans have been received into the church during the year. I have been greatly impressed with the splendid way these children know and love their Bibles -- a result of the years of patient teaching of Mr. and Mrs. Grafton....1563

1914. The Annual Report for 1913-1914 gave a long report on the Orphanage:

The overcrowding of the labor market and the exceeding cheapness of good labor has made a manual training school a failure in nearly every case in which it has been tried. Mr. Grafton had tried several trades for the boys and looked into many more, all leading to the same conclusion. The only chance he saw for boys turned loose with no friends to aid them was in something new in which they did not have to meet the competition of cheap labor. So he changed the industrial feature to business and has endeavored to give the boys a commercial course.

To make it thoroughly practical, he set about in securing something in which their theories could be put to practice, at the same time earning them a livelihood. By a fortunate opportunity it was possible for them to go into the business of Kerosine oil, at which they have done exceedingly well so far.

After five months experience, in which the boys retained nominal connection with the orphanage, it was decided to graduate ten of those who had made the highest record for faithfulness and efficiency. We part with them with great regret, but believe that it is for their best development to have to stand on their own feet. We are trying to keep them in close touch with their home and have given them a standing invitation to spend their Sundays with us as our guests.

1562 AR, 1912, p. 19
1563 Bi-M. Vol. V, p. 331
The evangelistic zeal of these graduate boys is very gratifying. In all they are preaching regularly at four places, the largest of which is their own shop, the whole front of which is reserved as a chapel and is crowded every Sunday night. Mr. Grafton keeps in close touch with their efforts, and makes it a rule to be at one of their places with them every Sunday.

The boys of the second size, that is those whom we think best to keep a while longer, are working partly under the direction of the older boys, but mostly with a tin smith, learning the art of soldering. Some are also at the orphanage engaged for part of their time in manual work. At the end of the present year there will be probably several more to graduate.

The remainder of the children, mostly small ones, are in primary school.\footnote{1564}

There was probably public opposition to this business venture in Suchoufu Station, and there was decided opposition in the Mission. The 1914 Meeting was at Kuling, and Mr. Grafton was not there. The Mission took the following two actions:

On motion it was resolved that the Mission instruct the Chairman to send Mr. Grafton a telegram as follows:--"Grafton, Suchoufu. Mission urges your presence necessary to adoption of plans. Bring original Orphanage Contract and important papers. Answer. Richardson, Chairman"\footnote{1565}

On motion a committee consisting of Messrs. Graham, Paxton and Armstrong were appointed to examine the Contract between Hsuchoufu Orphanage and the Christian Herald.\footnote{1566}

Three days later the Mission took the following actions:

On motion the following was adopted: In accordance with the principle which the Mission has always held, that no missionary or institution connected with the Mission should be regularly engaged in commercial enterprises, the Mission, through the Orphanage Board, instructs the Superintendent of the Hsuchoufu Orphanage to discontinue any business relations existing between the Orphanage and the Standard Oil Company or its agent.

On motion, the Committee appointed to examine the Hsuchoufu Orphanage Contract, was directed to report to the Mission by circular letter.\footnote{1566}

Mr. Grafton wrote the "station letter" published in the January-February 1915 Bulletin. In it, in a fine spirit, he reviews the impossibility of boys with some form of manual training entering into business with others or on their own. He continues:

\footnotetext{1564}{AR, 1915, p. 41. See also Bi-M, Vol. VI, p. 495}
\footnotetext{1565}{MNKM, 1914, p. 24}
\footnotetext{1566}{Ibid., p. 26. The second motion seems to have been withdrawn by circular letter, (MNKM, 1915, p. 1, (1).}
These facts were perfectly plain to me long ago and the only way out I could see was to graduate the boys, not singly but in groups, and give the whole group the benefit of all the capital we could spare them, on good old principle of "united we stand, divided we fall."

Nearly a year ago a plan was tried on a small scale and worked so well that last summer about twenty of the oldest and ablest boys went into business themselves and have done very well indeed. If I had had my own way I would have kept a nominal hold on them for another year, but as it is, it is probably best for them that they have been thrown squarely on their own resources. So ten of the steadiest boys we had have been given honorable discharges from the Orphanage. Their business is selling kerosene oil. The opportunities offered by the many-sided business, gives a chance to all /soldering and repairing the cans, loading and unloading them, etc., without needing outside help./

But what I am most proud of than anything else, is the evangelistic zeal which these young men are showing....

We do not know how the tension grew, leading to the actions by the 1915 Mission Meeting on the situation. They were:

The regular order was set aside and on motion a Committee consisting of Messrs. Paxton, Bradley and Morgan was appointed to confer with a Committee from Hauchoufu Station; put a value on the Orphanage property; and present to the Mission a report looking to the release of Mr. Grafton from the Suchoufu field, and his transfer to Haichow Station.

The recommendations of this committee were adopted as follows:

1. We find the original cost of the orphanage property to be approximately $12,000.

2. We consider the present value of the property to Suchoufu Station for purposes other than orphanages to be Mex. $8,000.

3. We recommend that the following amounts now in hand be turned over to Haichow Station, i.e., Mex. $6,500 from Mr. Stevens' residence appropriation, and Mex. $1,500 from Suchoufu Men's Hospital Land buying appropriation; $5,000 of which funds shall be used for a residence and $3,000 for an orphanage at Haichow. All funds so turned over be subject to the action of the Mission.

4. That the support funds amounting to approximately Mex. $12,000 be handed to the Treasurer of Haichow Station, as Treasurer of the Orphanage Board.

5. That the matter of transferring the orphanage be left to Haichow Station.

6. That we advise Mr. Grafton to take up work at Haichow Station as soon as possible.

1567 Bi-M, Vol. VIII, pp. 574-577. Italics mine. It seems that he had loaned them Orphanage funds to set them up in business, and had continued their relation with the Orphanage. The audit also shows that the Orphanage shared in the profits from the business.  
1568 MNKM, 1916, p. 12
7. That the Mission appoint a Committee of three to audit Mr. Grafton's accounts, this work being done during the present session....

3. That we advise that the expenses of Mr. Grafton's removal be paid out of the Support Funds. 1569

"The Report of the Auditing Committee to audit the Hsuchoufu Orphanage and the Ta Chang Oil Co's Books" was printed in Appendix D of the 1916 Minutes. Leaving off the introduction, the report is as follows:

The result of this audit is a balance sheet which we have made out and spread upon the Orphanage account book, showing assets of the Orphanage on that day, Sept. 15, 1915, amounting to a total of $13,984, composed of cash on hand in the office safe, and in native and foreign Banks F/D. Receipts, mortgages and loans amounting to $1,420.00. These mortgages and loans are somewhat doubtful of collection in full.

Nearly two days were consumed in the examination of the Oil Co's. A/c after which it was found impossible to audit the books in full for the following reasons; no accurate record of the expenditures were available for the period July 23, 1914, to Feb. 1st, 1915, and from Feb. 1st, 1915, to July 21st, 1915, several pages were missing from the A/c. No one could inform us as to where the missing accounts could be found. When the business was closed up there were assets amounting to $14,153.87 with liabilities of $8,074 against the Oil Co., showing a profit of the business of $6,079.37. There will also be a few further sums to be deducted from the profits amounting to $105.16. We have counted the cash and seen the securities represented by the sum of $14,153.87 and find them intact and they are in the possession of Mr. Grafton. The disposition of this net profit remains for Mission action. 1570

The move to Haichow was made in the Fall of 1915. In a humorous letter, "A Thousand Li with Fifty Orphans", Mr. Grafton describes his eventful trip. 1571

The Boys' School, Hsuchoufu, 1912-1920. The previous history of this school, (the Julia Farrior Sanford Memorial) has been sketched in our Volume III. In 1911 there were 92 students, including day pupils. 1572

1912-1913. There is no news of the school in 1912, although it must have stayed open in spite of the Revolution. In 1913 our only information is from Mr. Grier's personal report to the 1913 Mission Meeting. We have given the facts in this report on page 358 above. There were 72 boarders.

1914. The Annual Report for 1913-1914 said:

1569 MNKM, 1916, p. 19
1570 MNKM, 1916, p. 20
1571 Bi-M, Vol. VIII, pp. 733-735. For the Orphanage at Haichow, see above, p. 324f.
1572 See our Volume III, Index, and see footnote 1681
The boys' school is now on the best footing it has ever been in its history. The primary grade with its four classes, has now gone into its new quarters in the "Donald Memorial", entirely apart from the boarding school, leaving the main building for the grammar and high school grades.1573

The school is full up to the limit of its capacity, and on account of our location any further expansion is impossible.

In December [1913] four graduates went out from the school. They are all assisting in primary school work....

There is a band of nine volunteers for the ministry. They are doing some good evangelistic work....1574

Mr. Grier wrote in the summer of 1914 that the school should be moved outside of the city, as there was no room for expansion within the city.

He said there were 30 boys in the high school, 49 in the grammar, and 44 in the primary school, besides some English specials.1575

1915. There is no news from the boys' school.

1916. Mr. Grier had a heart attack early in 1916 and the Griers went on furlough in April. Pastor Wang took temporary charge of the boys' school1576

1917. Mr. Armstrong was in charge of the boys' school in 1917,—when he took over we do not know. He wrote at the end of the year:

There are about 75 boarders in the Boys' School and 30 odd day pupils. Most of the pupils are doing good work. One or two have been sent home because of a too apparent unwillingness to apply themselves to their studies....

Recently the boys in the school divided into two athletic clubs, prepared and gave an athletic meet....

The Y.M.C.A. in the school seems to be doing fairly good work in Bible study and Sunday preaching....1577

1918. The only word we have is from Dr. McFadyen in January:

Boys' and Girls' Schools are full to overflowing, the only limit to the number being the outside capacity of the buildings in use. Tuition rates have been raised again this year, yet still they come.1578

1573 Mr. Armstrong wrote (Bi-M, Vol. VI, p. 471): "Mr. Grier is building a small but good one story primary school. This is being erected by Mr. Grier himself as a memorial to his little son Donald, who died a few years ago."

1574 AR, 1915, p. 40
1575 Bi-M, Vol. VI, p. 495
1576 See above, page 543; Bi-M, Vol. VIII, p. 795
1577 Bi-M, Vol. IX, p. 1000
1578 Bi-M, Vol. X, p. 1023
1919. The Armstrongs were slated to go on furlough in October, and the Mission took the following action:

Resolved that the request of Hsuchoufu Station that an additional $5,000 for the Boys' School and $3,000 for Chapel be granted, and that Mr. Armstrong be allowed to raise that amount while at home, subject to the approval of the Executive Committee.1579

Mr. Lancaster looked after the boys' school in Mr. Armstrong's absence.

There was trouble in the Boys' School, wrote Mr. Brown:

I might describe some recent happenings at the Boys' School as -- Negotiations--Compromise--Ultimatum by the student body--Ultimatum by the Station--Negotiations broken off--a walk out. The issue was a demand of the students for leave of absence at night to examine incoming trains in the search of Japanese goods to burn, and while the school management was willing to give such leave during the day time, it was felt by all that it would be impossible to let the students spend the nights at such a task, especially as it involved spending the nights in the worst slum district of the city. By action of the Station the school was now closed for a week and the boys have time "to think it over." They will probably be glad to return to our terms.1580

1920. Mrs. Lancaster wrote in April:

The boys' school is very likely to move out of the city....Mr. Armstrong has secured money for the boys' school. We hear from the Armstrongs every little while, and will be mighty glad to have them back....A few months ago we were so disturbed over the condition in the boys' school, but we have been so pleased since the new year. A few of the boys, the Station decided, could not come back and a few that could have come didn't, but I believe more than the most optimistic of us thought would come back have come, and they all seem to be doing good work. There are 107 in the school now. A few changes have been made in the faculty, and we think for the better.1581

The Girls' School, Hsuchoufu, 1912-1920. On page 338 above we sketched the situation of the school to the summer of 1913. We now continue the story.

1914. Mr. Grier wrote in the summer:

The Girls' School is still compelled to use a ward borrowed from the men's hospital and is badly crowded. Numerous applications for admission have been declined owing to the lack of room. There is no playground and barely room in the small courtyard for calesthenic drills. Surely the Presbyterian Church in the U.S. will not allow this state of things to long continue.1582

1579 MNKH, 1919, p. 11
1581 Bi-M, Vol. XII, p. 1313
1582 Bi-M, Vol. VI, p. 495
Mrs. Stevens wrote later in the year about the "Upright Heart Female Academy," telling something of its history and situation. Each year since its beginning the school had had 58 pupils, all they could crowd in.  

1915-1916. There is no word on the school in 1915. When Mrs. Stevens went on furlough in January, 1916, her sister, Mrs. Brown took over the school.

1917. Mrs. Stevens returned in September. Mr. Armstrong wrote the station letter in December. He said:

Mrs. Stevens has about 60 students in the Girls' School. Of this number 40 are boarders. Six of the High School will graduate in a few days.

1918. "Boys' and Girls' Schools full to overflowing."

1919. The Stevens were transferred to Tenghsien, and Miss Lois Young was transferred from Mid-China to take charge of the school. She wrote that she had taken up the work and was having difficulty with the dialect. She hoped to take over the school in November. Mrs. Lancaster was filling the gap.

Miss Young said of the school:

There are 60 girls in the school, in seven grades. Most of them are of the poorer class, so the tuition must be very low. Most of them pay about $13 a year, which includes board, tuition and room rent. A few pay more than that, and some can't pay that much. Some of them work an hour or more a day, helping in the dining room, cleaning up the house, or sewing, to help defray their expenses. We are so crowded now but we have great hopes of getting a new building within a few years.

1920. Dr. McFadyen wrote in June:

The Marietta Hunt Girls' School makes its bow and asks to be enrolled among our regular institutions. Female education has been hard sledding at Hsuchoufu. Founded by Mrs. Stevens on faith and a $300 capital, it has gone forward slowly but surely.

Now, with the welcome gift of $10,000 from Mr. Hunt and friends from Wichita Falls, Texas, it enters on a new phase of usefulness.

---

1583 Miss-Sur., Vol. 4, p. 190
1584 Bi-M., Vol. IX, p. 999
1585 Bi-M., Vol. X, p. 1023
1586 Miss-Sur., Vol. 10, p. 94
1587 Bi-M., Vol. XII, p. 1342
Statistics, Hsuchoufu (Suchoufu) Station, 1913-1920. These statistics, taken from the Mission Minutes, are of some help in following the growth of the work.\(^{1588}\)

### The Hsuchoufu Missionary Force, 1913-1923

<table>
<thead>
<tr>
<th>Minutes for</th>
<th>1914</th>
<th>1915</th>
<th>1917</th>
<th>1919</th>
<th>1921</th>
</tr>
</thead>
<tbody>
<tr>
<td>For Year</td>
<td>(1913)</td>
<td>(1914-5)</td>
<td>(1916-7)</td>
<td>(1918-9)</td>
<td>(1920-1)</td>
</tr>
<tr>
<td>Ordained Men</td>
<td>5</td>
<td>5</td>
<td>4</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>Unordained Men</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Single Women</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>Married Women</td>
<td>5</td>
<td>5</td>
<td>4</td>
<td>5</td>
<td>4</td>
</tr>
<tr>
<td>Short Term Worker</td>
<td>-</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>

### The Native Church, Hsuchoufu, 1913-1923

<table>
<thead>
<tr>
<th>Minutes for</th>
<th>1914</th>
<th>1915</th>
<th>1917</th>
<th>1919</th>
<th>1921</th>
</tr>
</thead>
<tbody>
<tr>
<td>For Year</td>
<td>(1913)</td>
<td>(1914-5)</td>
<td>(1916-7)</td>
<td>(1918-9)</td>
<td>(1920-1)</td>
</tr>
<tr>
<td>Ordained Chinese</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Other workers:</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Men</td>
<td>8</td>
<td>32</td>
<td>15</td>
<td>13</td>
<td>21</td>
</tr>
<tr>
<td>Women</td>
<td>3</td>
<td>8</td>
<td>10</td>
<td>12</td>
<td>13</td>
</tr>
<tr>
<td>Org. Congregations</td>
<td>3</td>
<td>3</td>
<td>2</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Out-Stations</td>
<td>22</td>
<td>29</td>
<td>35</td>
<td>39</td>
<td>41</td>
</tr>
<tr>
<td>Other places of worship</td>
<td>31</td>
<td>35</td>
<td>36</td>
<td>39</td>
<td>39</td>
</tr>
<tr>
<td>Communicants - Total</td>
<td>426</td>
<td>430</td>
<td>480</td>
<td>605</td>
<td>695</td>
</tr>
<tr>
<td>Men</td>
<td>-</td>
<td>250</td>
<td>280</td>
<td>380</td>
<td>402</td>
</tr>
<tr>
<td>Women</td>
<td>-</td>
<td>180</td>
<td>200</td>
<td>225</td>
<td>293</td>
</tr>
<tr>
<td>Added during year</td>
<td>33</td>
<td>47</td>
<td>70</td>
<td>103</td>
<td>71</td>
</tr>
<tr>
<td>Sunday Schools</td>
<td>5</td>
<td>5</td>
<td>11</td>
<td>29</td>
<td>26</td>
</tr>
<tr>
<td>Pupils in S.S.</td>
<td>500</td>
<td>594</td>
<td>550</td>
<td>1100</td>
<td>1380</td>
</tr>
<tr>
<td>Native Contributions</td>
<td>$110</td>
<td>$187</td>
<td>$350</td>
<td>$605</td>
<td>$460</td>
</tr>
</tbody>
</table>

### Medical Statistics, Hsuchoufu, 1913-1920

<table>
<thead>
<tr>
<th>Minutes for</th>
<th>1914</th>
<th>1915</th>
<th>1917</th>
<th>1919</th>
<th>1921</th>
</tr>
</thead>
<tbody>
<tr>
<td>For Year</td>
<td>(1913)</td>
<td>(1914-5)</td>
<td>(1916-7)</td>
<td>(1918-9)</td>
<td>(1920-1)</td>
</tr>
<tr>
<td>Foreign Physicians</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Foreign Nurses</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>Chinese Physicians</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Chinese Assistants</td>
<td>-</td>
<td>6</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Chinese Nurses</td>
<td>-</td>
<td>1</td>
<td>7</td>
<td>6</td>
<td>2</td>
</tr>
<tr>
<td>Hospital Buildings</td>
<td>2</td>
<td>10?</td>
<td>4</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Number of Beds</td>
<td>-</td>
<td>80</td>
<td>75</td>
<td>95</td>
<td>90</td>
</tr>
<tr>
<td>In-patients</td>
<td>630</td>
<td>425</td>
<td>633</td>
<td>927</td>
<td>1,318</td>
</tr>
<tr>
<td>Major Operations</td>
<td>56</td>
<td>182</td>
<td>100</td>
<td>176</td>
<td>227</td>
</tr>
<tr>
<td>Dispensaries</td>
<td>2</td>
<td>-</td>
<td>-</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Indiv. Treatments</td>
<td>-</td>
<td>13,150</td>
<td>6,229</td>
<td>6,975</td>
<td>9,102</td>
</tr>
<tr>
<td>Total Treatments</td>
<td>14,165</td>
<td>21,166</td>
<td>17,332</td>
<td>14,872</td>
<td>17,444</td>
</tr>
<tr>
<td>Native Contributions</td>
<td>$1,017</td>
<td>$1,942</td>
<td>$2,910</td>
<td>$5,199</td>
<td>$5,912</td>
</tr>
</tbody>
</table>

\(^{1588}\) See above, pages 334–336, for statistics of the North Kiangsu Mission
<table>
<thead>
<tr>
<th></th>
<th>1914 (1913)</th>
<th>1915 (1914-5)</th>
<th>1917 (1916-7)</th>
<th>1919 (1918-9)</th>
<th>1921 (1920-1)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total Teaching Force</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Foreign Men</td>
<td>-</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Foreign Women</td>
<td>-</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Native Men</td>
<td>-</td>
<td>25</td>
<td>31</td>
<td>38</td>
<td>38</td>
</tr>
<tr>
<td>Native Women</td>
<td>-</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>Non-Christians</td>
<td>-</td>
<td>10</td>
<td>8</td>
<td>5</td>
<td>3</td>
</tr>
<tr>
<td><strong>Boarding Schools</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pupils - Male</td>
<td>72?</td>
<td>66</td>
<td>65</td>
<td>85</td>
<td>116</td>
</tr>
<tr>
<td>- Female</td>
<td>40?</td>
<td>58</td>
<td>40</td>
<td>35</td>
<td>50</td>
</tr>
<tr>
<td><strong>Orphanage</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>51</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Female</td>
<td>18</td>
<td>75</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Kindergarten - Pupils</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Lower Elementary</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Schools</td>
<td>9</td>
<td>18</td>
<td>20</td>
<td>23</td>
<td>25</td>
</tr>
<tr>
<td>Teachers</td>
<td>-</td>
<td>20</td>
<td>25</td>
<td>25</td>
<td>28</td>
</tr>
<tr>
<td>Pupils - Male</td>
<td>120</td>
<td>376</td>
<td>384</td>
<td>407</td>
<td>465</td>
</tr>
<tr>
<td>- Female</td>
<td>10</td>
<td>41</td>
<td>55</td>
<td>55</td>
<td>128</td>
</tr>
<tr>
<td><strong>Higher Elementary</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Schools</td>
<td>2</td>
<td>5</td>
<td>6</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>Teachers</td>
<td>8</td>
<td>13</td>
<td>8</td>
<td>11</td>
<td></td>
</tr>
<tr>
<td>Pupils - Male</td>
<td>40</td>
<td>70</td>
<td>128</td>
<td>111</td>
<td></td>
</tr>
<tr>
<td>- Female</td>
<td>20</td>
<td>20</td>
<td>24</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td><strong>Middle Schools</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Schools</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Pupils - Male</td>
<td>20</td>
<td>29</td>
<td>31</td>
<td>51</td>
<td></td>
</tr>
<tr>
<td>- Female</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
</tbody>
</table>

**The North Kiangsu Mission, 1912-1920.**

We turn now for a look at the Mission as a whole, -- its organization, policies and special interests. The period 1902-1911 was a period of expansion into North Kiangsu; 1912-1920 a period of the development of the work already undertaken. The only new venture was cooperation in the school work at Tenghsien.

1589 For the N. K. Mission, 1902-1911, see our Volume III, pp. 490-508. A new edition of the "Manual of the North Kiangsu Mission" was published in 1921. (A copy is in the archives of Union Theological Seminary, Va.)

For the organization and policy of the Mid-China Mission 1912-1920, see above pages 192-214.
The field was large, the work was new, the communications were poor. For years North Kiangsu depended on the Annual Mission Meeting to coordinate and direct the work. Policy making Committees found it difficult to meet and unlike Mid-China, there were few policy reports to discuss year by year.

The Organization of the Mission. The Mission Minutes are our best source of information. The Minutes in this period normally gave a list of Circular letters passed; the Minutes of the Annual Meeting; a Directory of the Mission:--Officers, Committees, Representatives; a Register of the Missionaries and their minor children; the Estimates for the coming year; and Statistics for the past year. Lists of Mission property with their value are found in the Minutes, 1915--1918. Lists of Chinese Assistants with their grade and salary are found in the Minutes for 1915-1917. The important reports and actions are usually printed in the Appendix.

The Permanent Committees are of importance. In 1912 there were six: Auditing; Examining (chiefly of new missionaries on the language); Extension, (chiefly approving building plans); Arrangements (for the Annual Meeting); Publicity, (for stirring up interest in the Home Church); and Schools. The last two were added in 1911. The Publicity Committee is dropped from the list after 1914. The work was taken over by the Joint Conference Committee.

A Conference Committee, to meet with a similar committee from Mid-China, was organized in 1911. In 1912 it was listed as a "select committee". In 1913 it became a Permanent Committee. In 1916 it was given Ad Interim powers to act for the Mission, but the name "Conference" was retained. In 1922 the name was changed to Ad Interim Committee. In 1915 an Annual Report Committee was listed; in 1917 the Annual Report Committee was enlarged to include Evangelism, which was made a permanent Evangelistic Committee in 1918.

1591 MNKM, 1916, Appendix A
1592 MNKM, 1922, p. 12
In 1920 a permanent Medical Committee was listed, and in 1921, a Personel (sic.) Committee was added. This Committee was to deal with the case of missionaries not asked by their stations to return after furlough.1593

Surveys of the North Kiangsu Field. Two surveys were made in this decade. The first was by a Committee of the N. K. Mission appointed in 1914 to "make a full and complete survey of our Mission field, its area, population, occupation, equipment and needs, and to present to the Mission for consideration a practical plan for its ultimate evangelization." This report of 51 pages is attached to the 1915 Mission Minutes. The recommendations are found in Appendix II of this report, and the main emphases are for increased evangelism and self support.1594

The second survey of the field was made by a committee for Mid-China Mission in 1919, when the question was up as to opening new work in Yunnan.1595 The report of the Committee was made to the 1920 Mid-China Meeting, and was that it was inadvisable to open another field in China before the task in North Kiangsu was completed.1596

Proposed Changes in the Organization of N.K. Mission. In the latter part of the decade several changes in the fundamental organization of the Mission were proposed, none of which were approved. However, they do show some dissatisfaction with the way things were done, and some of them suggest deep seated differences on Mission policy. We will trace these through 1923, when the efforts ended.

In 1917 Dr. Hugh White presented to the two Missions the principle that the control of foreign mission work should be vested in the Chinese Church Courts. Neither Mission accepted his proposal.1597

1593 MNKM, 1921, pp. 66-67
1594 MNKM, 1915, the Survey attached
1595 See above page 283
1596 MMCM, 1920, pp. 52-54
1597 See above, pages 250-261.
In 1919, in connection with filling a vacancy in Chinkiang High School by the transfer of a man from Mid-China, the Mid-China A.I.C. gave notice that they would ask the Executive Committee to transfer Chinkiang to Mid-China, if both Missions agreed. North Kiangsu did not agree.1598

It would seem that Chinkiang Station would not have been unwilling to join Mid-China, otherwise the matter would not have been presented to the Missions. We can understand why this would be true. Chinkiang lay south of the river in an interdenominational field. It was an old station and its problems were much like those of the Mid-China Stations. Besides, it lay between the Mid-China stations and Nanking, soon to become a Mid-China Station.

Perhaps this request to transfer Chinkiang stirred up discussion and led to the next move in 1920; a request for a division of the North Kiangsu Mission.

The request to the Mission was as follows:

We, the undersigned, believe the time has come for a new mission to be organized, consisting of Chinkiang, Taichow, Yencheng and Nanking. We request the North Kiangsu Mission that they authorize us to consult the Nanking Station and the Mid-China Mission, and if they approve that they take the matter up with the Executive Committee of Foreign Missions.

We believe this plan will mean economy of time and increase efficiency. Mission Meetings can be held in stations enabling us to know the field better. It will make the Mission a workable body, and relieve the difficulties of getting such large bodies together. The four stations are contiguous and similar in dialect and local conditions.

Praying that the Lord will guide you in this matter, Cordially and fraternally, Signed:

Hugh W. White
D. W. Richardson
R. B. B. Price (M.D.)
Mrs. R. Price
C. F. Hancock (Per R.B.P.)

A. Sydenstricker
C. Ghiselin, Jr.
Mrs. C. F. Hancock (per C.G.)
J. C. Crenshaw
C. H. Smith (per D.R.)1599

1599 MNKM, 1920, p. 28
A special Committee was appointed to study the matter, confer with Mid-China, and report to the next annual meeting.\textsuperscript{1600} A revised petition was approved by the 1921 Meeting, and Mid-China approval was to be sought.\textsuperscript{1601} The matter was presented to the Mid-China A.I.C. in January, 1922, and they decided that it must be decided by the Mission, which met in October, 1922. By that time the question of a third mission had again come before the North Kiangsu Mission, which met in August, 1922, and the petition was defeated by a vote of, Ayes 8, Noes 17.\textsuperscript{1602}

Another attempt at reorganization was made by Mr. Grafton in 1920. He told the Conference Committee that he intended to overture the Executive Committee and the General Assembly to unite the two Missions into one China Mission. The Conference Committee asked him not to bring up the matter to the home church until the Mission had discussed it.\textsuperscript{1603} At its Meeting in 1920 the Mission did not approve.\textsuperscript{1604} The matter did not come before the General Assembly.

The 1922 Mission Meeting approved the following action:

Resolved to appoint a special committee composed of Messrs. Morgan, Graham, Smith, Patterson and Brown to draw up a constitution and by laws and to modernize our Mission machinery, and to bring in a report to this meeting of the Mission, for its action.\textsuperscript{1605}

Later in the meeting, after hearing the report, the Mission voted to ask the Executive Committee to ask the General Assembly for permission to "hold other than Annual Meetings of the Mission, if the Mission should so desire."\textsuperscript{1606}

The 1923 Meeting seemingly closed the question of Reorganization. "Mr. Smith presented a report on the reorganization of the Mission. Report tabled."\textsuperscript{1607}

We find no comparable ferment for reorganization in the Mid-China Mission.

\textsuperscript{1600} MNKM, 1920, p. 32
\textsuperscript{1601} MNKM, 1921, p. 34
\textsuperscript{1602} MNKM, 1922, p. 11
\textsuperscript{1603} MNKM, 1920, p. 48
\textsuperscript{1604} Ibid., p. 13 (5)
\textsuperscript{1605} MNKM, 1922, p. 12 (italics ours)
\textsuperscript{1606} Ibid., p. 18
\textsuperscript{1607} MNKM, 1923, p. 16
North Kiangsu Policies for Missionaries. Such policies were usually worked out with the Executive Committee and the Mid-China Mission. We have already listed the important ones in connection with the Mid-China policy.\footnote{1608} We now give the North Kiangsu slant on some of these:

**Language Study.** In North Kiangsu many of the new missionaries studied the language at their assigned station, rather than in the Nanking Language School. A three year course of study had been worked out by 1911.\footnote{1609} A revised course of study was adopted in 1919.\footnote{1610}

**Retirement of Inefficient Missionaries.** In Mid-China the rules were worked out in 1916 and the problem was put into the hands of the A.I.C.\footnote{1611} In North Kiangsu the procedure was not worked out until 1921, and a "Personal Committee" was appointed to handle any problems that arose.\footnote{1612}

**Ladies Voting in the Mission.** In Mid-China the ladies were given the vote in 1919.\footnote{1613} In 1917 North Kiangsu voted to allow the ladies to vote in their station meetings if the men of the individual stations so decided.\footnote{1614} The General Assembly of 1920 approved of women missionaries becoming voting members of their missions if the missions so desired.\footnote{1615} In North Kiangsu, the question was postponed until 1921.\footnote{1616}

**Policies in regard to the Work of the Mission.**\footnote{1617} As we have said, the permanent Committees in North Kiangsu did not study policies year by year and present them for discussion. The field was large for committees to meet, the work was in various stages of development. Doubtless the individual stations tried to incorporate into their work what seemed good to them, but there was little or no attempt to adopt a unified policy or to restudy the policies already adopted. We will note some of the policy statements that were adopted.

\footnote{1608}{See above, pages 265-271}
\footnote{1609}{See our Volume III, pages 504-506.}
\footnote{1610}{MNKM, 1919, pp. 19-23}
\footnote{1611}{See above, page 267}
\footnote{1612}{MNKM, 1921, p. 66}
\footnote{1613}{See above, pages 268-269}
\footnote{1614}{MNKM, 1917, p. 9}
\footnote{1615}{MGA, 1920, p. 73}
\footnote{1616}{MNKM, 1920, p. 39}
\footnote{1617}{For Mid-China Mission? See above, pp. 272-280}
Evangelistic Work Policies -- "Native Helpers". In the appendix of the 1912 Minutes is published a report of a special Committee on the Salaries of Helpers, grading them according to preparation and fixing the salary of each group. In the Appendix to the Minutes for 1915, 1916, and 1917 are published lists of all the Mission Helpers with their position, grade and salary. No further study of the salary of "Helpers" is made in this decade.

The Training of Helpers. The Seminary, and later, the Woman's Bible School was increasingly depended on to train the more capable workers. However, there was still need for training the less capable. In 1911 a Course of Study for Winter Classes had been outlined. In 1914 Dr. Sydenstricker had a class at Chinkiang, attended by twenty-odd students from the Chinkiang and Yencheng fields. In 1915 a class was taught at T.K.P. In 1916 a Conference was held for Bible Women at T.K.P., attended by women from six stations.

It was increasingly felt that this training should be done in Bible Schools, and the one at Tengshien met the need of the northern end of the Mission, and there was hope for another in the Southern end.

General Policy Study. The Joint Conference Committee of the two Missions in 1913 called upon the Missions at their next annual meeting to hold a conference on "on the Question of Mission Policy, with papers, on Evangelistic, Educational, Medical and Literary work, respectively."

Perhaps the order was too comprehensive, at any rate nothing was done in North Kiangsu. The request was renewed in 1915, and perhaps the recommendations of the N.K. Survey Committee whose report is appended to the 1915 Minutes.

1618 MNKM, 1912, pp. 35-39
1619 For 1903-1911, see our Volume III. For Mid-China in 1912-1922, see above, pages 272-275
1620 MNKM, 1911, pp. 32-36
1621 MNKM, 1912, p. 44
1622 MNKM, 1915, p. 7
1623 MNKM, 1916, p. 10
1624 MNKM, 1921, p. 54
1625 MNKM, 1913, p. 38
was thought to be sufficient. The recommendations proposed by the Committee
and adopted by the Mission emphasize evangelism and urges the Chinese
Church to become self-supporting, thus freeing funds for new work. There
are certain other recommendations on School work, etc., which we may note
later.1626

In 1919 a motion was passed to have a Conference on Evangelism at the
1920 Mission Meeting, and this was done. Five topics were discussed: 1. The
Evangelist and His (Her) Helpers; 2. The Evangelistic Missionary and the
field; 3. The Nurture of the Church; 4. Self-Support; and 5. Preaching,
Special Meetings, etc.1627 The report of the Evangelistic Committee which
put on this conference, included the following recommendations:

1st. That the Mission strongly advise that the week of Evangelism
during the days of the Old Time New Year be observed, if possible,
at all our stations and outstations.

2nd. That we record our conviction of the necessity of large and
speedy increase in the foreign evangelistic force, both men and women,
at least double its present numbers, if we are to overtake the work
opening up before us and grasp the splendid opportunities. Conscious
of the truth of the oft repeated statement that China must be converted
by Chinese, we yet contend that there must be more missionaries to
help make Christian constituencies and to seek out and nurture and
prepare for work more native preachers, and other Christian workers,
if this field is soon to be evangelized. Preachers must be chosen
from the Christian constituency, and a Christian constituency cannot
be made without preachers.

3rd. That the School Committee be instructed to arrange for an Educa-
tional Conference during the sessions of the next Annual Meeting...1628

Self-Support. North Kiangsu being a newer and poorer field, self support
had not made the progress that it had in Mid-China.1629 In reply to a letter
from the Executive Committee, the Mission reported in 1918:

1626 MNKM, 1915, Supplement, (pp. 1-51)
1627 MNKM, 1920, pp. 6-7
1628 Ibid., p. 26. Of course, the need for additional money and missionaries
was ever before the Mission. In 1912 the Mission projected its needs for
the next five years. (MNKM, 1912, p. 30) In conference with Dr. Smith in
1917 the needs for the next three years was laid out. (MNKM, 1917, pp. 36,
39). In 1921 a list of "urgent needs" of equipment and missionaries was
made. (MNKM, 1921, pp. 42-44).
1629 See above, page 277
The Mission is pushing self-support and self-government in every
department of the work. The medical and educational work have
already attained a large degree of self-support, and in all other
branches self-support is being pushed, and with self-support, self-
government comes naturally.

Some missionaries think that to advance self-support, the best way
is to put the Chinese in control of funds from the various parent
churches, while others would have them sit as advisors, and yet others
in newer work have not felt it necessary to consult the newly reached
people. So while there is not entire unity in working out the ideal,
the Mission is earnestly endeavoring to forward self-government and
self support in the native church.

There has been decided progress in the matter of self-support. The
Mission has no recommendations to make at present.1630

The guiding policy lines towards self-government and self-support
were the actions as to the Mission's part in an ordained pastor's salary.

In 1913 the Mission approved the action by Kiang Pei Presbytery in reference
to the ordination of pastors,

....that in cases where a local church or group of churches assumes
two-thirds of the salary of the man whom they call to be their pastor,
and promise to assume within eight years the whole salary, the Mission
is willing to consider an appropriation for the balance.1631

Funds for Country Chapels. The missionaries occasionally rejoiced that
a group of Christians had built their own chapel. In 1917,

Dr. Junkin was given permission to appeal to friends at home for a
fund to be known as a Building Loan Fund to be turned over to Presbytery
to be used for erection of Churches within the bounds of Presbytery,
with the approval of the Executive Committee.1632

In July 1919 Dr. Smith wrote the Mission about the Executive Committee's
raising funds for country chapels costing $400 each. Many of these would be
Memorial Chapels. The Mission decided to ask for some chapels and made a
priority list.1633 Some rules were laid down in regard to these funds,
especially for Memorial Chapels.1634 A list of contributions for chapels in
1921 is given.1635

1631 MNKM, 1913, p. 23
1632 MNKM, 1917, p. 12
1633 MNKM, 1920, p. 47
1634 MNKM, 1920, p. 24; 1921, p. 45
1635 MNKM, 1920, p. 45
Educational Policies. We are interested here in the policies for Elementary and High School education. Our starting point is the policy adopted by the 1910 meeting. In 1912 #5 of this policy was revised, permitting English to be taught in the last two years of Elementary School for a tuition fee of $20, and introducing it free into the High Schools. Algebra was to be taught in the first year of High School, and Geomentry to be finished by the fourth year.

The 1914 School Committee report may be worth quoting:

Your committee reports that the year has been a satisfactory one in many ways. There are four Boarding Schools for Boys, with 316 pupils and 21 teachers. Three Boarding Schools for Girls with 124 pupils and 12 teachers. Sixty-one Day-schools with 1050 pupils and 65 teachers. Of the Day-schools, 7 are self supporting, 2 are for girls, some are mixed. English is taught as an elective in two Boarding Schools, and as compulsory in one. In all cases an extra fee is charged. English is also taught in four Day-schools.

The Mission allowed five stations to open some day schools that did not meet the Mission rule that the local patrons must pay at least one-third of the cost.

The Mission Survey Report attached to the 1915 Minutes has a long section on Education, stressing its importance and its quality.

Our entire educational system should be made to follow as closely as possible the system outlined by the National Educational Association, especially in the adoption of curricula and methods of instruction more adequately adapted to the psychology of the Oriental mind. The question of superiority is after all only a relative question. For our purpose our mission schools can be made preeminently superior to any system of secular education by reason of our exaltation of Jesus Christ....

Boarding schools for boys and girls should be established in every station.

In our Mission we have no need at present of colleges or other higher institutions of learning. Everything above high school work, both for boys and girls, can be

1636 See our Volume III, pp. 500-501
1637 MNKM, 1913, pp. 3-4
1638 MNKM, 1914, p. 10
1639 Ibid., p. 29 and Appendix I. See also MNKM, 1915, p. 27.
done at Union institutions. In the high schools for boys, a greater emphasis should be placed upon the classics. More lower primary schools should be established and developed. This report is not mission policy, but certainly guided in Mission practice.\textsuperscript{1640}

In 1920 a committee was appointed to draw up a uniform curriculum for the Mission schools.\textsuperscript{1641} The next year the Committee reported that the curriculum had been prepared and put in the hands of the Mission, and they recommended that it be tried in the schools.\textsuperscript{1642}

The School Committee reported in 1921 that as directed by the Mission they had presented an educational program at the Mission Meeting (outlined on pages 30-32 of the 1921 Minutes), and they recommended that boys' and girls' High Schools be opened in every station.\textsuperscript{1643}

North Kiangsu "Defends the Faith". Increasingly in this decade, and continuing into the next, the contemporary sources make it plain that the opposition to "liberalism" in union endeavors was a dominant factor in the thought and actions of the China Missions, especially in North Kiangsu Mission. It comes out in many ways, as we will see. In pages 21 to 25 above we have sketched briefly and in broad outlines the Fundamentalist-Modernist Controversy in the United States and its repercussions in China.

We now turn to the various union projects of our two Missions, noting particularly the reports and actions of North Kiangsu Mission, questioning or examining the soundness of many of them and seeking to maintain their orthodoxy. The Mid-China Mission, as a whole, did not feel the acuteness of the problem, as did North Kiangsu, and was frequently on the defensive because of their cooperation in these institutions.

On page 101 above we mentioned Shanghai and Nanking as two places where Mid-China missionaries lived, but which for most of this period were not listed.

\textsuperscript{1640} Survey of N.K. Mission, 1915, pp. 30-35
\textsuperscript{1641} MMKM, 1920, p. 34
\textsuperscript{1642} MMKM, 1921, p. 15
\textsuperscript{1643} Ibid., p. 53
as Mid-China Stations. In each of these cities union work, participated
in by both of our China Missions, was carried on. Let us now look at
these union projects. 1644

**SHANGHAI.** In 1922 there were three union projects in Shanghai: The
Chinese Christian Intelligencer; the Associated Mission Treasurers; and
the Shanghai American School. In connection with these, we will also note
The Bi-Monthly Bulletin.

The Chinese Christian Intelligencer. The previous history of this paper
under the editorship of Dr. S. I. Woodbridge and Mr. Chen Chwen Sheng has
been sketched in our Volume III, pages 309-314.

Personnel notes. Mr. Woodbridge moved to Shanghai from Chinkiang in
1903, where he took charge of the Chinese Christian Intelligencer. At that
time he was transferred from North Kiangsu to Mid-China Mission. 1645

In January, 1913, his wife, Mrs. Jennie Wilson Woodbridge, died, and in
September, 1915 Dr. Woodbridge married Miss Mary Elizabeth Newell. 1646 The
Woodbridges went on furlough in April, 1918, and returned in October, 1919. 1647
In August, 1920, at his request, he was transferred to North Kiangsu Mission.

The Intelligencer was highly regarded and widely read. The report to
North Kiangsu in 1914 said:

We are glad to report a successful year for the paper. The roll of
subscribers grows at the rate of fifty names a month, and has now
reached the number of 4,750. Single subscriptions have doubled since
1912, and are now 1,971, of which number only 250 are to foreigners.... 1648

In 1916 an English edition was published without extra cost, and the year
ended with a balance of $150. Total subscriptions were 6,800. 1649 In 1917
subscriptions had grown to 7,000. While Dr. Woodbridge was on furlough in

1918-1919 Mr. Gilbert McIntosh was in charge of the editorial department. 1650

1644 Ours will be a limited view of these projects and institutions, confined
largely to our missionaries' participation in them.

1645 See our Volume III, pages 309-310
1646 See above, pages 36 and 40
1647 MMCM, 1920, p. 3 (436)
1648 MMCM, 1914, Appendix D
1649 MMCM, 1916, p. 404
1650 MMCM, 1918, p. 106
In 1921, because of the amount of good material available, the paper was enlarged, and a special grant of $600 was needed to cover a deficit. North Kiangsu approved of an additional grant of $300.\textsuperscript{1651}

The Bi-Monthly Bulletin. When Dr. P. F. Price went on furlough in 1910 Dr. S. I. Woodbridge became editor.\textsuperscript{1652} Dr. Woodbridge reported to the Missions in 1915:

The paper continues to be popular. The articles written by the members of the Missions are extremely interesting, and requests from the editor generally meet with ready response. It is a pleasure to edit the Bulletin, and we take this occasion to thank our contributors for their support. The finances are in sound condition.\textsuperscript{1653}

In 1916 575 copies were being printed, 75 copies going to the Executive Committee.\textsuperscript{1654}

In 1916 a question was raised as to whether the Bulletin should continue. We are not told why the question was raised, but the January, 1917, issue of the Bulletin assured its readers it would continue.\textsuperscript{1655}

The July-October, 1917, issue has this word from Dr. Woodbridge:

Our readers of the Bulletin will notice that this issue represents Nos. 4 and 5. There was no summer number, but we hope that this issue which contains so much excellent matter will compensate for the omission.

Both the Missions have elected Rev. D. W. Richardson to the editorship of this magazine to take place when we leave on furlough. His duties begin in January, and we are confident that he will receive the most cordial support from all our constituency....

We wish that all subscribers indebted to the Bulletin would settle their accounts for the year before January 1st. Bills will be sent out in November, and we are confident that our books will show a good balance for the new management if everyone pays up.\textsuperscript{1656}

Dr. Richardson, in taking over the Bulletin, does not mention the finances, but does emphasize the necessity of the cooperation of the stations in sending in material. He continued:

\begin{itemize}
\item \textsuperscript{1651} MNKM, 1921, p. 54
\item \textsuperscript{1652} Bi-M, 1910, p. 2
\item \textsuperscript{1653} MMCM, 1915, p. 324
\item \textsuperscript{1654} MMCM, 1916, p. 390
\item \textsuperscript{1655} Bi-M, Vol. IX, p. 885
\item \textsuperscript{1656} Ibid., p. 953
\end{itemize}
About the middle of January we wrote a card to each station in the two missions asking for a Bulletin letter. At the date of writing, February 14, only five stations have been heard from. So when the Bulletin is late issuing from the press, do not censure the editor.1657

Dr. Richardson wrote in the November-December, 1918, Bulletin that the costs of publishing had risen, and the number of subscriptions had fallen off. If a deficit was to be avoided, accounts must be paid up and new subscribers secured.1658 The balance sheet for 1918 was published, showing the balance due the Mission Press to be $75.00.1659

In 1919 the July-August number was omitted. The September-October issue was late appearing due to the fact that the stations did not send in letters.1660 Dr. Richardson reported to the Mission (1919) that the year had closed with a deficit of $39.83. The Executive Committee had sent $35.00 towards this deficit. The Conference Committee asked Dr. Woodbridge to resume the editorship on his return, which he did.1661

The summer number was omitted in 1920. In the November-December, 1920, issue was a plea that accounts be paid up. A new list of subscribers was to be made up.1662

Only the mid-summer issue was printed in 1921. The editor pleads for a new subscription list for a new start. Five hundred subscribers at one dollar Mex. in China and $1.50 in America would cover all the expenses for the year. Dr. Woodbridge rather unwillingly agreed to try to continue as editor.1663

The Bulletin was not published in 1922. A new start was made with the January-February issue, 1923, under the editorship of Drs. Price and Richardson, assisted by Miss Lina Bradley.1664

1657 Bi-M, Vol. X, p. 1007
1658 Bi-M, p. 1124
1659 Ibid., p. 1145
1660 Bi-M, Vol. XI, p. 1221
1661 MCH, 1919, pp. 36 and 59; Bi-M, Vol. XII, p. 1277
1662 Bi-M, Vol. XII, p. 1382
1663 Bi-M, Vol. XIII, pp. 1414-1415
1664 Bi-M, Vol., XIII, p. 1437
The Associated Mission Treasurers. 1918. Before 1915 there were two part-time mission treasurers (Mr. Maxey Smith in Mid-China, and Mr. Caldwell in North Kiangsu), and 14 station treasurers, and one man in each mission acted as secretary for his Mission.

In 1915 North Kiangsu proposed and Mid-China agreed that Mr. Caldwell move to Shanghai and become the full time Treasurer, Secretary and Business Agent of both Missions, the Station Treasurers being discontinued. 1665

In 1918, with the approval of the Missions, Mr. Caldwell became a member of the Associated Mission Treasurers, which began cooperation in April, 1918. Mr. Caldwell described this "Development of Mission Financial Administration" in the Bulletin. Up to March, 1918, all the work of the two Missions was on one man, but now we will have

.....the services of four, with the prospect of five, men who will give the services along many lines, such as finances, insurance, shipping, purchasing, transportation, etc....

He was sure that this cooperative effort would be more economical and efficient, and when one of the treasurers went on furlough, the others would be able to take over his duties without additional help. 1666

His last hope was not immediately realized. On September 26, 1919, Mr. Caldwell suffered a fracture of the skull in a street car accident, and on recovery went on furlough (July, 1920 - October, 1921). 1667 At the urgent request of the Associate Treasurers for some assistance, the Missions elected Mr. H. Maxey Smith Vice-Treasurer, and in case the Executive Committee could not immediately send out a stenographer (they couldn't), Mr. Smith was to go to Shanghai and take over Mr. Caldwell's duties except his work as Secretary of N.K. Mission. 1668

In 1921 land was bought near the Shanghai American School for a residence for the Mission Treasurer, and a sum, not to exceed $14,000, was appropriated for the residence. 1669

1665 MNKM, Vol. X, pp. 1057-1058
1668 MNKM, 1920, p. 52; BI-M, 1920, pp. 1-(415), p.,(481)
1669 MNKM, 1921, p. 17; BI-M, 1921, p. 40
The Shanghai American School. This is the fourth of the joint projects of the two missions based on Shanghai. A School for missionary children had been projected in the preceding decade, but the school was not opened until 1912. 1670

"The School for the Children of Missionaries" was opened in rented buildings in Shanghai in September, 1912, the opening being made possible by the Southern Presbyterian appropriation of $2,500. Rev. and Mrs. J. M. Espey of the Central China Mission took charge until a permanent principal could be secured. 1671

In 1914 Mr. Guy Stockton was Principal. There were 92 students enrolled, 65 in the grades and 27 in the high school. There were 43 boarders and 49 day students. 1672

In 1916 the student body had grown to 132. It was hoped that Mr. Stockton would return after furlough. Plans were on foot for buying land and erecting buildings for the school. 1673

In 1917 there were 156 pupils representing 24 different societies. The rented buildings were inadequate and unsuitable for the school. It was difficult to get teachers from America whose Christian character was deep enough to help children coming from the interior, who had had little contact with people who were not Christian. 1674

In 1918 it was reported:

A move had been made towards getting the cooperation of the American Community. Members from the American Association of China and the American Chamber of Commerce have been elected members of the Board....

A meeting has been held with the Community people of Shanghai to enlist their sympathy. At this meeting it was proposed that Shanghai provide the site if America provides the buildings for a permanent plant.

1670 See our Volume III, page 151
1671 MMCM, 1912, p. 103
1672 MMCM, 1914, p. 210
1673 MMCM, 1916, p. 418
1674 MMCM, 1917, p. 28
The enrollment is the largest in our history, numbering 164; 75 boys and 89 girls.

We are happy to report that Miss Mildred Watkins is expected to arrive in September to begin Bible instruction in the school.\textsuperscript{1675}

The Joint Conference Committee meeting in February, 1919, voted to put the Shanghai American School on the list for U.S. $20,000. This was the meeting at which Dr. Egbert Smith was present.\textsuperscript{1676} This was amended by North Kiangsu as follows: "Approved, provided a majority of the Board are Christian Men."\textsuperscript{1677}

The 1919 report to the Mid-China Mission told of the efforts to improve the life of the School, and continued:

The matter that has taken most thought and care had been the merging of our present school with the business community of Shanghai. As it now stands we are to have one representative from each cooperating Society and an equal number from the American Chamber of Commerce and American Association of China who may jointly co-opt additional members not exceeding three.

The Christian character of the school is assured by the following clause: "The Principal, teachers and members of the administrative staff shall all be men and women of good Christian character and shall accept appointment on the understanding that the unquestioned Christian character of the school must be maintained...."\textsuperscript{1678}

There follows this report, (pages 45-48), the "Suggested Constitution of the Shanghai American School" for this new joint project.

Miss Watkins wrote an article on "The American School of Shanghai, China" published in March 1920. It gives the background of the school -- the need for it and the current situation. She continues:

Last session I had the privilege of being appointed as Bible teacher here: So I can speak from the inside as to the investment that our Church is making, whether it is a profitable paying one for the cause....

Morally and religiously, these pupils from missionary homes, in spite of all the faults of human nature, are young unformed human boys and girls, show high ideals of truth, a sense of honor, justice and a conscience accustomed to face God and His laws as the final authority....

\textsuperscript{1675} MMCM, 1918, p. 106; For Miss Watkins, see above, page 103\textsuperscript{1676} MMCM, 1919, p. 41\textsuperscript{1677} MMKMK, 1919, p. 40\textsuperscript{1678} MMCM. 1919, p. 44-45
A great change will be made in the next few years if the "drive for the American school" succeeds, for the business men from America who have settled here are aroused over there being English, German, French, Japanese and other nationalities represented by finely equipped institutions, yet America has only unsuitable rented buildings; so they have proposed to combine funds from the Mission Boards and missionaries with contributions from business firms, buy sufficient land for a plant worthy of our nation, erect appropriate edifices with up-to-date equipment, but take us over as the managing nucleus, faculty and all. These outsiders have, in spite of the fact that they will have members on the Board of Managers, with equal votes with us, inserted a proviso in the Constitution that the school have Christian teachers and Christian influences uppermost. One unbeliever saying to the chairman, "You can't soak too much religion into my youngsters to suit me."

At first I wondered about the desirability of the move, then came the thought: "Isn't our God strong enough, if His children are strong in Him, to overcome and win over the outsiders? It will give us something worth fighting for; this test between His side and the world's side."

We are rejoicing in several accessions to our staff this session.... Our new principal and his wife are Southerners, he from Columbia, S. C., she from Alabama, both full of the missionary spirit....

North Kiangsu Mission, at its 1919 Meeting adopted the report of its representatives on the S.A.S. Board. This report set forth several good features of the school and its proposed merger, and then comes to this position:

We would call attention of the Mission to the fact that this proposed Constitution thus divides the control of the school equally between the business world and the missionaries; and that there is contemplated only one representative on the Board of Managers from the two Southern Presbyterian Missions, instead of two from each, as heretofore.

We recommend the adoption of the following resolutions:

1st. Though heartily welcoming non-missionary bodies to a share in the control of the School, nevertheless, in view of the fact that the first conception of the School has been that it must be positively Christian and unswervingly loyal to the Bible and Evangelical truth [italics theirs] and in view of the conviction that we must not allow any inducement to make us lose sight of this first and basic ideal, we disapprove of the proposed constitution suggesting that the majority of the Board of Managers should be Christian men.

2nd. We earnestly urge the Board of Managers to devise some means for insuring more careful oversight and discipline in the School, and more positive Christian influence on the part of the teachers.

3rd. That copy of Resolution I be sent to the Mid-China Mission and to the Executive Committee in Nashville, and that Rev. Messrs. Patterson and Graham be appointed a committee to correspond with the Mid-China Mission and to write an accompanying letter to Nashville explaining more fully the dangers feared.1680

1679 Miss-Sur., Vol. 10, pp. 149-150
1680 MNKM, 1919, pp. 24-25
A copy of this covering letter to the Executive Committee is found on page 31 of the Minutes, and in it they urge "the Executive Committee to make it a condition of participation that a majority of the Board of the new school must be Christian men." [italics theirs]

No reply had come from the Executive Committee, but the report to the North Kiangsu Mission meeting in August, 1920, indicates the immediate course of action. At the December meeting of the Board of Managers the Constitution and the new Board were confirmed. The New Board would have supervision of the buying of land and the building until the Constitution was approved by the contributing Boards in America. The old Board would run the school until the buildings were erected, when the control would be turned over to the new Board of Managers.

On June 23, 1920, collections and subscriptions in China to date for the new plant were Mex. $141,610; and subscriptions in America, so far as known, $135,000. Negotiations were in progress, and it is thought that a desirable piece of property will soon be purchased...

The disapproval of our Mission of the proposed Constitution was reported and explained to the Board of Managers, but our suggestion that the majority of the Board should be Christian men was not accepted.

The Secretary of the Mission was instructed to write the Executive Committee again, urging action on their part.1681

The Mid-China Mission met in September, 1920. A Mr. Bartlet had come out to be principal, and Miss Watkins commended him, his wife and his staff to the Mission.1682

We will continue the story of the school in our Volume V.

NANKING and its Union Institutions. Nanking was a city where missionaries of the Mid-China and North Kiangsu Missions lived and worked for years before it became a "Station" of the Mid-China Mission in 1920. They were engaged in union activities, but were not carrying an evangelistic work.1683

Nanking Station, 1920- In 1920 Mid-China Mission approved the request of the missionaries living in Nanking to organize themselves into a station,

1681 MNKM, 1920, pp. 15-16
1682 MMCM, 1920, p. 18
1683 See above, page 191
and to "open evangelistic work", which was evidently considered the prime
mark of a "Station." This was the action on Nanking:

2. That they be authorized to open evangelistic work either independ-
ently or in cooperation with the Nanking Station of the Northern
Presbyterian Mission as seemed best....

3. That the above action is taken with the understanding that the
Mission does not contemplate sending any missionaries to Nanking
for evangelistic work, but simply to carry on this work through its
missionaries who are engaged in union work in that place.1684

Doubtless the missionaries did some evangelistic work in Nanking on
week ends, but there is no special mention of it.1685 However, the wider
activities of Dr. Frank Price justified the Southern Presbyterian group's
status as a "Station". Writing in 1917 Dr. Leighton Stuart said:

Writing in regard to the larger contacts of our Station with community
life and the Christian movement in China, Dr. Price is doing enough
to compensate for the shortcomings of others, and to bring reflected
glory on all Southern Presbyterians. As Chairman of the Nanking Church
Committee, he has infused new life into the foreign services, maintaining
a special service for business people and tourists in the "settlement":
leading a Bible class for the Language School; breaking down the painful
wall of partition between the missionaries and other foreigners; reaching
after English speaking Chinese, and so forth.

As Chairman of the China Continuation Committee's Sub-committee on
Theological Schools, he continues to promote constructive activities that
touch this supremely important problem all over China.

As Chairman of the Organizing Committee for the Presbyterian General
Assembly of China, and that for our own Semi-centennial, and that for the
Mohkanshan Summer Conference; and evangelist in charge at Changchow; and
writer of books selling by the thousands over the country, he still finds
time somehow to keep close to our own student life; to preach somewhere
practically every Sunday, etc., etc....1686

The Prices went on furlough August, 1919, to December, 1920, and we are
told that after his return "a good part of his time will be given to the
Executive Secretaryship of the Nanking Provicial Church Council."1687

Union Institutions in Nanking. Our cooperative venture in Nanking which

1684 MMCM, 1920, p. 14
1685 Dr. Sydenstricker moved to Nanking in 1921, after the death of his wife,
to live with his daughter, Pearl Buck. In April, 1923, he was transferred to
Mid-China Mission. In Nanking he preached daily in a chapel in the city.
1686 Bi-M, Vol. IX, p. 960 (See China Investment, pp. 36-37 for Dr. Price)
1687 Bi-M, Vol. XI, p. 1177
the Mission), was the Western Children's School. This was a school of about 50 students from the missionary and foreign community. Dr. Leighton Stuart mentions it among the union institutions in Nanking when he wrote in 1915. He said:

Last, but by no means least in its significance, is the Children's School under the charge of Professor Francis W. Price (son of Dr. P. F. Price) and serving the needs of our four [S.P.] families as well as two aforesaid from Japan and Kashing....There are 43 children enrolled in the...Western Children's School.

The Missions were involved in four union institutions in Nanking, and we will sketch them in an ascending order of importance. We will not attempt to give full sketch of these institutions, limiting ourselves to the Southern Presbyterian involvement in them and concern for them.

The Language School. The University of Nanking opened a language school in October, 1912. A report on the 1912-1913 session is given in the Chinese Recorder. Since our Missions had no part in the founding of the school nor any responsibility for it, we find no early references to it. In 1915 Mr. Bullock of the University of Nanking was invited to speak to North Kiangsu Mission on the Language School, presenting an outline of the work done.

Dr. Leighton Stuart mentions it and its excellent Principal, Mr. Keen, in his article on Nanking Union institutions. Lewis Lancaster attended the Language School in 1916-1917 and wrote a letter to the Bulletin about it.

Dr. Price mentions the School in 1916, saying,

The methods of the Language School are a vast improvement over the old methods to which most of us were accustomed.

The best sketch we have of the Language School and its work in our source material is an article on "The Nanking Language School" by an unidentified student in the school.

---

1688 *Bi-M*, Vol. IX, p. 960. The two students from Japan and Kashing were not named. They were boarding with the Prices. This school is mentioned at least twice more in the *Bulletin* (Vol. VII, p. 715 and IX, p. 960).
1689 For previous plans to open a union Language School, see our Volume III, pp. 292 and 506.
1695 *Miss-Sur.*, Vol. 8, pp. 491.
In 1918 the North Kiangsu Mission voted:

That the Mission accept the first year of the Nanking Language School in lieu of our own course by students who have satisfactorily completed that course, but that, for the present, we require our own course. 1696

Both Missions agreed that the Nanking Language School was doing excellent work, and increasingly sent their new members to Nanking for their first year of study. In some cases where missionaries were assigned to areas with a dialect quite different from the Southern Mandarin, they were sent to Soochow or to Peking. 1697

Union Medical Work at Nanking. The East China Union Medical School was opened in Nanking in 1909 under the direction of Dr. R. T. Shields. 1698 The work of the school was disrupted by the revolution of 1911, but reopened in March, 1912, with 32 students. The report for 1912 tells something of the course of study, and a copy of the proposed constitution is attached. 1699

In January, 1913, Dr. Shields wrote an article for the Missionary Survey on the Union Medical College at Nanking. He said in part:

As many of you know, our Mission has for the past four years been interested in the building up of a union medical school. The history of this movement is rather interesting, though progress was necessarily slow. Suffice it to say that our Missions and Executive Committee have taken a leading part by furnishing the first man on the faculty, and the first money for expenses. The East China Medical College was finally established in Nanking, and may be said to be two years old. At the last meeting of the Board of Managers it was unanimously agreed to accept the offer of the Board of Trustees of the University of Nanking (composed of the Presbyterians, North, Disciples, and the Methodists, North) for the medical school to become the medical department of the University....

I think we may justly claim that the Medical School is the largest union institution in China. We have Methodists, North and South; Baptists, North and South; Presbyterians, North and South; and Disciples of Christ....

At present our students are living in the dormitories with the students of the University, and we are using the University lecture rooms and laboratories. But the plan is for us to have a large compound for the medical department separate from the college though very near it....

1696 MNKM, 1918, p. 28
1697 Soochow for the "Wu" dialect and Peking for northern Mandarin. The Nanking dialect was not standard southern Mandarin, -- there was no standard. The writer, born in Chinkiang 50 miles east of Nanking, had to relearn the pronunciation of many words to satisfy the Nanking teachers.
1698 See our Volume, III, pages 325-333
1699 MMCM, 1912, pp. 91-94
Our weakest point just now is the small size of our staff. There are but four of us, and as Dr. Sloan has just arrived, he cannot be of any service at present....

Dr. Shields and family were on furlough, June 1913, to September 1914. 1914-1916. Dr. Shields was Dean of the Medical School. Several important questions faced the school in these years. (1) The medium of instruction. There were few adequate medical text books in Chinese, but many of the candidates for admission were inadequately prepared in English. The Mid-China Mission, and seemingly the other Missions, were insistent instruction must be given in the Chinese language.

(2) Requirements for the M.D. Diploma. The Medical College Board raised its standards in 1914. College graduates after a five year course (and a year as intern), could receive the degree of Doctor of Medicine from the State of New York. High school graduates who took a pre-medical year and the regular course could also receive the Diploma. High school graduates who did not take the pre-med year received only a Certificate.

(3) The third question was that of merger with a Rockefeller Foundation subsidized school in Shanghai. The instruction in this Rockefeller school would be in English. The East China Missions, therefore, decided to unite in establishing a union medical college in connection with Shantung University at Ts'ian, into which was merged, in part, the Union Medical College at Nanking.

1700 Miss-Sur, Vol. 2, pp. 457-459
1701 Miss-Sur, Vol. 6, p. 618
1702 MMCM, 1913, p. 139
1703 MMCM, 1914, p. 224
and Dr. Shields was transferred as the Southern Presbyterian member of the faculty. 1704

Tsinan, 1917-1920. Mrs. Shields, writing from Tsinan in December, 1917, said they arrived there in February, and were warmly welcomed. The Medical school had eight foreign doctors and two teachers of English and over 120 students. The "University" (30 students in the Theology Department and 96 in Arts) moved to Tsinan from Weihsien in the Fall of 1917. 1705

Writing in November, 1919, Dr. Shields said the medical school had been closed for three weeks, due to student strikes. Thirty-two doctors had been graduated, but without public exercises. Thirty of them were working in Mission Hospitals. He continued:

We have now 98 medical students, 11 full time teachers, some lecturers and assistants, and hope to have four more teachers in the next twelve months. There are eight missionary societies in the Medical School now....

1704 Miss-Sur., Vol. 7, pp. 569-570. See also Vol. 6, p. 618. Dr. McFadyen's report to North Kiangsu Mission, (MNKM, 1916, pp. 23-24) favoring the merger, and the recommendation of the Communication Committee that the merger be approved (MNKM, 1914, p. 24) are of interest.

A sketch of the Medical Education in Nanking dated before the merger in Tsinan is found in the Chinese Recorder. It was written by Dr. Shield's associate, Dr. Nathan W. Brown. (Chinese Recorder, Vol. 46, pp. 687-692).

A sketch of the Union Medical College, Tsinanfu, was written by H. Balme, before the 1916 merger with the Nanking School. As background, he said:

The Union Medical College at Tsinanfu is an integral part of Shantung Christian University which was formed in 1904 by a union of the educational work belonging to the American Presbyterian (U.S.A.) and English Baptist Missions. The first portion of the Union University to be established was the College of Arts and Science at Weihsien. This was followed in 1905 by cooperation of the A.P.M. in the E.B.M. Theological College at Tsinghau, and in 1906 by the establishment of the Union Medical College. Since that time the Church of England Mission in Shantung has also taken a share in the Union scheme, and there is every reason to believe that before long other missions will be following in their steps. The whole University is now being concentrated in Tsinanfu, on a large site adjoining the Medical College land, to which the Theological and the Arts Colleges will be removed as soon as buildings have been erected for the purpose.... (Chinese Recorder, Vol. 46, p. 692)

1705 Bi-M, Vol. X, p. 1043. See also Dr. Shield's letter of November, 1917, about the school, (Miss-Sur, Vol. 8, p. 252).
There was a general shake-up in the University, (not the Medical School) in the Fall, one of the sad results of which, to me, was that I was asked to act pro tem as Dean of the Arts College till they could get a real Dean. Imagine me in Arts! This job interferes severely with my teaching and translating work, so I hope they get a real Dean soon...1706

In 1920 Dr. Hutcheson reported to the Mission on Shantung Christian University and its student troubles. He said that the Medical School had increased its staff and then says:

While naturally difficulties in getting in personal touch with the students will increase as the school enlarges, and elements may be introduced among so wide a mission representation which may not be altogether in accord with the attitude of the most conservative missions, such as our Mission, for instance, yet I honestly believe the school is in safe hands, as long as such men as Drs. Shields, Evans, Neil and Johnson are still in the saddle, the school is on safe ground.

The number of graduates in the Medical School this year will probably be about 25.1707

"The University Hospital", Nanking. When the East China Union Medical School was opened in Nanking in 1909, incorporated as a part of the union work, was the Drum Tower Hospital, opened some twenty years before by the Disciples.1708

In 1913 the Medical School and Hospital became the medical department of the University of Nanking. Dr. Sloan, (N.P.) was superintendent of the Hospital.1709

When the Medical School was moved to Tsinan in 1917 the effort was made to keep the Hospital as a union medical project as "the University Hospital". The feeling was that a good hospital was needed in Nanking where graduates of the Tsinan and Shanghai Medical Schools could intern, and no one denomination could run such a hospital.1710

When the matter came before the North Kiangsu Meeting, 1917, Dr. McFadyen, the S.P. Representative on the Medical School Board, said that he felt the Hospital was a local project and would not appeal to the Mission. The N.K. Mission voted to ask the Executive Committee not to make any appropriation to a union Hospital in Nanking.1711

1706 Bi-M, Vol. XI, p. 1268
1707 MNKM, 1920, p. 11
1708 Miss-Sur., Vol. 13, p. 901
1709 Miss-Sur., Vol. 7, p. 341
1710 Ibid., p. 832
1711 MNKM, 1917, pp. 18 and 20
The Executive Committee was evidently in favor of a union hospital and seemingly suggested to Dr. Hutcheson that he go to Nanking. A news note in the Missionary Survey said:

We are glad to learn that Dr. Allen C. Hutcheson, who was associated with Dr. Venable in the work at Kashing Hospital, has reconsidered his acceptance of an offer to become an Associate Physician in a hospital in Shanghai conducted by the American Episcopal Mission, and has consented to accept a position on the staff of the Union Hospital at Nanking, in which our China Missions are interested. Dr. Hutcheson will therefore retain his connection with the Mid-China Mission. 1712

The Mid-China Mission in 1917 took the following actions:

(a) Voted to approve the removal of Dr. A. C. Hutcheson to the University Hospital provided needed funds be furnished over and above regular appropriations, current year, 1917-1918.

(b) To call attention of the Executive Committee to the fact that in recommending the removal of Dr. Hutcheson to Nanking without consulting the Mission, they have departed from the recognized policy. . . . 1713

The Hospital under Drs. Sloan and Hutcheson met a real need, and the only doctors were not busy in the Hospital, but also had a large out-practice. 1714

In 1919 a new dispensary building was opened. 1715 The Hutchesons went on furlough in June, 1922, returning in August, 1923. Perhaps during his furlough Dr. Hutcheson wrote about the Hospital. This paragraph may be quoted:

The University Hospital of Nanking stands out as a splendid example of the value of union and cooperation in medical mission work in the Far East, an illustration of the benefits to be derived from the harmonious cooperation of four great religious denominations in which a common aim and purpose has resulted in a greater gain in economy and efficiency than could possibly be attained by the maintenance of the smaller individual hospitals, each struggling with the problem of staffing and financing. 1716

The Nanking Women's Bible Training School. Dr. L.L. Little in his "Fifty Years of Christian Education" in the Mid-China Mission, has this to say about the opening of the Women's Bible School:

The visit of Dr. W. W. White and his party in 1910 gave a new impetus to the purpose to build up Bible Training Schools for both men and women. 1717

1712 Miss-Sur., Vol. 7, p. 508
1713 MMCM, 1917, pp. 9-10
1714 Bi-M, Vol. X, p. 1159
1715 Miss-Sur., Vol. 9, p. 356
1716 Miss-Sur., Vol. 13, p. 601
1717 For the beginning of the Men's Bible School in connection with the Seminary, see our Volume III, pp. 324-329
In August, 1911, at a meeting of the General Committee on Bible Schools, a recommendation of a sub-committee of women was adopted, providing for the opening of a women's department of the Nanking Bible School for men.

The first classes were organized in the autumn of 1912. Six Missions ratified the tentative constitution and the first Board of Managers meeting was held January 9-10, 1913. At this meeting the school was finally organized, the Faculty elected and the Executive Committee was empowered to rent a building for the immediate use of the School. They began in this building as a separate school on February 19, 1913....

The Mid-China Mission is happy to be represented in this institution by Mrs. P. F. Price, associate principal, and teacher of topical Bible study, Jeremiah and vocal music.1718

The school began in the fall of 1912 under the principalship of Miss Shaw, assisted by Miss Li An Yih. Ten women were enrolled in this "Advanced Course".1719

In 1914 Mid-China Mission adopted the revised Constitution and doctrinal basis of the school. The name approved was "The Bible Teacher's Training School for Women". Students must be at least 20 years of age and be capable women.1720

In the spring of 1915 Miss Shaw made the 3rd Annual Report which was printed in the Chinese Recorder. We glean these facts from the report:

Mrs. Price's never failing enthusiasm has kept the students full of interest in the work of her department.

Miss Li in her position as House Mother and teacher of the Epistles, has given the school its deep spiritual tone...Miss Snyder has continued her work as organ instructor....During the spring term Mrs. W. R. Stuart gave a course in Job...This autumn Miss Ester Butler has taken charge of the course in Minor Prophets...The students have continued to take Homiletics and one class in Church History at the Seminary....

Our present enrollment is 13, 12 regular students and one special student. The personnel of the student body is unique; some are girls from High School, some have been teachers, others are more elderly, have a good Chinese Education, have been Bible women, and have come for more training.

Shantung, Fukien, Hunan, Kiangsu, Anhwei, Chekiang, and Kiangsi, have all sent us students, while Evangelicals, Anglicans, Calvinists and Arminian all all "one in Christ Jesus." The value to the Church in China of having leaders in Christian work among women of various denominations and provinces bound together in the bonds of friendship, prayer and cooperation, cannot be estimated....1721

1718 Bi-M, Vol. X, pp. 1158-1159
1720 MMM, 1914, pp. 218-219. North Kiangsu did not have a representative on the Women's Bible Training School's Board until 1921, so we find nothing in the N.K. Minutes before that year.
1721 Chinese Recorder, Vol. 46, pp. 190-201
In 1915-1916 Miss Shaw evidently on furlough, and Mrs. P. F. Price, the Vice-Principal, took over her duties. Miss Shaw returned to the Principalship in 1916. In this year they received a new class who were High School graduates. A High School education was now made the condition of entrance for an advanced course.

In 1917 there were 20 students, a majority of whom could enter the "Advanced Course". The ladies were looking for a building site.

The Report for 1918 said:

The total number of students enrolled this year was 32, the largest number at any one time was 21. The school now offers two courses of study, --viz., junior graduate course and senior graduate course. Admission to the latter requires a full High School Diploma. This is proving a popular course....

The following new members were elected to the faculty, Miss Jones of the N. Baptist Board, Miss Parmenter of the Christian and Missionary Alliance, and Miss Smawley of the N. Presbyterian. Miss Jones will come to the school in 1920, Miss Parmenter begins her work this fall, Miss Smawley has one more year of language study.

It was moved that each Mission that has not paid the $2,500 (gold) towards the permanent land and building fund, pay at the rate of two for one. We have as yet no building of our own. At present the school is housed in a building rented from the Methodist Mission....Mr. Blackstone has offered a beautiful building site on the hill just across from the Seminary. The building committee is at work on the plans....

In March, 1919, the Mid-China Mission advised Miss Florence Nickles, who had been working at Kashing, to accept the call to the Bible Training School.

In an article on the School, Miss Nickles names the seven Missions which participated in the school: American Baptist Foreign Missionary Society; the American Friends; the Foreign Christian Mission; the Methodist Episcopal Mission; the Southern Methodist Mission; and the Northern and Southern Presbyterian Missions.

1722 Bi-M. Vol. V, p. 710
1723 Bi-M. Vol. VIII, p. 875
1724 Bi-M. Vol. IX, p. 960
1725 MMCM, 1918, p. 101
1726 MMCM, 1919, p. 14. For Miss Nickles, see above pp. 31 and 103
1727 Miss-Sur., Vol. 9, p. 591
The Union Presbyterian Seminary at Nanking was the fourth and most important union project undertaken at Nanking, for it was here that the Chinese Christian leaders were to be trained. In our Volume III (pp. 317-329), we have traced the beginning and development of this theological training at Nanking up to the fall of 1911, when due to the Revolution, theological instruction was discontinued from November, 1911, to the spring of 1912. This Presbyterian Seminary, as we saw, had a "seminary course" for the few that qualified, and a training class for evangelists for those who did not. In 1911 there were 9 theological students and 18 in the training class. 1728

A Union Bible Training School?

As we saw in our Volume III, (p. 325 f.) the visit in 1910 of Dr. W. W. White of New York to China fanned the desire to have a Union Bible School in Nanking, similar in scope and aim to Dr. White's Bible School. Three Missions, the Christian (Disciples), the Methodists and the Presbyterians, decided to cooperate in this venture. Each of these Missions had "theological seminaries" in Nanking which were to be affiliated with the Union Bible School for Men. (A Union Bible School for Women under its own Board was opened later.) 1729

The Mid-China Mission adopted a series of resolutions clarifying the relations between the Seminary Board and the Board of the Bible Training School.

From its inception the Mid-China Mission had been in favor of this Union Bible Training School, but North Kiangsu had questions about it. At a called meeting in March, 1911, the Mission took the following action:

1. Resolved, That North Kiangsu Mission cannot approve affiliation with the Union Bible Training School at Nanking under its present proposed constitution. Therefore:

1728 See our Volume III, p. 324. In 1918 Dr. Little wrote a sketch of "Fifty Years of Educational Work" in Mid-China Mission. In this sketch, (Bi-M, Vol. XI, p. 1159) he traces the beginning of theological instruction from 1854. He points out the contribution of the Presbyterian Conference of 1901, the beginning in Nanking, 1906, and the merger, 1916.

In 1914 Dr. Price wrote a sketch of theological training from the Presbyterian Conference of 1901 to 1914. (Bi-M, Vol. VI, p. 475)

In 1961 Frank Wilson Price published a mimeographed "History of Nanking Theological Seminary, 1911-1961"—a tentative draft.

1729 See above, pp. 387-389 for the Woman's Bible Training School.
2. Resolved, That the Mission refer the proposed constitution of the Union Bible School back to the Executive Committee of that School asking, (a) For a definite basis of Bible teaching, (b) For a Board, not self-perpetuating, but to be chosen by the participating bodies with power to act; the action of the Board to be considered final without reference to the Missions.

3. That the North Kiangsu Mission acquiesces in the use by this Union School of the Seminary buildings for the next two and a half years.

4. That this action of North Kiangsu Mission be reported to the Executive Committee in Nashville, and other papers connected with the affair also be sent to Nashville.1730

The August, 1911, meeting of the Mission had before it the following letter from the Executive Committee:

The Executive Committee approves of the establishment at Nanking of the Union Bible School as requested by the Mid-China Mission, and as consented to in part by the North Kiangsu Mission, under the following conditions,

1. That the Seminary be conducted as heretofore, and not to be merged into the Union Bible School or other union enterprise, except such as may be composed of Presbyterian elements.1731

2. That the curriculum adopted for the Bible School shall be so arranged that at least half of the time devoted to study by the students shall be occupied with learning the Bible itself, its contents, its message as related to the time it was produced, and as related to the present time, and its practical use in Christian life and conduct.

3. That the matter of the control of the institution shall be so safeguarded as to make it impossible for anyone to become a teacher in it who does not affirm his belief in the inspiration and historicity of the Holy Scriptures, and in Jesus Christ as the only begotten Son of God, and as God manifest in the flesh, and in his vicarious atonement.

4. That Dr. W. W. White, President of the Bible Training School in New York, is authorized to confer with the two China Missions for the purpose of representing the Executive Committee and explaining fully to the Missions the above conditions on which the Committee's action was taken, in the light of the discussions of the matter which was in his presence and in which he participated.

5. That the Board of Directors of the institution shall be elected by the Missions participating, and shall not be a self-perpetuation body.1732

The North Kiangsu Mission, after careful consideration, adopted the following recommendations:

1730 MMKM, 1911, p. 8
1731 In 1910 the North Kiangsu Mission had already definitely rejected a plan to incorporate the Seminary in a Union. (MMKM, 1910, p. 7)
1732 MMKM, 1911, p. 19
That two Directors be elected by the Mission for the Board of the Bible School, and that these Directors be instructed to insist upon the conditions laid down by the Executive Committee.

The following amendment was adopted: "If the instructions of the Executive Committee are not complied with, our representative shall report back to the Mission for instruction."

The Mission adopted the following resolutions as interpreting certain sections of the letter from the Executive Committee:

Section 1 is interpreted to mean that the control of the Seminary is not to be merged into the Bible Training School, but is still to be in the hands of the Seminary as heretofore.

Section 3 is interpreted to mean that the Board of Directors of the Bible Training School should have incorporated in the Constitution the provision that no member shall be elected on the faculty to whom objection is offered by Directors from any two Missions.

Section 5 is interpreted to mean that in the permanent organization all the members of the Board of Directors are to be elected by the participating Missions.1733

The following report on the Union Bible Training School was made to the Mid-China Mission at its 1912 meeting by Dr. Little:

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 Christians held in Nanking on Sept. 3rd to 9th. 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 on September 13th, and the 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 the 7th and 8th, and the spring term opened March 5th.

Four Missions are represented on the Board, and there are five foreign and four native professors on the Faculty. During the term just past there were thirty students in attendance upon the Seminary and 33 taking the Bible Training School course, making a total of sixty-three. Six different Missions were represented in the student body, nearly one half of the whole 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.

The institution opens under the most favorable auspices....1734

1733 MNKM, 1911, pp. 19-20
1734 MMCM, 1912, p. 108
Dr. Sydenstricker reported to the North Kiangsu 1912 Meeting on this first meeting of the Bible School Board, but his report is not printed.

The Mission re-affirmed its 1911 action (see above) and said if the Bible School Board at its October meeting did not carry out the instructions of the Nashville Executive Committee, the Mission could not join the union.\textsuperscript{1735}

An editorial in the December, 1912, \textit{Missionary Survey} gives further light on this cooperative venture. Dr. Chester says:

The plan as outlined in the catalogue of the Nanking Bible Training School and Affiliated Schools of Theology seems very simple and ought to prove easily workable.

The central feature of the institution is the Union Bible Training School.... In this Bible School training is given to lay workers who are not prepared to take a regular theological course, and also to the theological students of the different Missions in such branches of study as are common to all forms of theological education and such as do not involve questions of doctrine by which the denominations are separated.

In addition to the above, special courses are provided by which the students of any given church are instructed by their own approved professors in the faith and polity of that particular Church...\textsuperscript{1736}

We see from this the plan was not for union training of evangelistic workers only, while the full seminary course was given in the Seminaries to the better qualified students, but that all the students (probably divided into two educational levels) were to receive all their training in the Union School, (Bible, Church History, etc.) except that which was distinctly denominational,—for Presbyterians, Church polity, the Confessional Standards, etc.—We are not surprised that the Presbyterian Seminary soon became the "Presbyterian Department" of the Union School.

In May, 1913, the Board of Managers of the Union Bible School adopted the "proposed Constitution of the Nanking School of Theology," and the draft was sent to the Missions for approval.\textsuperscript{1737} This constitution in Section VII sets forth the Doctrinal Basis, and in Section VIII, the place of Denominational teaching for the students of each denomination. The Section on Doctrinal Basis is as follows:

\textsuperscript{1735} MNKM, 1912, p. 12
\textsuperscript{1736} Miss-Sur., Vol. 2, p. 94
\textsuperscript{1737} MNKM, 1913, pp. 31-34, for this proposed Constitution
The Nanking Bible School accepts as the basis of its teaching the Word of God, and holds to the fundamental doctrines of our common evangelical faith, which faith has been the strength and heritage of the Christian Church through all its history.

1. It accepts the Scriptures of the Old and New Testaments as the inspired Word of God, the supreme rule of faith and practise, and as containing all things necessary to salvation.

2. It accepts the Lord Jesus Christ as the divine Son of God, and His vicarious atonement for the sins of the world.

3. It accepts the divinity and personality of the Holy Spirit, and His operation in the work of regeneration and sanctification.

4. It holds that the Church of the Lord Jesus Christ is a spiritual institution, organized for spiritual ends, depending on spiritual power, and as a Church has no political authority.1738

Following the adoption of the "Proposed Constitution" of the Nanking School of Theology, there was a meeting of the Board of Directors of the Presbyterian Theological Seminary on May 19th and 20th, 1913. Dr. Price wrote about this meeting in the Bulletin, and gives us an understanding of the attitude of Mid-China Mission towards union work in theology. He said of this Board meeting:

All the foreign members were present, and three representatives from the Synod of the Five Provinces, besides the Seminary professors.

The main question before the body was the merging of the Seminary into the Nanking School of Theology. This was done with little difficulty as the same creed, tentatively adopted by the latter institution, met the wishes of the Seminary Board. But the Presbyterians will still retain their own department. The Missions will finally decide the question at their next meeting in the autumn.

This marks a new era in our schools in China, and will have a powerful effect on future institutions of a similar kind in other parts of the land. Whatever outsiders may think about this union, the majority of us know that it is desired by most of our Missions, and is imperatively demanded by the Chinese themselves, and in many ways we must follow the lead of our well-informed Chinese brethren.

While not surrendering any principles, we must not let any bogies frighten us. And when we come to think of it, many so-called "principles" are pure prejudice.

The plain unvarnished fact is that we have fine institution in the Nanking School of Theology with the most evangelical, gifted and earnest professors. The students are eager and docile, and have a sincere desire to preach the Gospel to their dying fellow countrymen....1739

1738 MNKM, 1913, p. 33
1739 Bi-M, Vol. V, p. 250
The Directors of the Presbyterian Theological Seminary, after voting to merge into the Nanking School of Theology, adopted a "Preamble and Constitution of the Presbyterian Department of the Nanking School of Theology". In January, 1914, the Board of the new Presbyterian Department met and organized.

The Proposed Constitution of the Nanking School of Theology came before the North Kiangsu Mission Meeting, August 18-26, 1913. The Mission rejected the merger of the Presbyterian Seminary into the Nanking School of Theology, a thing, they said they could not do under the instructions of the Executive Committee in their 1911 letter. The Mission suggested certain changes in the proposed Constitution, and concluded:

If the amendments to the proposed Constitution, relating to the election of Professors, doctrinal basis and the Board of Trustees are adopted, the Mission will recommend to the Executive Committee the merging of these two institutions.

If these conditions are not accepted, this Mission must withdraw from the institution.

The Mid-China Mission met August 30-September 6. The action of North Kiangsu Mission was presented to the Mission and Dr. Junkin was present to speak to it. The action was received and became a part of the material on "the proposed Nanking School of Theology" for Mission consideration. The Mission spent a good many sessions in consideration. It would seem that the proposed Constitution, along with the By-Laws were accepted without question.

The only two critical actions in the Minutes are first, this on the report of the "Presbyterian Department."

Your Committee has examined the minutes of the Board of Directors of the Presbyterian Theological Seminary of Central China (now known as the Presbyterian Department.) We find:

1740 Bi-M, Vol. V, p. 251
1741 Bi-M, Vol. VI, pp. 408-409
1742 The Mission quoted the words in section 1. of the Executive Committee letter of 1911, the Seminary is not to be merged into "the Union Bible School, or other union enterprise, except such as may be composed of Presbyterian elements."

There is no indication in our sources that the Executive Committee had officially modified this injunction. For their 1911 letter, see above, page 391.

1743 MNKM, 1913, pp. 29-30
1744 MMCM, 1913, p. 135
1st. "That the Faculty were instructed to give courses of study in Presbyterian Doctrine and Polity in the Lay Training School as well as in the advanced course." (See Minutes, 1912, p. 3.) In the Minutes of 1913 there is no faculty report spread upon the Minutes as was done in previous years.

2nd. We discover no curriculum including instruction in Shorter Catechism, Confession of Faith and Presbyterian Polity. So far as the evidence goes Presbyterianism is practically eliminated from the institution.

We recommend:

1st. That in the event that the merger being accomplished, the Mid-China Mission instruct its representatives on the Board of Managers of the Nanking School of Theology to insist that the Presbyterian Professors shall provide for a three year course of instruction in the Shorter Catechism, Confession of Faith and Presbyterian Polity.

2nd. That students receiving stipends from Mid-China Mission be required to take the course prescribed.

The second was a proposed by-law:

Members of the Mission appointed as Directors or Representatives on the Board of Managers of the Nanking Union Theological Seminary (i.e., the Nanking School of Theology, if merged as proposed) shall ascertain by all feasible means the doctrinal beliefs and attitudes of professorship nominees, to current critical questions and practical Christianity. He shall place the results of the investigation before the voting members of the Mission at least one month before the election is to be held.

The members of this Mission on the Board shall be thus instructed to cast the majority vote of the Mission.

In the spring of 1914 a letter came to North Kiangsu Mission from Revs. J. W. Davis and H. W. Hudson, evidently stating that they agreed with the North Kiangsu position.

A revised copy of the Constitution of the Nanking School of Theology was approved by its Directors in the spring of 1914, and came before the Missions. The North Kiangsu criticism of the Constitution was not met, and the Mission meeting August 23 to 31 voted to withdraw from the Union. They asked Mid-China to join them in withdrawing, so that the two Missions might arrange a school of their own. The vote for withdrawal was as follows:

1745 MMCM, 1913, pp. 165-166
1746 Ibid., p. 166
1747 MNKM, 1914, p. 9
1748 For a copy of this Constitution with Mid-China amendments indicated, see MMCM, 1914, pp. 231-234
Ayes:- Bradley Caldwell, McCutchan, Moffett, Patterson, Paxton, Richardson, White, H. M. Woods, J. B. Woods, and Yates (11)

Noes:- Armstrong, Graham, Grier, McFadyen, Rice, Stevens, Sydenstricker. (7) 1749

The Mission set forth its reasons for withdrawal as follows:

The North Kiangsu Mission, assembled this 25th day of August, 1914, are impressed with the urgent need of an Institution to provide adequate and satisfactory teaching for evangelistic workers.

The Nanking Theological Seminary, which was established by this and other Presbyterian Missions, has now become the Presbyterian Department of the Nanking School of Theology. After tentative cooperation for three years with this interdenominational institution, the North Kiangsu Mission finds that it is unsatisfactory for the following reasons, viz:

(a) While the Mission wishes to cooperate with other Christian Missions as far as practicable, yet it feels called to stand strongly for the fundamental principles common to the evangelical denominations of the Christian Church, and to do so, it is necessary to control the instruction given to evangelistic workers. In the tentative plan of cooperation, a right of effective control was guaranteed to participating Missions by the power granted to two Missions, but in the development of the Nanking School of Theology, has been taken away, as the Board of the institution has now annulled the regulation that the representatives of any two Missions can prevent the election of a professor, objectionable to these Missions, or cause the removal of a professor for the same reasons. (See Minutes of Nanking School of Theology, Third Meeting, App. IV, Par. IV 3 (b), Minutes of the Fourth Meeting, App. V, Par. 3 (c) 1750

(b) The methods of conducting the Nanking School of Theology do not suit the conditions in the fields of this Mission, hence there are strong tendencies in many of our Stations, to either send their students to other institutions or to train them privately. Thus this Mission which should be giving its best energy to the development of a force of Chinese evangelistic workers, is dissipating its energies and scattering its work.

Therefore, the North Kiangsu Mission does hereby determine to withdraw from Nanking Theological Seminary, and decline to enter the Nanking School of Theology. 1751

The notice of North Kiangsu's withdrawal came before the Mid-China Mission Meeting (August 29-Sept. 7). Dr. Davis moved that Mid-China join North Kiangsu in withdrawing. The motion was lost 14-5. 1752

1749 MNKM, 1914, p. 14
1750 We have not been able to check these references, but the substance of the matter, I believe, is in the Constitution, Article X, sec. 2, where if two Missions, by two-thirds vote each, object to a professor, "the Board of Managers shall have power to retire him by a two-thirds vote of the entire Board.... (MMCM, 1913, p. 234)
1751 MNKM, 1913, Appendix F
1752 MMCM, 1914, p. 200
The Report of the Board of Directors of the Nanking School of Theology was adopted with amendments.1753

A motion of Dr. Price's was adopted:

That a committee of the Mission be appointed to communicate our action on The Theological Seminary to the North Kiangsu Mission, and endeavor to induce that Mission to act in accord with our Mission in regard to Theological education.1754

Thus, by the Fall of 1914, Mid-China Mission had voted to remain in the Nanking School of Theology, and North Kiangsu Mission had withdrawn officially from any cooperation in theological work in Nanking. Three reasons are advanced for this refusal to cooperate. The first was that the Executive Committee had forbidden any merging of the Seminary into the Union Bible School. When it became evident that the Executive Committee was in favor of such a merger, this reason was dropped. The second reason was that the control of the selection and retaining of members of the faculty was in the hands of the Board, not of the Missions. The final statement for withdrawal brings forward a third consideration, which was economic and social. North Kiangsu was poor and culturally backward. Students sent south of the River to Nanking found an area higher in standard of living, salaries paid, and culture. It was not easy for them to return to their homes "up country" and work happily. North Kiangsu came to feel that it was better for them to have schools in their own cultural and economic area, where their students might receive their training.

The official withdrawal of the North Kiangsu Mission from the Nanking School of Theology, did not mean that no students came from North Kiangsu to that school. Some N. K. missionaries were in favor of the school, and some Stations continued to send their students to Nanking. It was the Mission, by majority vote that withdrew approval and financial support.

We have given in some detail this conflict in point of view between the two Missions because of its importance in our understanding their attitudes and

1753 MMCM, 1914, p. 201
1754 Ibid. We know nothing of the activities of this committee, but they probably had an influence on many in ...X., and led to the re-entry of N.K. into the Seminary in 1916.
work, especially the work in North Kiangsu. North Kiangsu will re-enter
the Seminary in 1916, but continued to be "watchful", and the rising Funda-
mentalist-Modernist Controversy at the end of the decade we are now studying
will lead to new conflict, culmination in a second withdrawal in the next
decade.

For the years 1915-1920 we will limit ourselves largely to the Presbyterian
contribution to, and relation with, the Nanking Seminary, as given in our Presby-
terian sources. We do not attempt to give a full-rounded history of Nanking
Seminary. We do not have the information or the space for such an undertaking.

1915.

Dr. Hugh White wrote a sketch of the 1915 N.K. Mission Meeting for the
Bulletin. In it he said:

The matter of Nanking School of Theology had a surprise for everybody.
The Mission last year refused to unite in this interdenominational
institution unless adequate guarantees could be given that it would
hold to the fundamental views of Protestant religion.

The Executive Committee over-rules this action. We came to Mission
wondering whether we should submit gracefully or yield under protest.
But since this action was taken by the Executive Committee, new light
has been thrown on the subject, strengthening the Mission in its position,
and they still declined to enter it....

The Editor, Dr. S. I. Woodbridge, appended to this paragraph the following:

The view taken by the Executive Committee and the Mid-China Mission is
that adequate guarantees are already given; and that the School of
Theology is today, and always has been sound in its teachings.1755

The Faculty of the Presbyterian Department made a report of 1915:

The work of this Department has been continued through the year 1915 as
usual, despite the absence on furlough of Prof. Stuart during the Spring
term and that of Prof. Chen, because of sickness during a large part of
the fall term. Fortunately, Prof. Chia of Shantung joined the teaching
staff of the Institution just in time to take over Mr. Chen's classes.1756

1755 Bi-M, Vol. VII, p. 690. The North Kiangsu action was a flat refusal to
appoint Representatives to the Board as long as the Missions were not given
veto power over professors. (MNKM, 1915, 17). The vote was 12 to 10. Ayes:-
H. M. Woods, Caldwell, Patterson, Paxton, J.B. Woods, White, Junkin, Bradley,
Hancock, McCutchan, Yates, Harnsberger. Noes:-Sydenstricker, Grier, Crafton,
McFadyen, Morgan, Talbot, Stevens, Brown, Richardson, Crenshaw.
1756 Mrs. J. L. Stuart was taken seriously ill in January, 1914. The Stuarts
went on health furlough in July, returning in September, 1915. (Miss-Sur,
Vol. 3, pp. 315 and 591.)
All of the students have been instructed regularly in all the prescribed courses on Presbyterian doctrine and polity, and during the fall term another course on Presbyterian history was introduced.

Out of a total of 113 students in the Institution, 55 - nearly one-half are Presbyterians....

A reference to the personnel of the faculty is also of interest. The Presbyterians number 5 out of 9 names, including the newly elected Rev. Chia Yu-Ming of Shantung. In addition, one of our recent graduates, and since then a most efficient tutor, Mr. Yu An-lo, has been nominated for election to take effect next year....

Faculty

Rev. Chen Chin-yung, Chairman
Rev. J. C. Garrett, D. D.
Rev. P. F. Price, D. D.
Rev. J. L. Stuart, D. D.
Rev. Chia Yu-ming
Mr. Yu An-lo, Instructor

Summary

Seminary Course
Senior, (graduated spring, 1915) 10
Senior, (graduated January, 1916) 3
Middle 8
Junior 4
Special 5

Bible Training Course
Graduates 5
Intermediate 6
Entering 6
Preparatory 8

30

Northern Presbyterian Students 55

Southern Presbyterians
Mid-China Mission 16
North Kiangsu Mission 11

27

Other Presbyterians 6

1757

1916.

Mr. Paxton wrote "Notes on the N. K. Mission Meeting" for the Bulletin.

In them he said:

To the surprise of many a most important matter was decided almost without discussion. This was the proposal to rescind our action of last year when North Kiangsu Mission declined to appoint a Mission representative on the Board of the Nanking School of Theology. Such almost instantaneous action was due to the fact that the reasons for which we were urged to rescind
had been before us individually for the greater part of the past year,
and every one had long since formed his definite opinion, hence there
was felt to be no need for further debate. Thus the Mission finds
itself once more in the "Seminary", as most of us prefer to call it.1758

In 1915 Dr. Sydenstricker of Chinkiang Station had been asked by the
Seminary Board to prepare a Correspondence Bible course. For a year he and
Prof. Chia Yu-ming had been at work on it. He wrote a letter in the November,
1916, Bulletin on this correspondence work. A course had been prepared on
the Four Gospels and Acts.

There are now in preparation a volume on Homiletics and one on Pastoral
work by Mr. Chia....The writer of this note is preparing an analytical
outline of Old Testament History and teaching. Of course much work
in preparing lessons in the New Testament is still to be done.1759

Writing in December, 1916, Dr. Price said:

There are 101 students in the Seminary....Thirty students are to be
graduated on the 4th of January, nineteen in the advanced and eleven
in the Bible School Course. Four of these are from our Church, two
in Seminary proper, and two in the Training School, and all four are
from North Kiangsu.1760

1917.

The N. K. Representative reported on the June Seminary Board meeting:

The matter of chief concern in the last meeting of the Board centered
around the Bible School department. Mr. Blackstone, representing the
Wilson Stuart /sic/ Fund.... in China approached the Seminary, with
the offer of assistance, both in finance and teaching. Mr. Blackstone's
plan is to erect a school in which shorter courses of Bible study could
be given and including a wider range of Christian workers, e.g., class
leaders, Sunday School teachers, colporteurs, etc.

Some of the faculty did not take very kindly to this. But there are
two very important considerations that weighed heavily. The Seminary
is in debt. Dr. White, who had been sending an annual sum contributed
by a lady friend in New York, failed us this year.

In the second place, it was felt that if Mr. Blackstone's offer was not
accepted, he would erect a school of his own in Nanking, which would de-
tract from the Bible School department of the Seminary. So after care-
ful thought and long conferences with Mr. Blackstone, a working plan
was finally adopted. The present Bible School department will gradually
go out of the Seminary into a separate school nearby, the location not
yet definitely settled.

1758 Bi-M, Vol. VIII, p. 822. For the action, see MNKM, 1916, p. 6. The motion
to send two representatives to the Board was carried by a vote of 10-4.
1759 Bi-M, Vol. VIII, p. 859
1760 Miss-Sur., Vol. 7, p. 341
The Seminary Board elected five of its own members to cooperate with
five others chosen by Mr. Blackstone as a new Board for this Bible
School. The members of the present faculty will teach in this new
school as much of their time as they can spare, and other teachers
will be added as the need may be. Mr. Blackstone will finance the
new school and also pay the salaries of the Seminary faculty for as
much time as they can give in the new school. The plan will materially
decrease the expense of the school and widen the sphere of teaching in
the Bible School.

The Committee in the States which Mr. Blackstone represents, stands
for two things more emphatically:

One is, Accept the Bible — the whole of it — as the inspired word
of God without question:

The other is, Emphasizing and pressing forward evangelistic work all
over China, and in all the mission fields of the world. It is needless
to say that these are most worthy and important aims.

Meanwhile the Seminary is preparing to add a higher course of study
designed especially for college graduates and others of high class
education.1761

1918-1919.

There were some important personnel changes in the Seminary. The President,
Dr. J. C. Garritt, was in the United States on sick leave, and Dr. H. F. Rowe
was appointed acting President. Rev. C. Stanley Smith (of the N. P. Mission)
began to teach theology. The Board of Managers elected Dr. Timothy Ting-fang
Lew, a brilliant student then studying in the United States, to the faculty,
"subject to his ability and willingness to meet the required covenant relative
to his appointed position and service on the faculty."

In the fall of 1918
Dr. J. L. Stuart resigned to accept the presidency of Peking University (later
Yenching University). Dr. Lew, on his return to China, followed Dr. Stuart to
Peking. Dr. Rowe spoke of Dr. Stuart's fifteen years of conscientious and
efficient service and said:

His influence in the Church has accomplished very much in creating a
sentiment and a desire for a better trained ministry. Dr. Stuart, has
in remarkable degree, won the love and respect of the student body —
he is really a great teacher. To the members of the faculty he has been
a friend and a brother, always manifesting those qualities of mind and
heart which we can only define by saying they are Christ-like. It is with
depth regret we contemplate his leaving.1763

1761 MKNM, 1917, pp. 19-20
"The Wilson Stuart Fund" should be the Milton Stewart Evangelistic Fund.
See above, footnote 49, and also Price, History of Nanking Seminary, p. 11.
1762 MKNM, 1918, p. 22; Price, p. 12
1763 Miss-Sur., Vol. 10, p. 10.
See his Fifty Years in China, pp. 89-90.
Dr. D. W. Richardson was called to the Seminary to take Dr. Stuart's place, and began his work in August, 1919. Dr. Price went on furlough the summer of 1919. It was understood that on his return in 1920 he would divide his time between the Seminary and the Nanking Church Council.\textsuperscript{1764}

In May, 1919, the foreign community in Nanking passed the following resolutions of appreciation for Dr. and Mrs. Price:

\begin{enumerate}
  \item Whereas it now becomes necessary for our leading citizens to leave Nanking for some time, and
  \item Whereas they have played a part in the affairs of this city which has touched every member of the community, and
  \item Whereas they have by their kindly words and thoughtful courtesies endeared themselves to us all, be it hereby.
\end{enumerate}

\textit{Resolved,} that we the foreign community of Nanking gathered here in the interest of friendly and cordial relations, do gladly and with full hearts express to our friends, Dr. and Mrs. Price, our hearty appreciation of their untiring labors of love and faithful ministrations in unceasing helpfulness, and we assure them that they go from us attended by our prayers for their speedy return to take up among us again the noble and self-sacrificing tasks which they are laying down for a season.\textsuperscript{1765}

The Correspondence Course was temporarily held up until a full time man could be found for it, and the course for graduate students leading to a B.D. degree was begun. The Bible Training School was moving into its own building. Dr. Rowe reported for 1918-1919 a total of 106 [sic.] students, 4 of them in the Graduate Course, 61 in the Seminary Course, and 43 in the Bible Training Department.\textsuperscript{1766}

\textbf{1920.}

Dr. James R. Graham reported to North Kiangsu Mission on the March, 1920, Seminary Board meeting. He said:

\begin{quote}
  The matter of special importance attended to at that time was a change of plan in regard to the courses given in the Seminary. It was decided to do away with the training school department and institute three different
\end{quote}

\begin{footnotes}
\item[1764] See above, page 381
\item[1765] Bi-M, Vol. XI, p. 1197
\end{footnotes}
courses, one to correspond to the present desh ko (Seminary course, four years). This for the graduates of High School, the second for the graduates of a Junior College course, a fair knowledge of English is required for this course, though not all of the work is done in English, and several of the Colleges agree to reckon the three years Seminary course as an equivalent of the balance of the work necessary for the attaining of the degree of A.B. 1767

The third course is for regular A.B. and B.S. graduates of colleges, and is given in English.

Dr. Price has been away on his furlough this past year. Dr. Sydenstricker has been assisting in the teaching in the Seminary two days in the week in addition to his work on the correspondence course. For the year there have been two professors doing full work (missionaries), Drs. Rowe and Richardson. Smith and Ritter have each begun work, through they have not yet taken over their full duties. Three Chinese professors have been on the faculty. One has been sick most of the time. The other two are doing good work. Rev. Tsen Gin Yung and Rev. Yu An-loh both resigned during the year, and their places have not yet been filled. There have been several calls to men, both foreign and Chinese, to take Chairs in the Seminary, but thus far they have not been successful. The Seminary is seriously crippled in its teaching force, and something should be done very promptly if its work is to be done properly. Calls were extended to Drs. Lowrie and Hayes, but they have not given favorable replies.

I think the Seminary is in good condition, except for this lack of teaching force. The number of students, 140, is the largest on record. They have done good work during the year except that they on occasions declared a Ba Ko [a patriotic strike], which on the part of Seminary students the Committee does not like at all.

Dr. Rowe has been acting president during the year. 1768

Dr. Richardson wrote in October about the Seminary, - its enrollment and faculty shortage:

The insufficiency of the present teaching force is the most serious hinderance to the proper training of our students for their life work. The Southern Presbyterians already have their quota, two men, on the faculty; but a third from our missions would be unanimously welcomed, and would help all the more in conserving the sound teaching of what has become the most influential school of theology in China. To conserve what we have would be a far wiser policy than to lose interest in our present opportunity here and divide our influence by entering into new organizations. 1769

1767 See our Volume V, p. 35
1768 MNKM, 1920, pp. 7-8. Thus in the summer of 1920 Dr. Graham seems to have no criticism of the "orthodoxy" of the Seminary, and he brings out that they tried to secure strong conservatives like Lowrie and Hayes for their Faculty. 1769 Dr. Richardson is undoubtedly referring to the action of North Kiangsu Mission at its 1920 meeting, instructing its committee to cooperate with the Chinese in Shantung in establishing a Theological Seminary at Tenghsien. The Mission also favored the establishment of at least a Junior College in the bounds of North Kian. (MNKM, Vol. XII, 1358)
He gives an analysis of the student body by denominations and by provinces. That fall there were 133 students; 100 in Seminary and 33 in the Training School. The three largest contributors of students were the Northern and Southern Presbyterians and the Methodists. The Southern Presbyterians had 21 in the Seminary and 10 in the Training School. The Northern Presbyterians, 24 and 5. The Methodists, 24 and 4.

The Tenghsien Bible and Normal School.

The first mention of this school is in a letter dated October 1, 1912:

From the Shantung Mission of the Northern Presbyterian Church, proposing that some of our northern stations unite with them in opening a Bible and Normal School at Tenghsien. As they have no foreigner at hand to take charge of the school, they would like for us to furnish a man for this work.

The Mission accepted the idea, reconsidered, and then reconsidered again and promised to have a man for the school by September, 1917.

In February, 1916, a joint committee of Northern and Southern Presbyterians met and sketched out the basis for the union school to be known as the Mateer Memorial Institute. This plan was accepted by N. K. Mission.

In 1917 the Mission asked Mr. Junkin to go to Tenghsien, and when he declined, they voted for Mr. Stevens (who was on furlough) to go "as soon as the way be clear," for a three year trial period.

Mr. Stevens, on returning to Suchoufu from furlough, found the evangelistic work there pressing, and did not see his way clear to leave immediately. He started teaching at Tenghsien in the spring of 1918, and moved his family there in the Fall.

In 1918 Mrs. Stevens wrote an article about the new work:

The Mateer Memorial Institute is a union school with the Northern Presbyterians for the training of native evangelists and teachers. It is in memory of Dr. Calvin W. Mateer, one of the "mighty men" among the China missionaries.

1770 Bi-M, Vol. XII, p. 1360
1771 MNKM, 1913, p. 3
1772 MNKM, 1914, p. 3-(14); Appendix B; 1915, p. 22
1773 MNKM, 1916, pp. 26-28
1774 MNKM, 1917, pp. 9 and 13
1775 See above, pages 344-348. MNKM, 1918, p. 3
Perhaps your thought is, Why cannot these men get the preparation they need in the Seminary we already have? The answer is that this school is for those men, who, for various reasons, are not able to take the Seminary course--some have insufficient education and others are older men with families who would find it hard to be away from home for a long enough time to prepare for and complete the Seminary course. When you consider that this is the only school of this kind for this enormous territory of 12 millions of people that can meet the needs of this class of men, a class who can surely be used in a wonderful way to spread the gospel, you can begin to realize the importance of the school, and the great opportunity that is yours and ours.

It is hoped to make this a preparation for a seminary course for those who are able to go. The requirements for entrance to this school, is that the student shall be a Christian, and in most cases, of several years' standing, able to read and write, and recommended by his Presbytery or pastor.

Unlike most other schools under Mission control, the head of the school in a Chinese pastor, Mr. Lin, an earnest Christian man in whom we have great confidence. In spite of his high position, he gives the boys a splendid example of humility. There are several Chinese teachers and two foreigners, Rev. A. B. Dodd of the Northern Presbyterian Mission, and Rev. G. P. Stevens of the Southern Presbyterian Mission. At present there are 32 students in the Bible study department and 46 normal students. The Bible is the principal text book in both departments...

In 1919 Mr. Stevens reported on the Mateer Memorial Institute:

The Mateer Memorial Institute has had an attendance this past year of 80 students, 45 in the Bible School and 35 in the Normal Department. Of the 45 in the Bible Dept. 16 were from North Kiangsu Mission, -- 12 being from Hsuchoufu and 4 from Sutsien.

In addition to these men -- Hsuchoufu Station sent up 22 women this spring for Bible Classes, so that Mrs. Stevens has helped in the training of 40 or more men and women.

Mrs. Stevens taught one class in English and one in the Bible in addition to her regular teaching in the Woman's Bible Classes. I have been almost free from administrative work, and thus able to give my whole time to teaching. Mr. Dodd has to leave on furlough soon, but the Northern Presbyterians plan to put another man in his place. We have also recently secured two new Chinese teachers for the Normal school which begins in earnest next month...

The 1919 N.K. Mission Meeting, after an extended discussion voted to appoint a committee to consult with the N.P. Mission about a Theological Seminary at Tenghsien.

---

1776 Miss-Sur., Vol. 9, p. 232. At the head of this article is a picture of the main building and professor's residence.
1777 MIBM, 1919, pp. 17-18
1778 Ibid., p. 10
This committee reported in 1920:

I. As to Theological Seminary. Since the last Mission Meeting, the Presbyterian contingent of the theological department of the Shantung Christian University at Tsinan, which a number of our students have been attending, has broken away from the University, the class work being continued under Dr. W. M. Hayes at Weishen. The Chinese Presbyterian Church in Shantung has already made plans to establish their own Presbyterian Seminary, and has subscribed more than $10,000 towards this object. We herewith present papers describing the organization of this new Institution. They earnestly desire the cooperation of our North Kiangsu Mission, or the Chinese Church in North Kiangsu, or both. Your Committee feels that this Seminary, or something similar to it, is greatly needed by our field, and we recommend:

1st. That we express gratification at seeing our Chinese brethren undertaking such a work....

2nd. That we elect a committee of three to confer with Kiangpei and Huaiyang Presbyteries and with the Board of Trustees of this Seminary with a view to our cooperation either as a Mission or as Presbyteries; and that this committee, if it seems best, in case the Seminary can be located at Tenghsien, make definite plans for cooperation and report to the next Mission meeting.

3rd. That we promise, in case we agree to cooperate, as soon as possible to set apart a foreign missionary to teach in the Institution.

4th. That the Secretary be instructed to write the Board of Trustees informing them of this action, and giving them the names of the committee elected.1779

The Committee that signed this report were Messrs. Crenshaw, J.B. Woods and Junkin. Dr. Patterson is his Autobiographical Notes written in 1952 has this account of the origin of the new Seminary:

Union was in the air. The N. Presbyterians had a going school of their own, fine men teaching. When Dr. Brown of the N. P. Mission Board came to China he forced the Mission into a union in a great university, with complete medical and full theological schools as two of its departments.1780

The Missionaries warned him against the Canadian mixed church and the English Baptists, but he was determined to accomplish this great, good thing. He put Dr. W. M. Hayes, one of the greatest educators in China, in to teach. It was not long till he (Dr. Hayes) taught one thing and they taught the contrary.

He [Dr. Hayes] resigned and 7 N.P. students resigned also. He went back to his old station at Tsingtsoufu, opened a class in the basement of a dwelling, and carried on. I sent several men to him there. He got his Mission's permission to move the Bible School, and I was one of the directors, it being a union school with Chinese principal and teachers. Dr. Hayes consulted with us, and Mr. Stevens and I persuaded the N.K. Mission to unite

1779 MNKM 1920, p. 19
1780 See above page 385 and footnote 1704.
in this Seminary work. A creedal statement was prepared defining
the Seminary's conservative position, and written into the consti-
tution...The Tsingchoufu class moved to Tenghsien, borrowing class
rooms in the splendid Mateer Memorial Bible School building.1781

We are not attempting to clarify the ins and outs of this affair, but
the result was that our Mission cooperated in the North China Seminary at
Tenghsien which was under Chinese control. Dr. Hayes became the president
of the Seminary. He was a conservative, a great scholar, (the "Old Master",
the Chinese called him), a man who believed that the truth (as he saw it)
should be taught not contended for.

The 1920 Mission Meeting approved the report of the M.M.I. Mr. Allison
of the N.P. Mission was sent to replace Mr. Dodd, who went on furlough. Mr.
Stevens had to resign on account of health.1782 Dr. Henry Woods was elected
to take his place at Tenghsien, but did not accept the work.1783

A North Kiangsu College?

In 1919, the N.K. Mission, in addition to appointing a committee of four
to consult with the N.P. Mission about the organization of a new Seminary, also
approved the following:

Resolved,1. That it is the sense of this Mission that we should have a
College and Normal Training School within the bounds of the North Kiangsu
Mission. 2. That the question of location and other connected matters
be referred to the above committee of four.1784

Dr. Price in the September-October, 1919, Bulletin, comments on this
proposed College. He said:

The present facilities for a College education are certainly not satis-
factory for the constituency for a large part of the North Kiangsu field;
and some more acceptable arrangement will have to be made. Personally,
we feel that for full college work, the North Kiangsu should cooperate
in the Hangchow College, and at one of the North Kiangsu central stations-
either Suchoufu or Chinkiang -- two years of collegiate institute work
could be added to the present curriculum, and a special course should
be also provided in teacher training....

1781 Patterson, Autobiographical and Historical Notes, pp. 51-52
1782 See above, page 349. Mrs. Stevens died September 19, 1919. Mr. Stevens' health failed, and he was authorized by the Medical Committee to go on furlough in April, 1921. He returned to China in November, 1923.
1783 MNKM, 1920, pp. 21-23
1784 MNKM, 1919, p. 10
He recommended these two stations rather than an interior station which would be less likely to attract students, - a small inefficient school could only continue when students were assisted with foreign funds. He continued:

It is true that the founders of such an institution could keep the Bible teaching pure, so long as they themselves were doing the teaching....and there would be no guarantee for the future, any more than there is in a union institution.

A college for North Kiangsu is impracticable, even if it were desirable; for we could not secure the funds for equipment, the men for teaching staff, nor the students to reach....

The writer was not present at the North Kiangsu Mission Meeting, and so does not know the reasons adduced for the proposed college; of course, there were good reasons in the minds of those who championed the proposition; but to the editor the whole scheme seems as "unreasonable as a colored snow bird." In view of the present day tendencies of the Christian Church, both at home and on the mission fields, to attempt to carry on such a policy as the proposed plan contemplates, savors too much of spiritual sloganism; and insistence upon it would be an unfortunate, (but of course wholly unintentional) piece of missionary sabotage. 1785

The Committee of four on the Theological Seminary, Bible School, College and Normal School reported to the 1920 Mission Meeting and their report was adopted as a whole. We have noted their report on the Seminary, (page 407 above.) They continued:

II. As to College. We find that we are left without any suitable higher institution of learning that is safe in its Biblical teaching and accessible to the northern part of our field. The only accessible mission institutions, and also Hangchow College, emphasize English to such an extent as to make it impracticable for the greater part of our students to attend. In addition, there are strong economic reasons demanding an Institution within or near our own bounds. Therefore, we recommend...[that there should be at least a Junior College under Mission control at a location to be selected and that the Home Church put up $30,000 in the next six years for land and buildings...]1786

III. As to Bible Schools and Normal Schools....they called attention to the report of the Tengshien Bible and Training School.1786

A Committee on a College for N.K. reported to the 1920 Meeting that after some correspondence with Nashville, the Executive Committee "agrees to the

1785 Bi-M, Vol. XI, p. 1222
1786 MNKM, 1920, pp. 19-20
project and has placed $40,000 Gold on the budget of the Foreign Mission Equipment Fund." The location was to be Tsingkiangpu, and the course four years beyond High School, with emphasis on Chinese. This was adopted by a vote of 18-8.  

A Conservative Bible Dictionary, --the I.S.B.E.

This project, initiated in North Kiangsu, is characteristic of that Mission's interest in orthodoxy on the Mission field. The first mention of the venture we have found is in an editorial by Dr. P. F. Price in the January-February, 1919, Bulletin which showed that both Missions felt the need for a satisfactory Bible Dictionary. The editorial is entitled Hastings' Dictionary.

In the translation of Hastings' one volume dictionary, considerable liberty was left to individual translators. As a result of this the quality of the articles differ very widely. In general, the articles on the Old Testament take a very radical point of view, as do some of the general articles. The larger part of the book is satisfactory and the book as a whole is the first serious attempt to give to Bible students in Chinese what is so much needed, - an unabridged Chinese Dictionary.

The desire and need for such a volume is illustrated by the large sales, the first edition of six thousand now having been sold out. Although the price was advanced to $5 per volume, yet the demand seemed not to decrease.

The book, however, has been a grief in the minds of those of us who believe in the Bible in the old way and who accept in its totality the inerrancy and inspiration of the Holy Scriptures. Numbers of our evangelists in the field have spoken of this, and from my point of view as a teacher of theological students, the situation with regard to the Dictionary was becoming intolerable. In presenting the point of view in the discussion of inspiration or some other subject, I would invariably be met by a student with a contrary view which he had found in Hastings' Dictionary.

So great is the general dissatisfaction that a movement has been set on foot for the preparation of a rival Dictionary, based largely on Dr. Orr's great work "The International Standard Bible Encyclopedia", this movement being headed by Dr. Henry M. Woods of our own Church in Hwaian. Even, however, if this new effort has the proper financial backing, and if the enormous amount of work involved can be done, yet still it will be a good while before we can see the Dictionary in print.... Meanwhile something surely ought to be done in counteracting what seems to us the position of Hastings' Dictionary,.../He suggests that in the second edition of Hastings some of the radical articles might be off-set by a statement of the conservative point of view./

1787 MNKM, 1920, pp. 13 and 55
If this change, then, can be made; if the conservatives can have their say in the Dictionary, the situation, while not altogether satisfactory, will be far better than it now is....

By the way, Orr's Dictionary in its article on Evolution, accepts that theory, although the editors do not hold themselves responsible for it. What is Dr. Woods going to do when he comes to the translation of that article?1788

We do not know who originated the idea of translating the I.S.B.E., but it was probably Dr. Henry Woods. He was on furlough 1918-1919. He returned in November, 1919, leaving Mrs. Woods sick in the U.S.1789 The 1919 Mission Meeting set him "aside for literary work."1790 A few weeks after his return to China he went to Soochow "in order to do his literary work to better advantage where efficient helpers can be secured."1791 The joint Conference Committee, meeting February 2, 1920, approved the undertaking, and expressed their appreciation of "the effort being made in the Synod of Virginia to finance the undertaking."1792

The Bible Union of China. In the September-October, 1920, Bulletin there is an unsigned article, "Memorandum re Origin, Organization and Aims of the Bible Union of China." It was probably written by Dr. S. I. Woodbridge, the editor of the Bulletin. We quote in part:

For several years there has been a growing concern in the minds of many missionaries of various denominations because of the teaching of destructive, critical views of the Bible....The conviction has been growing that those who accept the whole Bible as the revealed Word of God, and emphasize the Atoning Sacrifice of Christ should unite their efforts in strengthening the position of the Christian fundamentals and protect the Chinese Church from those who would assail this position.

During the 1920 Kuling Convention it was discovered that without any previous conference or comparison of views several men of different missions and denominations were thinking and working along the same line, i.e., to formulate some common statement acceptable to all who stand for the Bible in its entirety to which they could subscribe....

1788 Bi-M, Vol. XI, pp. 1169-1171
1789 See above, page 55 on Mrs. Woods' death
1790 MNKM, 1919, p. 28
1791 Bi-M, Vol. XII, p. 1290
1792 MNKM, 1920, p. 54. See also Dr. Massie's letter, Christian Observer, Oct. 6, 1920.
On Sunday, August 1st, eighteen or twenty men by mutual understanding, met and appointed a small committee. This committee issued a call for a public meeting of those desiring to take definite steps in strengthening the position in mission work of Christian fundamentals as emphasized during the Convention.  

This larger meeting attended by about 150, organized the Bible Union and decided to invite others to join them in a nationwide movement. An Ad Interim Committee of 30 was appointed to extend the invitation and plan for the national organization. Two of the five officers of this Ad Interim Committee were Southern Presbyterians -- Dr. Henry M. Woods, Chairman, and Rev. Lowry Davis, Treasurer.

Dr. Griffeth Thomas lectured in Shanghai in early October, and was present at a meeting which endorsed the Bible Union Movement, and appointed a committee to discuss the uniting of the evangelical forces in China. This committee drew up a revised statement of purpose which was presented to the joint meeting of the Committees of the Kuling and Shanghai groups. The following Southern Presbyterians are mentioned as attending this meeting: Drs. Henry Woods, Woodbridge, Richardson, Sydenstricker and Mrs. Woodbridge. Dr. Woods was elected a chairman of the joint group. They approved a statement which began:

Being convinced that the state of both the Christian and non-Christian world demands unity of purpose and steadfastness of effort in preaching and teaching the fundamentals and saving truths revealed in the Bible especially those now being assailed, such as, the Deity of our Lord and Saviour Jesus Christ, His Virgin Birth, His Atoning Sacrifice for Sin, and His Bodily Resurrection from the Dead; the Miracles of both the Old and New Testaments; the Personality and Work of the Holy Spirit; the New Birth of the Individual, and the necessity of this as an essential prerequisite to Christian Social Service;

We reaffirm our faith in the whole Bible as the inspired Word of God, and the ultimate source of authority for Christian faith and practise;

And unitedly signify our purpose "to contend earnestly for the faith once for all delivered to the saints."

1793 See above, page 24. Dr. Thomas said he did not organize the Bible Union, but undoubtedly his lectures crystalized the feeling.
To this end we express our desire to join with others of like mind in seeking to carry out the following Program...  

The program included prayer, Bible study, the preparation of literature, the securing of sound personnel for missionary service, the safeguarding of the teaching of the Schools and Seminaries, and Evangelism.

The North Kiangsu Mission in session at Kuling, on August 18, 1920, unanimously passed the following resolution:

Resolved, that as a Mission, we place ourselves on record as most cordially approving and endorsing the purpose and program of the recently organized Bible Union of China; and that we urge the individual members of our Mission to give this organization their most prayerful and sympathetic support.

The Mid-China Mission, meeting the end of September has only one mention of the Bible Union. Mr. Davis, reporting for the Educational Committee recommended that the Mission "endorse the educational program of the Bible Union."

Mr. Warren Stuart moved to delete this section and after discussion, the matter was referred to a special committee which later brought in this report which was adopted:

In view of the increasing prevalence of destructive criticism in the homeland and in China,

Resolved, That we instruct the Educational Committee to arrange where possible for the presentation with new emphasis of the fundamentals of the Christian faith to the students in the schools and seek to counteract by positive teaching any influence towards beliefs and activities contrary to sound doctrine.

The result of the formation of the Bible Union on our mission work we will have to leave to our Volume V.

Southern Presbyterians and Church Union or Cooperation, 1912-1920.

Dr. J. Leighton Stuart, writing in the January, 1914, Chinese Recorder, said that there was in China an increasing tendency towards some kind of organic union. For many missionaries this took the form of gathering into a national church closely related bodies, as Methodist, Baptists, Presbyterians. Others favored

---

1794 Bi-M, Vol. XII, pp. 1374-1377. For the statement see also the Chinese Recorder, Vol. 51, pp. 666-669
1795 MNKM, 1920, p. 11
1796 MMCM, 1920, pp. 13 and 20
local and then provincial federation, gradually leading to organized union of the Chinese Church in the territory concerned. Others favored cooperation across denominational lines. The Chinese, he said, had little regard for the historic denominational divisions. The China Continuation Committee, culminating in the National Christian Council in 1922, appealed to the Chinese desire to work together across denominational lines, with the hope that cooperation in work would lead to union.1797

All three of these movements had their start in the previous decade. We will now trace them in this period in the following order: The Federation movement, the China Continuation Committee, and the plans for the united Presbyterian Church. For the first two we must largely limit ourselves to the Southern Presbyterian interest in or participation in the movements.

The Federation Movement. In our Volume III, pp. 366-368, we have spoken of the origin of the "Christian Federation in China", and of the Kiangsu and Chekiang Federation Councils. Mr. Thomas Cochrane, writing in the June, 1913, Chinese Recorder, on the "Present Status of the Federation Movement in China" told something of its origin and work, and of the hope to eventually establish a National Federation Council in China. He wondered what effect the formation of the China Continuation Committee would have on the Movement, but felt that there was a place for the Federation Movement.1798

The Southern Presbyterians were interested in the Kiangsu and Chekiang Provincial Councils, at least they appointed Mission representatives to these Councils, and these representatives usually reported on the meetings to the Mission. These reports were received as information and did not seem to effect Mission action. The chief value of the Councils seemed to be that it gave the Chinese Church leaders in the Province a chance to get together and discuss

1797 Chinese Recorder, Vol. 45, pp. 24-28
1798 Chinese Recorder, Vol. 44, pp. 342-351
their common problems and make plans for their work.1799

The China Continuation Committee. Dr. Leighton Stuart, writing in the June, 1913, Missionary Survey, said:

When the great Edinburgh Conference was about to dissolve, it appointed a Continuation Committee to conserve and carry into effect, the principles advocated in the conference. Dr. John R. Mott, as Chairman of this Committee, has been holding a series of conferences with missionaries and native Christian workers in the great mission fields of the Far East. He is holding several such conferences in various parts of China.1800

One such was held in Shanghai last week, consisting of the workers in the Lower Yangtse Valley, or the provinces of Anhui, Kiangsu and Chekiang.

Both of our Missions were represented by Dr. J. B. Woods, Rev. A. Sydenstricker from North Kiangsu, and Dr. P. F. Price, Miss R. E. Wilson, one of our Chinese Pastors, and the writer from Mid-China.1801

This series of conferences will undoubtedly have far reaching consequences for the Christian movement in China. There is to be a final National Conference in Shanghai next month to sum up the results of the series. As Dr. Price is elected to attend this Conference, he will doubtless be able to write of the larger issues involved after his attendance there.1802

The National Conference spoken of above met in Shanghai March 11-14, 1913.

There were 115 delegates present, about one-third of whom were Chinese.1803

The entire delegation was divided into eleven committees under the following heads: - Occupation, Chinese Church, Chinese Christian Leadership, the Training of Missionaries, Christian Education, Christian Literature, Medical Missionaries, Evangelization, and Editing Findings.1804

1799 Most of our information about the Provincial meetings come from the Chinese Recorder. The Chekiang Provincial Council: - Vol. 45, p. 522; Vol. 46, p. 644; Vol. 47, p. 130; Vol. 50, p. 50; (joint meeting of the two councils.)


Mott arrived in China to begin his first sectional conference in Canton in late January, 1913. By mid-March he had conducted regional assemblies at Shanghai, Tsinan, Peking and Hangchow, as well as a national meeting in Shanghai.

1801 The North Kiangsu delegates were elected by Circular Letter, (MNKM, 1913, p. 2, #17). We suppose the Mid-China delegates were so elected, (MMCM, 1913, p. 129, #5). Neither delegation seems to have reported officially to their Mission on the Shanghai meeting.

1802 Miss-Sur., Vol. 2, p. 639

1803 The names of the delegates were listed, Chinese Recorder, Vol. 44, pp. 237-239.

1804 Chinese Recorder, Vol. 44, p. 203
Extracts from the "Findings" of this Conference were printed in the Recorder. A China Continuation Committee of from 40 to 60 members, one-third of whom to be Chinese, was provided for. There was to be an Executive Committee of 15 members. It would seem that the membership of these Committees was selected originally by the Conference, and later by the C.C.C. itself.

In selecting members due regard shall be paid, (a) to representing the difference nationalities, ecclesiastical families and departments of mission work; (b) to including men who for other reasons are particularly desired on the Committee.1806

Dr. Latourette, quoting from "The Continuation Committee Conferences in Asia, 1912-1913," says of this Conference:

The steps towards federation, cooperation and unity proposed by the Continuation Committee Conference were in the main the natural sequence of what had already been attained. The Conference urged "the uniting of Churches of similar ecclesiastical order planted in China by different Missions...the organic union of Church which already enjoy inter-communion in any particular areas,--federation, local and provincial, of all Churches...the formation of a National Council of Churches in accordance with the plans which the Continuation Committee of this Conference shall devise if it deem such a Council necessary...the question of uniform terms for use in the Churches,...a hymn book for common use,.../and/ the publication of a China Church Year Book,...the fresh study by all Christians of the faith and order held by those who differ from them, in order to promote cordial mutual understanding,...and prayer in public and private for the whole Church of Christ...."

The Conference also stressed the need of greater cooperation of the Mission Boards at home, recommended "that medical, theological and middle schools and colleges be conducted on union principles," that union summer Bible schools be held, and that there be more uniformity in nomenclature in Christian literature, and encouraged further consolidation of publishing and distributing agencies.1807

We cannot follow the growth and work of the C.C.C. for the years 1914-1919. The Chinese Recorder normally printed reports on the annual meetings of the C.C.C. and on many of the Executive Committee meetings.1808

1806 Ibid., p. 234. For the names of those on the C.C.C. in 1916 see the Chinese Recorder, Vol. 47, pp. 419-422
1807 Latourette, HCMC, pp. 670-671. Dr. Latourette quotes from The Continuation Committee Conferences in Asia, 1912-1913, pp. 328-348
1808 Of special interest are the reports for the year 1914-1915, (Chinese Recorder, Vol. 47, pp. 402-413); reports made in November, 1916, to the 13th meeting of the Executive Committee; the sub-committee reports made to the 6th Annual meeting in 1918 (Vol 49, pp. 363-370); and in 1919, Progressive Plans for Christian work in China seen in the reports of the C.C.C., (Vol. 50, pp. 372-382.) In the same volume, (pp. 367-371,) Bishop Root's "What the China Continuation Committee has Done."
The year 1920 was a crucial one for the China Continuation Committee, for in that year it changed the composition of the Committee and merged with the "China for Christ" Movement, and second, it called for the meeting of a National Christian Conference in Shanghai in 1921.

"The China for Christ" Conference, -- the Occasion. To attempt to answer the question, "How can the Christian Church best help China?" about 110 Christian workers -- half Chinese and half foreign -- representing 26 Christian organizations, on the invitation of the China Continuation Committee met in Shanghai on Tuesday, December 16, 1919, in a conference which lasted for five days. Mr. David Yui was elected chairman....

An unprecedented wave of patriotism has united all classes in China more completely than ever before, and it has already caused spontaneous and uncoordinated movements of Christian patriotism in different places. The Christian Church must learn how to express its patriotism in a Christian way. Then as Dr. C. Y. Cheng pointed out, "Chinese Christians were never so willing to help extend the Kingdom of God." Here is an unsurpassed need, a nationwide desire to meet that need, and a Christian desire to take part therein. The time was ripe in China for a national Christian movement....

The Aim. The first part of the conference was given up to a number of speeches, which taken together were attempts to define the aim of a "China for Christ" Movement....The most comprehensive speech of the Conference was that by Dr. C. Y. Cheng, who dealt with the need, the scope and the aim of the "China for Christ" movement. He said that the help and guidance China now needs, Christianity can supply. The Movement as such must be immediate, practical, spiritual, Chinese and nation-wide. Its general nature must be Church-centric rather than Mission-centric, said Dr. Cheng....

The Tasks. In its second phase the Conference divided into seven commissions, dealing with (1) spiritual life; (2) missionary spirit; (3) systematic giving; (4) Christian leadership; (5) social and moral welfare; (6) publicity; (7) organization....

The Outstanding Needs.... Three needs came to stand out. The first was that of the need of national organization and national specialists. In the reports of the various commissions there were recommendations looking to the setting apart of from eight to ten foreigners and fourteen Chinese for special national secretarial work....

The second great need was seen in a recommendation that the Yunnan Home Missionary Society take the initiative in forming an Interdenominational National Missionary Society....

The third great idea of the Conference was that a nation-wide evangelistic campaign be started with a special week of evangelism in 1920....

The Real Movement. In the early part of the Conference it was voted that inasmuch as the China Continuation Committee was acting as a central agency for cooperative effort, it should be the executive committee for the "China for Christ" Movement until such time as a national conference could be called to organize it formally.
There arose, however, a vague feeling in the Conference that for the formation of a "China for Christ" Movement things were not working quite right; that there was danger that a Westernized program would be mistaken for a Chinese movement. All were convinced that to be a success this movement must be Chinese in leadership. This feeling showed itself particularly in the discussion of the Commission on Organization. Then something happened, which, while unexpected, was yet recognized to be the something that was lacking. With the informal acquiescence of the Conference, the Chinese delegates met in a session by themselves. The report of this informal meeting was to the effect that a new General Committee, composed of half Chinese and half foreigners, should be appointed, which should elect an Executive Committee composed likewise equally of Chinese and foreigners, this organization to be the "China for Christ" Movement.

The Chinese delegates unanimously asked that Dr. C. Y. Cheng be appointed general secretary of this organization, with an associate secretary, for whose support they pledged themselves to raise $4,000 for the first year, appointing a Finance Committee for that purpose. Thus did the Chinese take the leadership in the "China for Christ" Movement...

Eighth Annual Meeting of the China Continuation Committee was held in May, (?) 1920.

It was well attended, over eighty percent of the membership being present, of whom about one-third were Chinese. The key note of the meeting was - How to secure efficient, Christian cooperation for a nation-wide Christian service?....In it were represented some one hundred different Christian organizations, various types of missionary effort, several racial groups and different schools of theological thought. The main problem was how to organize these diverse Christian forces to meet the needs of a nation. As Bishop Roots pointed out: - "Unlike the proposed Conference on Faith and Order, the China Continuation Committee does not deal with questions of faith and order." It is an attempt to meet a common task, rather than produce a common mould of thought....

This C.C.C. Conference was faced with the fact that there was now a second organization, the "China for Christ" Movement, made up of most of the Chinese and many of the foreign delegates who were in the C.C.C., having the same objectives, but the China for Christ Movement was frankly under Chinese leadership. Should these two organizations be overlapping and competing, or should they merge? If so, on what basis? After several days of discussion it was voted to merge, and make the membership of the C.C.C. half Chinese and half foreigners.

1809 Chinese Recorder, Vol. 51 (1920), pp. 3-7. (Italics mine)
Another step was a further action by the Organizing Committee of the China for Christ Movement, that the China Continuation Committee act as a Central Committee for the China for Christ Movement for one year. As a result of this, a committee of thirty, half Chinese and half foreigners, including the Executive of the C.C.C. was later appointed to take charge of this movement. Thus Christian cooperation on the basis of Christian internationalism was secured for the task of applying Christianity to China's needs. This cooperation is seen in the fact that Dr. C. Y. Cheng and Rev. Lacy I. Moffett, of the Southern Presbyterian Mission, are working together as secretaries under the chairmanship of Mr. David Yui....1811

This Conference heard reports on the work being done and made plans for further work.

The great event of the future, when these plans will be worked out into a more comprehensive whole, is the National Christian Conference that it was decided to call to meet in Shanghai in 1921. The China delegates to this Conference are not to exceed 1,000, of whom the co-opted members shall not exceed twenty per cent; in addition members and representatives of Mission Boards are to be invited to attend. The delegates will be chosen in some way yet to be determined. The plans for this National Christian Conference are in charge of a committee of thirty, composed equally of Chinese and foreigners. This conference should mark a new phase in mission work in China....1812

Invitations were sent to the various mission groups to send delegates to this Conference, (which actually was not convened until 1922.)

The Mid-China Mission voted to send four delegates, two men and two women, elected by ballot without nomination.1813 The result of the election was as follows:

Principals: Dr. Lee, Miss Lynch, Mr. Blain, Mr. Smith
Alternates: Misses A.R.V. Wilson and R. E. Wilson, Mr. Little, Dr. E. F. Price.1814

The North Kiangsu Mission adopted the following:

The Committee appointed to consider the communication from the Secretary of the China Continuation Committee re the appointment of delegates to the 1921 National Christian Conference, reports as follows:

We recommend, (1) the election of four delegates to the Conference.

(2) That the Mission instruct these delegates to the effect that no form of organization be set over the delegating bodies until the approval of the said bodies shall have been obtained.

1811 Ibid., pp. 420-422. For Mr. Moffett, see above, page 165.
1812 Ibid., p. 425
1813 MMCM, 1920, p. 23
1814 MMCM, 1921, p. 9 (567)
That the Mission protest to the organizing Committee of the proposed National Conference against the co-opting of 20% of the delegates to this Conference; and express its judgment that the entire membership of the Conference should be made up of regularly appointed delegates for the Missions and Church Courts concerned.

Dr. Bradley asked that his vote be recorded against this report.

The Mission elected the following delegates: W. F. Junkin, H. M. Woods, Mrs. Graham and D. W. Richardson. Messrs. J. B. Woods, Woodbridge, and Graham were elected alternates.1815

Southern Presbyterians and the C.C.C., 1914-1919. If we had to depend on Southern Presbyterian source materials, we would hardly know that the China Continuation Committee was at work. The Annual Reports mention it once, and then only in connection with its evangelistic campaign.1816 There is one mention in the Missionary Survey (1915). It says in part:

The organization of the China Continuation Committee is an important development in the work of Missions in China.... It links up the work of Missions in China as a whole with the World Continuation Committee, and it is also a bond of union between all the Christian organizations throughout the country....

In the Continuation Committee and throughout the country at large, the work of evangelism has been brought prominently to the front....1817

The Bi-Monthly Bulletin has only one mention, this an editorial note in 1914:

The Continuation Committee is to meet in Shanghai the 8th of May. Two out of fifty delegates are members of our Mission, Dr. P. F. Price of the Theological Seminary and Mr. Chen Chun-sheng of the Intelligencer. This is a good representation for a small Mission. The meeting should do much good in framing certain rules, getting facts and then attempting the settlement of difficult questions. The term for baptism is up, we believe.1818

Dr. Leighton Stuart, writing in 1917 of Dr. Price's many activities, said he was the Chairman of the C.C.C.'s Sub-committee on Theological Education.1819

The Mission Minutes tell us of the election of delegates to the 1913 National Conference, and to the proposed 1921 National Conference. The Mid-China Mission released Dr. Moffett for a year to serve as a secretary in the China for Christ Movement.1820

1815 MMKM, 1920, p. 21
1816 AR, 1915, p. 6
1817 Miss-Sur., V. 1, 4, p. 4
1818 Bi-M, Vol. 4, p. 424
1819 See above, p. 381. He was elected to this Chairmanship by the 1915 Annual Meeting of the C.C.C. (Chinese Recorder, Vol. 47, pp. 404 and 422)
1820 MMCM, 1920, p. 4 (443)
The lack of information in Southern Presbyterian sources is probably due to two things. (1) The delegates to the C.C.C. were appointed by the C.C.C., and not by the Missions. Therefore, the Missions had no official representatives to bring back information to the Mission for approval or disapproval. (2) This independent organization which undertook to promote and unify all Christian activity in China was welcomed by some missionaries but was looked upon with deep suspicion by others. We are reminded of the present day attitudes towards the National Council of Churches and the World Council of Churches.

One final quote from the Missionary Survey for 1920 in an editorial on "Union Movements in the Chinese Churches" gives the judgment of the Executive Committee (or Dr. Chester?) on this China for Christ Committee. It said:

One strong agency for the development of unity in the missions and in the Chinese churches, and for guiding Christian work into most profitable channels, is the China Continuation Committee. As an independent organization, yet co-operating with all Protestant bodies, and counting itself the servant of all, it has been an efficient factor in all the forward movements of recent years. The need of some such central agency is shown by the fact that "to secure action on any given subject by the missionary societies it is necessary to address over 125 separate missions, and this does not include the Chinese churches." By its wise and consecrated labors, the committee holds the confidence of all these bodies; and whenever a union movement is to be launched, or a united step in advance to be taken, they turn to it for leadership.

Recently it has received a generous gift of land and money for an office building in Shanghai....That building will be the nerve center of Christian activities throughout the whole land, and the possibilities thus created are immeasurable....

A United Presbyterian Church in China.

This was the goal for which the Presbyterian Missionaries in China had been planning and working since 1901. We have traced this development from the Presbyterian Conference of 1901 through 1911 in our Volume III, pages 344-364. We saw that in the first decade of the century it was impossible to form a union of the Presbyterian forces, -- the country was too large, travel was slow, difficult and expensive, difference in dialect made communication difficult, and the church was as yet poorly developed locally. But a Federal Council for the six synods was

1822 Miss-Sur., Vol. 10, p. 837
organized in 1909, 1823

In central China a Union Synod was organized in May, 1906. This was called the Wu Sang, or "Five Province" Synod, and embraced the provinces of Chekiang, Kiangsu, Anhwei, Hunan and Hupeh. (There were no organized presbyteries at that time in the latter two provinces.) The Union was made possible by the Southern Presbyterians organizing the Kiang-cheh Presbytery in April, 1906. This presbytery overlapped the work of the Northern Presbyterians in the Hangchow and Soochow areas, and the relation of the missionary to the presbytery was on the Amoy plan. In uniting in a Synod, these difficulties were recognized and left for future solution. 1824

At the third meeting of the Wu Sang Synod in 1910, a committee was appointed to see if a division of territory could be worked out so as to do away with the overlapping. 1825

The North Kiangsu Missionaries organized Kiang pei (North of the River) Presbytery in March 1910. 1826 With this background information we now turn to Wu Sang Synod and its Presbyteries in the period 1912-1920.

1912-1913.

The Synod met in Hangchow in February, 1912. Dr. P. F. Price, the retiring moderator preached the opening sermon. Rev. Li Hun-chun was elected moderator. 1827

There were present 32 ministers and 24 elders, representing about 25 Churches in as many cities and towns. Owing to the recent Revolution the churches of Hunan and Hupeh were not represented....

After reporting on some of the things discussed, the clerk of the meeting wrote:

The next, but not a less important, item was the re-grouping of the Presbyteries. At present the geographical arrangement is not convenient, and Synod recommended the Presbyteries as soon as possible to make a new division as follows:

1. Ningshao Presbytery, hitherto known as Ningpo Presbytery, hereafter to consist of Ningpo, Shaoshing, and the surrounding districts.

1824 For the organization of Kiang-Cheh Presbytery, see our Volume III, pp. 354-359.
1825 For the organization of the Synod, see our Volume III, pages 359-361.
1826 For Kiang-pei Presbytery, see our Volume III, pp. 362-364
1827 Bi-M. V, p. 33
2. Hangchow Presbytery, to consist of all the churches of Hangchow, Huchow, Kashing, Kinghwa and the surrounding districts.

3. Soochow Presbytery, hitherto known as Shanghai Presbytery, to consist of Soochow, Shanghai, Sungkiang, Changchow, and the surrounding districts.

4. Kiangnan Presbytery, hitherto known as Nanking Presbytery, to consist of Nanking, Chinkiang and the surrounding districts. ...1828

The Minutes of the Synod reported:

<table>
<thead>
<tr>
<th>Category</th>
<th>Figures</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Communicants</td>
<td>4,483</td>
</tr>
<tr>
<td>Baptised infants</td>
<td>855</td>
</tr>
<tr>
<td>Ministers</td>
<td>74</td>
</tr>
<tr>
<td>Elders</td>
<td>95</td>
</tr>
<tr>
<td>Deacons</td>
<td>59</td>
</tr>
<tr>
<td>Adults baptised during the year</td>
<td>855</td>
</tr>
<tr>
<td>Children baptised during the year</td>
<td>330 1829</td>
</tr>
</tbody>
</table>

Kiang-cheh Presbytery had its final meeting March 29-April 1, 1912, to take steps to enter into the plan for presbyteries set up by Synod.

The Chinese members of the old presbyteries would receive letters to the new presbyteries.

The foreign members are asked to secure their letters from the home presbyteries in America in order to become regular members of the new presbyteries.

The Amoy plan writes Mr. Lowry Davis, the English clerk of the Presbytery is now null and void. This arrangement is not the result of bad feeling between Chinese and foreign brethren, but for the sake of strict ecclesiastical equality. Under the old plan the foreigner had a vote with reference to his Chinese brother's ecclesiastical standing, while the Chinese member had no vote on his foreign brother's standing. Now, all members of presbytery will be on an equal footing.1830

Kiang-pai Presbytery met November 4, 1912, at Suchien, in its second meeting. Due to troublous times there had been no meeting in 1911. Four churches were represented, Suchien, Hsuchoufu, Ch'en Chia Lou and Yuan Chia Wa. Seven members of the Mission were in attendance, Messrs. Armstrong, Bradley, Junkin, Patterson, Stevens, Talbot and White.

Mr. White was elected moderator. Mr. Shu was made permanent clerk and Mr. Sa temporary clerk. There was an lively discussion as to whether we should cast our lot with the Synod of the Five Provinces, or with the Synod of Shantung. As neither of the Synods were to meet for over a year, decision was postponed.1831

---

1828 Ibid., pp. 55. See this article for other actions of the 1910 Synod.
1829 Bi-M., Vol. V, p. 130
1830 Bi-M., Vol. VI pp. 73-74. For the Amoy plan, see our Volumes II and III, Indices.
Hangchow Presbytery, October, 1913, at Kashing. This is the reorganized
Presbytery. Dr. Warren Stuart reports on the meeting:

Present, 16 elders and 12 ministers, seven of this number being foreign
evangelists. Rev. W. H. Hudson was elected moderator.

The last meeting of Synod authorized the union of the presbyteries
working in the region around Hangchow, one established by the U.S.A.
Church and the other by ours. This union was effected last October
and precipitated a most interesting question of the relation of the
native church. The Northern missionaries had unconditionally joined
the Chinese body, while the Southern had joined under the Amoy plan,
by which they had full voting power in China but retained their member-
ship and were solely under the discipline of their home Presbyteries.
The united body voted that all old members should come in on the old
conditions, but new members must join outright.

This year the Presbytery allowed an alternative plan by which foreign
brethren retain membership in their home bodies, but bring to the
body a certificate of good standing, sign a promise of submission
to the Presbytery while in China. This seems to be the plan fairest
to all sides....1832

1914-1915.

The Synod of the Five Provinces met in Soochow, February 5th [1914]
and after a sermon by the retiring moderator, Dr. A. Sydenstricker
was elected to that Chair. There were about 60 delegates, Chinese
and foreign....

Many items of business were transacted, prominent among which were
the making of arrangements for a General Assembly and appointing a
committee to secure broader evangelism....1833

Soochow Presbytery [Fall, 1914] ... The sessions of the Presbytery
went forward with the greatest dispatch. The retiring moderator,
Rev. Yu Kwok-chen, opened the first session with a fine sermon on
"Mercy". Rev. S. I. Woodbridge, D.D., was elected incoming moderator,
and the regular business went forward with the most business like
promptitude.

There were a number of matters of importance discussed among which was
the organization and establishment of a General Assembly. The propo-
sals coming from the Federal Council last May were taken up with great
care and if the mind expressed is a criterion of the mind of the Chinese
generally, the General Assembly will be assured in another year's time.

A question asked by the Shanghai Press Church, in regard to a man with
two wives being admitted into the Church, called forth the most heated
discussion of the whole meeting. It was finally decided to leave such
matters to the discretion of the respective church sessions in accordance
with the holding of the Synod a year ago.1834

1832 Bi-M, Vol. V, p. 362. See article for other actions of Presbytery.
This"alternative plan" seems to have been generally accepted.
1833 Bi-M, Vol. VI, p. 387
1834 Ibid., p. 537. See article for other actions of Presbytery.
Hangchow Presbytery met at Tunghiang, Oct. 8/1914 and was opened with a sermon by Rev. W. H. Hudson, D.D., the retiring moderator.

Prof. Chow Me-Kong of the Hangchow Christian College was chosen moderator... the first time in the history of the Presbytery that a ruling elder has been thus honored....

There were present 23 Chinese pastors, evangelists and ruling elders and 5 missionary evangelists.

Rev. J. V. McGinnis, Rev. R. J. McMullan, and Rev. Lilu Teh Sen presented letters from their respective Presbyteries and were duly enrolled without examination.....

The Presbytery voted in favor of establishing a General Assembly and appointed Rev. Tsang Pao-zang and Rev. J. Mercer Blain to attend the Council next year when the matter will be decided.

Some discussion arose on the high standard set by the Presbytery for licensure. The course of study at the Nanking School of Theology has been decidedly advanced in the last three years, and the Presbytery is not inclined to license candidates who have not taken that or a similar one....

Roll Call. Home Presbyteries and other church courts might do well to adopt one custom followed by the Chinese, that is the roll call at the opening of each session. Tardy members are asked for an excuse, and no one leaves the room for any purpose without permission from the Moderator.

Kiangan Presbytery met at Chinkiang, November 17, 1914, at 10 A.M., and the opening sermon was preached by Dr. Sydenstricker, the retiring moderator.

Mr. Swen, pastor of the Nanking Church, was elected Moderator, and Mr. Ma of the Chinkiang South Gate Church was elected temporary clerk.

Mr. Niles of Hwaianfu and Mr. Richardson of Chinkiang joined the Presbytery.

Churches having been organized at Hsinfeng and Tanyang by a committee appointed at the last meeting of Presbytery, elders from these places were enrolled, making the total number of churches in the Presbytery five.

The number of presbyters was 13, five elders, two ordained Chinese, and six foreign missionaries....

North of the River Presbytery (Kiangpei) met at Funing in the Fall of 1914, and the Mayor of the city prepared a welcome meeting and feast. Sunday was a preaching day with Mr. Armstrong, the retiring moderator, speaking on personal work in the morning, followed by afternoon and evening services in the city.

1835 The Presbytery would not examine those who had only a Bible School course, and the old category for Lay Preachers (Helpers), recognized in the old Kiang Cheh Presbytery was dropped from the statistical blanks. A committee was appointed to look into the matter and report at the next meeting.

1836 Bi-M, Vol. VI, pp. 553-554

1837 Ibid., p. 561
Monday Presbytery waited half a day for Mr. Graham. They wanted to make him Moderator. Of course, Mr. Stevens was a better (!) moderator, but they did not want any Hsuchoufu monopoly... The business of the meeting was handled smoothly, western and Chinese delegates all taking part with mutual confidence and love. Sessional and evangelistic records were carefully inspected... Order was taken that evangelists are to keep record of all actions equivalent to session meetings and bring records to Presbytery....

One resolution about the requirements for licensing the evangelistic workers -- miscalled "helpers" -- was passed as an overture to Synod... 1838

On the organizing of the Presbyterian General Assembly there was no uncertain sound. Mr. Armstrong and Mr. Chen were appointed delegates to the next Council... 1839

Fourth Annual Meeting of Hangchow Presbytery at Hangchow College, Fall, 1915. Mr. McGinnis wrote with appreciation of this meeting, especially for the talks made by Dr. Robert E. Speer and by Mr. Day, Treasurer of the New York Board. The meeting of Presbytery he felt was excellent.

Most of the work done by Presbytery was of the ordinary, routine kind. Three young graduates of the Seminary at Nanking applied for licensure, but as they had done no practical work as yet, they were asked to wait and work a while before being licensed. The impolite letters these young men wrote to the Presbytery when they heard this news will probably prolong rather than shorten their period of probation.

Probably the most important action of Presbytery was the selection of two brethren to be ordained as evangelists. These were Messrs. Yin of Hashing and Tung of Boh-yuan, both of them good men without any doubt, and the only possible objection to their being ordained was the fact that they were not supported entirely as yet by Chinese money. And there is a feeling on the part of whom? that Presbytery should not in this way get more and more power into its hands until a larger proportion of the money comes from the Chinese churches.

This is the most important question that is before us... 1840

Rev. W. H. Hudson also gives us some information about this meeting of Hangchow Presbytery:

Presbytery met at Hangchow Christian College. The Chinese Moderator, Prof. Chow, being on his way to America, Rev. W. H. Hudson was asked to preach the opening sermon. Rev. J. M. Blain, D.D., was elected the incoming moderator.

---

1838 Evidently Kiang-pei Presbytery joined the Wu Sang Synod (rather than the Synod of Shantung), although there is no report to that effect.
1839 Bi-M, Vol. VI, pp. 562-563
1840 Bi-M, Vol. VIII, pp. 715-716
Business proceeded promptly, much committee work and very little debate soon cleared the docket.

The vote to form a General Assembly was practically unanimous. Two new Chinese evangelists to be ordained at Kashing as soon as the way is clear.

Latest Statistics. Evangelists, 8; Elders, 46; Deacons, 29; Communicants, 2,039; Churches, 20; Received by Baptism, 210; Received by letter, 47; Contributions to Pastor's Salary, $1,901.29; Total Contributions $2,709.69.

These figures are for the Organized Chinese Church; they do not cover chapels and evangelistic work still in the hands of the missionaries....1841

Kiang-an Presbytery met at Hwaiyuen, a city in Anhwei not far from the Tsin-pu Railway, October, 1915. Dr. Sydenstricker writes only three foreigners were present. Mr. Drummond of Nanking was elected Moderator.

The tendency of the Presbytery is to take on very gradually more authority and make its influence felt. There are some points of contact between the Mission and the Presbytery where the boundary line is not at present very clear....1842

1916-1917.

The Synod of the Five Provinces met in Shanghai, March 31, 1916. Dr. Davis writes:

There were less than 100 ministers and elders in attendance. None of the Missionaries from north of the Yangtze came. A few Chinese delegates from North Kiangsu were present. No one from Anhwei or Hunan showed up....

The moderator was a venerable Ningpo pastor, Mr. Loo.... There was much earnest discussion, all conducted in excellent spirit....

The reports showed that during the past two years there has been, as a rule, steady progress along all lines. The most important piece of aggressive work attended to was the Synod's practical plan for raising a share of the $20,000 permanent fund which is to be invested and the income used to make possible regular meetings of the proposed Chinese Presbyterian General Assembly. The Committee in charge of the matter presented a list of 21 centers, each of which was requested to raise $50.00....1843

The following statistics were reported at the recent meeting of the Synod: Preachers, 55; Chinese ordained pastors, 29; Foreign missionaries, 57; Elders, 151; Deacons, 105; Licentiates 15; Helpers, 70.

1841 Miss-Sur., Vol. 6, p. 143
1842 Bi-M, Vol. VII, p. 718
1843 Bi-M, Vol. VIII, p. 769. See this article for other actions.
Church members, 7,590; New church members added during the past year, 1,061; Pastor's salaries, Total $10,375. Total collections, $30,135. S.S. Scholars, 6,684.1844

There are no Presbytery reports for 1916 except this note from Mrs. Patterson on Kiang-pei Presbytery:

Presbytery is now in session. Four stations represented, twelve native delegates and four missionaries, not counting Sutsien. Truly the Lord has done great things for us. 1845

There are two Presbytery reports from 1917.

Kiang-an Presbytery asked that the Mission give free tuition in all mission schools to the children of preachers, and they also discussed why preacher's sons did not enter the ministry.1846

Kiang-pei Presbytery met in Yencheng. Mr. C. H. Smith writes:

I shall not attempt to give any detailed account of the meeting of Presbytery, as I have no copy of the minutes at hand, and the subject discussed and acted upon were numerous and varied, as for example: The division of Presbytery; The licensing of three candidates; What to do with those guilty of polygamy, knocking at the door of the church; The disapproval of an act of the Mission, etc. Mr. Kao, an elder from Tsingkiangpu was elected moderator, and I understand was the first Chinese we have ever elected to act in that capacity... 1847

Dr. Richardson of Kiang-an Presbytery commented on this meeting:

It was a real good meeting and we were glad to have the privilege and pleasure of meeting with them. May we venture to hope that the time will soon come when the Chinese members will take a larger part in the discussions, deliberations and decisions of the courts? This time will come, of course, with the coming of more educated, ordained men into the bounds of N.K. territory. 1848

1918-1919.

Dr. J. Leighton Stuart wrote in June, 1918, on "Four Events" in Nanking,—

"Plague, Political unrest, Presbyterianism, and Personalized Evangelism." He spoke of the dark cloud hanging over China. He said:

Meanwhile, we were extremely perplexed as to the approaching meetings of A Presbyterian Synod of Five Provinces to be followed by a Federal Council for organizing a Presbyterian Church in China, and this by the great

1844 Ibid., p. 734
1845 Miss-Sur., Vol. 7, p. 111
1846 Bi-M., Vol. X, p. 1008
1847 Ibid., p. 986
1848 Ibid., p. 1009
evangelistic meetings by Dr. Sherwood Eddy.... Finally fear of plague and pillage passed away just in time, and each of these important meetings was carried through with success....1849

We are told nothing about the actions of this 1918 Synod Meeting at Nanking. Our only Presbytery news in 1918 is about Kiang-an and Kiang-pei Presbyterians in a Chinkiang news letter:

Another important event of the near future is the meeting of the Kiang-an and Kiang-pei Presbyteries, both of which convene in Chinkiang on November 2nd....The two Presbyteries are meeting at the same time and place to consider together the advisability of creating a new Presbytery and a full attendance is expected, as both Chinese and foreign members are much interested in the question.1850

Closely linked with the question of the formation of a New Presbytery is the kindred question of the formation of a new Southern Presbyterian Mission. The arguments which are advanced for one will hold equally good for the other. At the last annual meeting the following resolution was passed by the Mission, Resolved that the Conference Committee be asked to report on the advisability of forming a Mission composed of Yencheng, Taichow, Chinkiang and Nanking. As we remember it, no action was taken by the Conference Committee with reference to the resolution.

The reasons given by those who favor a redistribution of the territory involved in the discussion are, -- the difficulty of communication between the northern and southern sections of the field and the very great economical differences. Salaries paid to helpers in the southern section are in many cases twice as high as those paid in the north; the centers of work are widely separated, and intercommunication involves much expenditure of both time and money.

The questions of mission policy and methods of mission work are also involved....1851

A Third Mission was defeated by North Kiangsu Mission in 1922.1852 It would seem that a new presbytery was set up named Hwaiyang, which met in Taichow in November, 1920.1853

In 1919 we have word of only one Presbytery meeting, -- Hangchow, Dr. W. H. Hudson wrote from Kashing in December, 1919:

1849 Bi-M, Vol. X, 1076. See also Hutcheson's article, p. 1081
1850 Ibid., p. 1116
1851 Bi-M, Vol. X, pp. 1065-1066. See above, page 365 for the 1920 petition to North Kiangsu Mission to form a new Mission. We are at a loss in understanding the reference in this 1918 quotation to a third Mission being referred to the Conference Committee. We have not noted anything in the 1918 or 1919 MNKM on this Third Mission. Perhaps the move was in the air, but no official action was taken, and it was agreed by common consent to refer it to the Conference Committee.
1852 MNKM, 1922, p. 11
1853 Bi-M, Vol. XII, pp. 1345 and 1396. Later this Presbytery was called "Hwai-Yang", -- see our Volume V., p. 214
The North Gate Church pledged full support of Pastor, dating from October 10th (Chinese Independence Day). Then, Hangchow Presbytery meeting here granted our request from the ten organized sessions and eight chapel groups to petition Synod to allow us to organize a Kashing Presbytery. We are planning to open seven other outstations, making twenty-five churches and chapels for the Kashing field.1854

1920.

The Chinese Synod of Five Provinces which met in Chinkiang early in April concluded to await developments before committing itself to the program of the "China for Christ" Movement.1855

The Synod at Chinkiang confirmed the plan to organize a Kashing Presbytery. The Synod's Committee met at Kashing, May 28th, and fixed October 15th as the date for the first regular meeting. The material for organization is as follows:

- Missionary evangelists: 3
- Chinese Pastors: 2
- Licentiates: 3
- Church Sessions: 11
- Chapels: 7
- Communicants: 871

Four candidates for seminary course and two for Bible Training School were examined and approved.

When Kashing Presbytery is well established, it will be possible to combine with Hangchow and Ningpo Presbyteries and form a Chekiang Synod.1856

A United Presbyterian Church of China.

In our Volume III, pp. 344-353, we sketched the desire for and the early steps taken towards a United Presbyterian Church in China.1857 The first concrete step towards union was taken in 1907 with the organization of a Council of the Presbyterian Church in China. A second meeting of this Federal Council was held in 1909 where further problems were explored and plans for union were made, and the third meeting of the Council was set for May, 1914.1858

The Third Meeting of the Federal Council, Tsinan, May, 13-17, 1914. The

1854 Bi-M, Vol. XI, p. 1259
1855 Bi-M, Vol. XII, p. 1309
1856 Bi-M, Vol. XII, p. 1341
1857 Rev. J. A. Silsby, Treasurer and Acting Corresponding Secretary for the Federal Council wrote an article, published in the Bulletin (Vol. VI, pp. 460-464) on The Presbyterian Church of Christ in China, in which he traced the growth of Presbyterianism from the first Presbyterian missionary to China in 1812 down to the 1914 Council Meeting.
1858 On the 1907 and 1909 Federal Council Meetings see our Volume III, pp. 364-366; and Silsby's article, Bi-M, Vol. VI, 462-463.
Minutes of this meeting were published in the Bi-Monthly Bulletin. An excellent sketch of the meeting was written by Dr. J. W. Davis, from which we will quote at some length:

For more than ten years the question of having organic union of all the Presbyterian churches in China has been under careful consideration. The matter at first took shape in meetings of committees. Then a Federal Conference held its meetings. The meeting in Shanghai in 1909 was followed, after an interval of five years, by the meeting in Tsinan, the capital of Shantung Province, May 13-17, 1914. The delegates to this meeting represented churches in Manchuria, and the provinces of Chili, Shantung, Honan, Anhwei, Kiangsu, Chekiang, Fukien and Kwantung. These churches have, according to the latest statistics, 60,000 communicants. There were twenty-nine delegates, twelve foreign and seventeen Chinese. Among them were two Southern Presbyterian missionaries, W. H. Hudson of Kashing and J. W. Davis of Soochow.

At previous meetings actions along several lines had been taken, looking to the formation of one organically united church, governed by the Presbyterian General Assembly of China. At the meeting in Tsinan arrangements were made for taking the final step.

After hearing an expression of individual opinion, which showed that the Chinese delegates were, without exception, in favor of forming as soon as possible, an organic union, the matter was fully discussed and the following points were approved:

1. The Presbyteries were asked if they were in favor or not; the position in regard to creed adopted in 1909 was temporarily retained; the name to be used was "The Presbyterian Church in Christ in China"; the organization of the church was to be along Presbyterian lines; the General Assembly was to meet every three years.

2. The moderator and stated clerk are instructed to communicate the temporary rules and regulations approved by this body to the presbyteries, requesting them to report their views as to the desirability of forming a General Assembly, and the constitution needed for the same, and to elect delegates to a Federal Conference to meet in 1915, to discuss the subject of a General Assembly, which, it is hoped, may be formed in 1916.

The Fourth Meeting of the Federal Council was held in Shanghai in May, 1915. An unsigned sketch of the meeting was published in the Chinese Recorder.

This will supplement the articles from our missionaries from which we will quote:

Mr. O. V. Armstrong wrote his impressions of the meeting. He said:

---

1860 Dr. Davis' article was also published in the Missionary Survey, Vol. 3, pp. 704-705. See also an article quoted from the China Press, All Presbyterian Bodies in China are now to be United, (Bi-M, Vol. VI, pp. 464-466); and W. H. Hudson, Impressions of the Tsinan Council, (Bi-M, Vol. VI, pp. 481-482)

1861 According to the Minutes, Rev. O. V. Armstrong was a representative from Kiang-pei Presbytery. (Bi-M, Vol. VI, p. 485)

1862 Bi-M, Vol. VI, pp. 478-480

1863 Chinese Recorder, Vol. 46, p. 447
This Council as now constituted is a federation of the Presbyterian Church in the U.S.A., the Presbyterian Church in the U.S., the Reformed Church in America, the Presbyterian Church in Scotland, the United Free Church in Scotland, the Presbyterian Church of England. (I do not recall if there are still others.)

We now quote from Dr. J. Mercer Blain's account of the meeting:

The Fourth Meeting of the Federal Council of the Presbyterian Church in China convened in Shanghai at the Peking Road Church on May 6th. Rev. Donald McGillivray of the Canadian Presbyterian Mission was chosen Moderator. There were present 38 commissioners, 16 of whom were missionaries and 22 Chinese pastors and elders. Including the Stated Clerk and Treasurer, there were 40 in all. The commissioners came from 20 presbyteries within the bounds of six synods.

Most of the time was occupied with the proposition to establish a General Assembly, and thus complete the organization of the church. The letter on the subject sent by the last meeting of the Council was favorably acted on by a large majority of the Presbyteries which want an Assembly as soon as practicable.

A representative committee was appointed and brought in a report suggesting a constitution for the Assembly. There was much discussion on this report, and a good many details were agreed upon, but it was not found possible as yet to work out and adopt a complete constitution. It was therefore decided to appoint a large and able ad interim committee to draw up a constitution after consulting the Presbyteries and Synods and getting their suggestions. The committee will report a tentative constitution to the next meeting of the Council, which, if the way be clear, may resolve itself into a General Assembly.

The idea is for each church to go into the General Assembly on the same creed on which it entered the Synod and the Federal Council. The question of a condensed creedal statement which seems to many of us essential, will be taken up by the Assembly itself after its organization.

A special committee was appointed to endeavor to raise a sum of money as an endowment, from the interest on which the expenses of the Assembly are to be paid....

The Southern Presbyterian Missions, whose representatives were sent up to the Council by the Presbyteries were: Rev. J. W. Davis, D.D., Rev. A. Sydenstricker, D.D., Rev. O. V. Armstrong and the writer.


The Chairman of the Ad Interim Committee on the constitution is also a Southern Presbyterian, Rev. P. F. Price, D.D.
There is no word on the union in 1916 and 1917. In 1918 Dr. Price published a "progress report" in the December Missionary Survey. He said in part:

At the Fourth Meeting of the Presbyterian Federal Council in Shanghai in 1915, a committee was formed charged with the duty of proposing a plan for organization of a General Assembly. The committee was, P. F. Price, Chairman; Rev. W. M. Hayes, D.D., of Tsinan, Shantung; two Chinese Pastors, Revs. P. T. Chang and H. T. Lee, and Rev. A. L. Warnshuis, D. D., of Fukien.

This committee found itself face to face with a big job and many difficulties. The necessity of using a double language in committee meetings, English and Mandarin, owing to difficulties of local dialects, was only one of the minor troubles of the committee. There had developed no small divergence in Presbyterian circles in different parts of this big country.... Just how much correspondence, how many conferences, committee meetings, etc., were necessary it is not needful to dwell upon.

While the propositions of the Organization Committee were being discussed by the synods and presbyteries a new proposition arose, viz., a proposition from the London Mission, the oldest in China, which sent out Robert Morrison, and of the American Board, the next oldest, that their churches also unite with us. This meant either embarrassment or enlargement. But the new proposition was taken up for consideration, and the representatives of these two congregational bodies were to meet with our Presbyterian Federal Council in Nanking on April 13, 1918.

The Annual Report for 1919 said:

A Federal Council of the Presbyterian bodies formed in 1907 has had five meetings, the last one in April, 1918. At this meeting a provisional General Assembly was organized and the following doctrinal basis of union was promulgated:

"The Presbyterian Church of China, being autonomous, will have the prerogative of formulating its own standards. But these will, we believe, in the Providence of God, and under the teaching of His Spirit, be in essential harmony with the creeds of the parent churches. Until such standards are adopted, the different sections of the church may adhere each to its own standards."

At a later date the churches of the London Missionary Society and of the American Board sought admission to this federation. When the Joint Committee of all the bodies met January 10, 1918, there met also with them representatives of the English Baptist Mission, the Foreign Christian Mission, and of the American Friends Mission. On comparison of views it was found that all these representatives were agreed that the time had come to work towards organic union, and a basis of union was worked out and adopted, and is to be submitted to the churches of the London Mission, the American Board Mission, The Baptist Mission, the Foreign Christian Mission and the Friends Mission.

1867 Miss-Sur., Vol. 8, pp. 738-739
on the one hand, and to the General Assembly of the Presbyterian Church on the other.1868

A communication from Dr. P. Frank Price assures us that the proposed doctrinal basis of the union is one that conserves the fundamental doctrines of the gospel and that the proposed plan of church government is essentially Presbyterian.

If the plan is carried out the General Assembly which was organized at a Provisional Assembly last spring will meet in the spring of 1921, at which time delegates will be sent from the other churches, who will be received as corresponding delegates, and the Presbyterian Assembly will then proceed to organize itself as a Provincial Assembly of The United Church of Christ in China.1869

The Standing Committee on Foreign Missions reported to the 1920 General Assembly of the Presbyterian Church in the U.S.:

A Union Presbyterian Church has been organized out of twelve separate churches. It has six synods, 26 presbyteries, 77,000 communicants, and is the largest single denomination in China; a Church, Presbyterian in government and on a basis of union which conserves the fundamental doctrines of the Gospel. To our Church came the honor of furnishing the first presiding officer in the person of Rev. P. F. Price, D.D., of the Nanking Theological Seminary, and the first Treasurer in Dr. J. M. Blain, of Hangchow.1870

Perhaps one more news note for 1922 should be added on Presbyterian Union to bring this volume to a close:

The General Assembly of the Presbyterian Church in China met in Shanghai on April 22, 1922. This was the first fully constituted Assembly, a provisional one having been held in Nanking in 1918.

Action was taken looking towards the union of the Presbyterian Churches and the Congregational Churches organized by the London Society and the American Board, subject to the approval of two-thirds of the presbyteries. The action of these Presbyteries has not yet been reported...1871

1868 This "later date" must have been January 10, 1919 (not 1918). The delegates of the London Mission and the American Board met with the Council on April 13, 1918. The whole question of Union was discussed, and they finally agreed that action should be taken. A Joint Committee of 12 members, six Presbyterians and three from each of the other two Boards was appointed to confer and make recommendations to their constituent bodies as to (a) the formation of a Federal Council, (b) Articles of belief, constitution and rules of the proposed union.

On this and the formation of the Provisional General Assembly, see the Minutes of the Fifth Meeting of the Federal Council of the Presbyterian Church in China and of the First Meeting of the (Provisional) General Assembly of the Presbyterian Church in China, Nanking, April 13-18, 1918

1869 AR, 1919, p. 10. See also Dr. Frank Price's article written for the Continent on Church Union in China, (reproduced in Bi-M, Vol. X, pp. 1153-1155.)

1870 MGA, 1920, p. 39

1871 Miss-Sur., Vol. 13, p. 334
This brings our sketch of the Southern Presbyterian Missions in China, 1912-1920, to a close. Our Volume V, 1921--1930, will continue the story, and the Table of Contents or the Index of that volume may be consulted to see where in that volume the various topics are taken up.

************
The Presbyterian Church in the United States.

Annual Reports of the Executive Committee of Foreign Missions to the General Assembly,-- bound with the Assembly Minutes for the year. 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 Mid-China Mission of the Presbyterian Church, U.S. Referred to as MMCM with year.

Minutes of the North Kiangsu Mission of the Presbyterian Church in the U.S. Referred to as MKCM with year.

These Mission Minutes may be found in printed form or on microfilm in the Presbyterian Historical Foundation, Montreat, North Carolina, or in the Library of Union Theological Seminary, Richmond, Va.

Official Magazines of the Presbyterian Church in the U.S.

The Bi-Monthly Bulletin published by the Southern Presbyterian Missions in China. Referred to as Bi-M with volume and page.

A fairly complete file of this magazine is found in the Historical Foundation of the Presbyterian Church in the U.S., Montreat, N.C.

A microfilm copy is in the Library, Union Theological Seminary in Virginia, Richmond, Va.

The Missionary Survey, (the successor of the Missionary,), published by the Presbyterian Church, U.S. Referred to as Mis-Sur., with volume and year.

Printed Books and Pamphlets


Junkin, Mrs. Nettie DuBose, compiler. For the Glory of God, Memoirs of Dr. and Mrs. H. C. DuBose, of Soochow, China. Published by the children of Dr. and Mrs. DuBose. n.d., (1920?). 76 pp.


Little, L. L. Rivershade, A Historical Sketch of Kiangyin Station, China. n.p.; n.d., (1929?)


White, Hugh, Jesus the Missionary: Studies in the Life of Jesus as the Master, the Model, the Prototype for all missionaries..... Shanghai: Presbyterian Mission Press, 1914. 140 pp


****

Pamphlets


Magazines quoted, (in addition to the "official" magazines)

Chinese Recorder, Frank Rawlinson, Ed., Shanghai, China.
Volumes 45--50


****

Unpublished Material

Bear, James L. Bear, Jr. The Mission of the Presbyterian Church in China
Volume I. Background (of the Southern Presbyterian Mission Work), The Undivided Presbyterian Church opens work in China, 1837--1868

Volume II. The Mission of the Presbyterian Church, U.S. in China, 1867--1899, (when the Mission was divided).

Volume III. The Mid-China and the North Kiangsu Missions of the Presbyterian Church, U.S. in China, 1899-1911.

Bound Manuscripts of these three volumes will be found in
The Library of the Board of World Missions, of the Presbyterian Church in the U.S., Nashville, Tenn.
The Library of Union Theological Seminary in Virginia, Richmond, Va.
The Historical Library of the Presbyterian Church, Montreat, N.C.

These volumes are also microfilmed.

GENERAL INDEX
VOLUME IV

Cross references to our previous volumes are indicated by I, II, or III with the page number.

For Southern Presbyterian missionaries in China, 1912-1920,
Missionaries assigned to Stations in 1912, pages 25-26
Missionary personnel changes by years, 1912-1920, pages 26-55
Alphabetic list of Southern Presbyterian missionaries, 1912-1920, pages 455-466

In this General Index are certain group headings which are capitalized, e.g., BACKGROUND OF MISSION WORK IN CHINA, CHURCH IN CHINA, etc.

****

Anti-Opium Movement, (III, 513): 182, 263
Associated Mission Treasurers: 376
BACKGROUND OF MISSION WORK IN CHINA, 1912-1920. (For 1899-1920, III, 82-106)

Situation in China. (Cp., III, 82-98)
Changing Attitude Towards the West and its Culture: 5
China and the World Situation: 5-7
The First World War
The Versailles Conference
The May 4th, 1919, Student Uprising

China's Internal Politics: 8-11
The Republic and its Failure
The Second Revolution, 1913
A Government in the South
The Period of the War Lords

China's Twentieth Century Renaissance: 12-16
A Modernized Language
Young China Politically Conscious and Vocal,—three choices:
The Kuomingtang and Constitutional Government
Dr. Sun's San Ming Chu I
Marxism,—1920 the First Communist Cell

Chinese Critical Thought and Christianity: 15-16

Situation in the United States, (Cp., III, 98-106)
Growing Missionary Interest and Giving: 16
Growing Missionary Work under Financial Stress, 17
1912, Dr. Egbert Smith, a "new broom"
Why a growing Debt? 18
The Every Member Canvass and the Percentage System
The Rising Price of Silver in the Orient

Two New Promotional Agencies 21
Presbyterian Progressive Program
The Interchurch World Movement
The Fundamentalist-Modernist Controversy, 21-25
In the United States
In China
Liberal Teaching in Union Institutions
The Bible Union of China

Bei Bao-shan, (General in Haichow area): 322, 323, 325, 326
Bible Encyclopedia, (Dr. Woods translates the I.S.B.E.): 410-411
Bible Union of China: 23-25, 411-413.
Buck, Mr. J. Lossing, (Married Pearl Sydenstricker): 30, 45
Bu Tao Hwei, (Home Missionary Society): Hwaianfu, 275; Suchoufu, 347;
Sutsien, 301, 303, 304, 305, 307.
Burton Memorial School, see MISSION STATIONS, Chinkiang, (III, 513): 229-234
Byars, Rev. James L., (married Anna Sykes): 49, 164
Campbell, Miss Carrie Lee, see Winsborough-Campbell visit to China.
Changchow,-- see MISSION STATIONS,--Changchow, (II, 507, III, 521); 185-190.
Chapels,-- Funds for Loan: 370. "Memorial Chapels", 370
Cheng Ching-i, (C.Y.Cheng): 417, 418, 419
Children's Day Gifts to Yenching Station: 252, 254, 256
China Situation, 1912-1920. See Background of Mission Work in China.
China For Christ Movement, 165, 417-418
China Continuation Committee: 415-419
Chinkiang, (see Indicies, I, II, and III): See MISSION STATIONS, Chinkiang,
Christian Reformed Church: 247a
Church in China-- This may be viewed two ways--
The "church" gathered, trained, organized by the missionaries
The "Independent", "United Presbyterian Church of China": 421-434
CHURCH IN CHINA,--gathered by the missionaries (III, 514 f.

Chinese Leadership in Mission Employer
Qualifications, groups and salaries: M.C., 200-203 M.K., 368
Preacher's salaries and self-support M.C. 201, 204-206 M.K., 369-370

Religious Training of Chinese Assistants
Nanking Theological Seminary: 390-405
North China Theological Seminary 407-408
Nanking Woman's Bible Training School: 387-389
Tenghsien Bible and Normal School 405-406
Courses of Study: M.C., 203, M.K. 368

Local Training of leaders and others (some examples)
Tahtsing, Bible Training Class (III, 521): 57, 63, 66, 727
Kiangyin, Willie Moore Bible Training School for Women: 177-179
T.K.P., Bible Training School for Women: 282-283
Mid-China Annual Woman's Conference: (III, 272): 91, 157

Growth of the Church,-- Statistics, (II. 600; III. 514): See the MISSION STATIONS,-- the statistics for each Station.

College in North Kiangsu? 408-410

Conferences,-- Interdenominational--
1910, Edinburgh Conference (III. 369): 415
1913, National Christian Conference, Shanghai, 415
1920, China for Christ Conference: 417
1922, National Christian Conference, Shanghai, (projected for 1921): 419

Communism in China: 14-15

Davis, Alice (daughter of Dr. J.W.Davis), (III. 615): 331, note 513; 139, note 545; 140, 141

Demon Possession: 95, 256, 261, 328.

Ding Li mei (see Ting Li mei) (III. 515)

DuBose Memorial Chapel: 125-127

East China Educational Association: 213, note 855

East China Union Medical School, (III. 515): 383-384

Eddy, Sherwood, (meetings): 64, 67, 71.

Educational Policy of S.P. Missions, 1912-1920, (II. 603; III. 515-516)

Mid-China, 214; North Kiangsu, 371-372

Educational Work of the S.P. Missions, (II, 602; III. 516)

See MISSION STATIONS,-- educational work of each station.

The Schools of the Missions

Medical

East China Medical School, (Nanking), 383-384
Tsinan, Union Medical College: 385-386

Theological

Nanking Theological Seminary: 390-405
North China Theological Seminary, Tenghsien, 406-408

Union Bible Training School for Women, Nanking: 387-389

Colleges

Hangchow Christian College: 81-88
Projected North Kiangsu College, 408-410

Boarding Schools for Boys

Mid-China

Kashing High School: 169-115
Kiangyin, James Sprunt Academy: 170-174

North Kiangsu

Chinkiang, "Burton Memorial School", Chinkiang High School; 229-234
Haichow, Boys Boarding School; 325, 327, 329, 331
Hsuchoufu, "Julia Parrior Memorial": 357-359
Sutsien, Boys' Boarding School: 313-315
Taichow, Boys' Boarding School: 248-248
Tenghsien, Mateer Memorial Institute: 405-406
Yencheng, Boys' Boarding School; 262, 265

Orphanages

Hsuchoufu: 353-357.
Tsingkiangpu: 294-296.
Boarding Schools for Girls

Mid-China

Hangchow,— Union Girls' School: 76-81
Kashing,— South Gate Girls' School: 109-109
Kiangyin,— Luola Murchison Sprunt Academy: 174-177
Soochow,— George C. Smith School for Girls: 138-143

North Kiangsu

Haichow,— Girls' Boarding School (1917?): 527, 530
Hsuchow,— Girls' Boarding School: 359-360
Hwaianfu,— Girls' Boarding School: 274, 276
Sutsien,— Girls' Boarding School: 174-177
T.K.P.,— Girls' Boarding School: 294-297
Yencheng, Girls' Boarding School: (1918?): 262, 263, 265

Day Schools,— See under various Mission Stations.

Elizabeth Blake Hospital, Soochow, (II. 602; III. 516): 144-155
Ella Lavine Hospital, See MISSION STATIONS,— Haichow: 320 f.

Evangelistic Policy of the S.P.Missions

See CHURCH IN CHINA,— gathered by the Missionaries; Index, 440
N.K. Conference on Evangelism: 369
Open new evangelistic field,— Yunnan? 207-213

Evangelistic Work of the Missions

See the MISSION STATIONS-- their evangelistic work

Special Evangelistic Meetings, led by--
Eddy, Sherwood: 64, 67, 71
Goforth, Rev. Jonathan, (III. 531 "Revivals"): 342
King, Miss. of Yangchow: 246, 257, 258, 271, 274, 287
Paxton, Rev. J.W. and Mrs. P.: 245, 258, 259, 305
Ting (Ding) Li-mei, (III. 515): 335, 336, 337

Executive Committee of Foreign Missions, Pres. Church U.S. (II. 598; III. 517)
See CHINA BACKGROUND, Situation in U.S.-- Finances: 17-21
Dr. Egbert Smith visits China: 224, 244, 273, 286, 306
Committee Policy
Nanking Seminary: 341
General Secretary for China Missions: 198-199
China Continuation Committee: 421

Expansion of our Mission work in China?— Yunnan? 207, 209-212

Federal Union of Denominations in China, (III. 517): 414
Kiangsu Federation Council, 225
Fundamentalist Controversy in China: 22-23, 372
Bible Union of China: 23-25, 411-413
Liberal Teaching in Union Institutions: 23, 372
Funing, (II. 304, 357; Yencheng field, III. 518).
See MISSION STATIONS-- Yencheng: 251 ff.
George C. Smith School for Girls, Soochow: 138-143
Goforth, Rev. Jonathan: 342
Haichow, See MISSION STATIONS,— Haichow: 318-335
Hangchow, (II. 598; III. 518)
See MISSION STATIONS, Hangchow: 58-76
Hangchow Union Schools: 76-83

Hirshland, Miss C., (III. 516): 131, note 513, 138, 139- note 545, 141

Home Missionary Societies
Local-- See "Bu Tao Hwei"
For Yunnan--: 211-212

Hsienfu, (Suchoufu), See MISSION STATIONS,-- Suchoufu: 335-362
Hwaianfu, See MISSION STATIONS,-- Hwaianfu: 266-277

Interchurch-World Movement: 21, 73
James Sprunt Academy,- Kiangyin: 170-174
Jubilee Celebration proposed for China Missions, 1917: 199
Kashing,-- See MISSION STATIONS.-- Kashing: 97-122
King, Miss, of Yangchow: 246, 257, 259, 271, 274, 287
Kiangyin,-- See MISSION STATIONS,-- Kiangyin: 155-184
Kuling Medical Mission (Dr. Venable): 121-122
Lee, Miss Caroline, (associate missionary): 162, 173, 174
Liberalism in Union Institutions: 23, 372

Literary Work of China Missionaries, 1912--1922
Rev. Lacy L. Little: In Memoriam, Ella Davidson Little (1917?): 39, note 129
Rev. Hugh White: Jesus the Missionary (1914): 254
Dr. Henry Woods: Commentary on Mencius, (1912): 267
Translator, Orr's I.S.B.E. (1914--): 269, 273, 275

Medical Work of the China Missions, (II. 603; III. 519)
1912-1920,-- See MISSION STATIONS, Medical work of--

Doctors serving in China, (1912-1920) For page references see Missionary Index:
Bell, Nelson R. 1916-- T.K.P.
Bradley, John W. 1899-- Sutsien
Bu ckingham, Edwin W. 1920-- Kashing
Crawford, Francis R, 1914-- Kiangyin, Kashing
Grier, Mrs. Nettie, 1896-- Suchoufu
Hutcheson, Allen C. 1908-- Kashing, Nanking
Lee, Miss Jane V. 1899--1905. After 1905 Miss Lee in educational work
McPadyen, Archibald A. 1904 Suchoufu
Malcolm, William, 1909-1913. Hwaianfu, Yencheng
Miller, Samuel H. 1915-1916. T.K.P.
Mooney, James P. 1911-1915. Soochow
Morgan, Lorenzo S. 1905-- Haichow
Morgan, Mrs. L.S. 1905-- Haichow
Patterson, Mrs., B.C. 1891-- Sinchang, Sutsien
Price, Robert B. 1915-- Taichow
Shields, Randolph T. 1905-- Soochow, Nanking, Tsinan
Stephenson, R.M., 1910-1913 Yencheng
Venable, Wade Hampton, 1893—Kashing, Kuling
Wilkinson, James R., 1895-1919 Soochow
Woods, James Baker, 1904—Taikangpu
Worth, George C., 1905—Kiangyin
Young, Mason P., 1916—Haichow

Union Medical Work, 1912-1920
East China Union Medical College, Nanking, 1909--1917 (Moved to Tsinan); 383-4
Union Medical College, Tsinan, 1917--385-386
University Hospital, Nanking 1913--386-387
Kuling Medical Mission, 1919--121-122

MISSIONS OF THE SOUTHERN PRESBYTERIAN CHURCH IN CHINA (See III. 519-520)
See also CHURCH IN CHINA,—gathered by the Missionaries
PRESBYTERIAN CHURCH OF CHINA
MISSIONARIES OF THE S.P. Church in China
MISSION STATIONS,—Mid-China; North Kiangsu

Organization of the Missions
By-laws, Manual
Standing Rules on Mission Policy
Mission Minutes (III. 391-392)
Permanent Committees (III. 291-490)
Treasurer,—Associated Miss. Treas.
Voting by Ladies of Missions
Proposed Changes in N.K.Organization:
1917-- Dr. White, Turn authority over to the Chinese Courts
1919-- Transfer Chinkiang to Mid-China Mission
1920-- Organize a third Mission
Unite Mid-China and N.K. into one Mission
1922-- Modernize the N.K. Mission machinery

Joint Interests of the two Missions (other than institutional work)
Associated Mission Treasurers
Bi-Monthly Bulletin
Chinese Christian Intelligencer
General Secretary for Missions proposed
S.P.M. Jubilee proposed for 1917

Policies of the Two Missions
Educational Policy: M.C., 213-215 N.K., 367, 371-372
Evangelistic Policy: M.C., 200-206 N.K., 368-370

Official Visits to the China Field
Rowland-McCallie Party: 186, 320, 341
Dr. Egbert Smith: 226, 244, 273, 286, 303, 306
Winsborough-Campbell: 166, 264, 276, 282, 288, 308

MISSION STATIONS of the S.P. Church in China
The Stations are listed alphabetically for each Mission. The emphasis is on the work of the Stations. See MISSIONARY lists for activities of the missionaries

Mid-China Mission Stations, 1912--1920
CHANGCHOW STATION, 1912-1916 (III. 287-290)
"Opened". 1911, Rev. C.H. Smith: 185
Evangelistic Work: 185-187
1915, Hospital opened, Dr. Wang Wan-peh: 186
1916 Changchow becomes an out-station. Smith transferred: 187-180
1922 "King Memorial Church": 189-190

HANGCHOW STATION, 1912-1920 (II. 598-601; III. 521-522)
1912. Missionaries at Hangchow and their work: 56-57. (Note the year by year changes in personnel)
Dr. John L. Stuart died, Nov. 24, 1914. 62

Work of the Station

The City Churches
Tien Swé Gyao: 37, 58, 67, 68, 73, 75
Tai-Bin- Gyao: 57, 67, 72
Stuart Memorial Chapel: 67, 68, 70, 75
City-wide Evangelism: 60, 70, 71, 74
Sherwood Eddy meetings: 64, 67, 71
Yunnan Mission Field, -- Hangchow interest in: 72, 74

Woman's Work: 58, 62

Conferences and Bible Study Classes
1912, Tehtsing Bible Study Training Class: 57, 66
1913, Preachers' Conference: 60
1914 Kiang-choeh Preachers' Conference: 63
1916 Mission Wide Woman's Conference: 68
1917 Union Bible Study for Chinese Woman: 70
1919 Annual Institute and Rally for Christian Workers: 72

Day Schools: 59, 61, 62, 63, 66, 69
Dispensary, -- Miss French: 57, 61.

Hangchow Jubilee, 1864-1914: 64

Hangchow Statistics:
Growth, -- 1906-1912: 59
Church Statistics, 1912-1920: 75-76

Union Schools at Hangchow, 1912-1920
Union Girls' School, (III. 335-339): 76-81
1912 Triple Union Consumated

Hangchow Christian College, (III. 339-344): 81-88

TUNGHANG STATION, 1912-1920 (III. 206-220)
1912, Personnel: question of closing Station: 89-90
1912-1916. Work of the Station: 90-91; 95-96

Events
1912, Fifth Mission-wide Woman's Conference: 91
1914 Hangchow Presbytery -- Organization of Ah-zah Church: 91-92
Sinchang Church trouble 92-95
1915 Demon Possession?
1917 (April) Station closed, consolidated with Kashing: 96
Tunghiang Station Statistics, 1912-1917: 96-97

KASHING STATION, 1912-1920 (See II. 599, 601; III. 522)
1912 Personnel at Station: 97. (Note the year by year changes)
1914 The Missionaries and their Work: 97-98
Evangelistic Work, 1912-1920: 98-107
Kashing
  The Church: 98, 100. N. Gate Church: 104. S. Gate (1919), 104.
  Christian Institute: (1919) 104; see 98, 101.
Outstation Work: 98, 100, 102, 103, 104, 105.
  Ah-zah: 103
  Behyuan: 104
Dr. Hudson honored by Gentry of Kashing (1917): 103

Church Statistics
  Kashing Field, 1912-1917: 106
  Tunghiang--Kashing Field, 1917--1921: 107

Educational Work, 1912-1920: 107-115
South Gate Girls' School: 108-109
Kashing High School for Boys: 109--115
Educational Statistics: 107-108

Medical Work, 1912--1920: 115-121
  Palmer Memorial Ward: 118
Medical Statistics, 1908--1912: 115

See "Kuling Medical Mission" Dr. Venable: 121-122

KIANGYIN STATION, 1912--1920. (II. 601; III. 522)
1912 Personnel: 155. (Note year by year changes)
Evangelistic Work, 1912-1920: 152-167
City: 162, 165
  East Gate Church: 156, 158, 160, 161, 162, 163, -(called Pastor Tsang)
  North Gate Church: 158, 163-164
Chinese New Year Meetings: 156, 158, 160, 163
  Siao Gyi: 159, 166 (calls pastor)
1913 Annual, Mission-wide Woman's Conference: 157
Quarterly Conference for Evangelists: 165, 166
Church Statistics: 166-167

Educational Work, 1912-1920: 167-179
Educational Statistics: 167-168
1912: 167
1915-19: 168
Day Schools: 168
Boarding Schools,— 1914 Background of schools—: 170
James Sprunt Academy for Boys: 170-174
Luola Sprunt Academy for Girls: 174-177
Willie Moore Training School for Women: 177-179

Medical Work, 1912-1920: 179-184
1912, Personnel: 179-180
1914, Woman's Ward; Nurses' Home: 180-181
1917, Dr. Worth honored by Gentry of Kiangyin: 181
1918 Ward for Opium Smokers: 182-183

SOOCHOW STATION, 1912-1920. (See II. 602; III. 524)
1912 Personnel,—North and South. Types of work. (Note yearly changes):122-23
1917, A Divided Station reunited: 123, 127-128

Evangelistic Work, 1912-1920: 123-134
South Soochow--

Yang Yoh Hang: 124, 125, 128, 133
"DuBose Memorial Chapel" 125, 127
Out-station work: 124, 128, 133

North Soochow--
Hospital Church (III. 524): 130, 132
Hospital Evangelism: 126, 129, 130
Dr. Davis' Chapel: 126, 127, 129
1919, Evangelists' Association,—advising about work: 133
Out-station Work: 126, 127, 130, 131


Educational Work, 1912-1920
Educational Statistics: 135-136
Day Schools: 123, 126, 136, 143-144
School Work, Yang Yoh Hang: 136-137
Miss Addie Sloan's "Bible Woman's Training School" 137-138
Boarding School,—George C. Smith School for Girls: 138-143

Medical Work, 1912-1920. (See II. 602; III. 524)
Elizabeth Blake Hospital, 144-155
Personnel; 1912,—145. Changes, 146, 147, 148, 149.
The Chester Memorial Building: 149
Dr. Wilkinson withdraws from the work: 150-153
Hospital for the Insane? 154

"Unorganized" Stations of the Mid-China Mission : 192
Requirements for "Organization"
Stations that were "unorganized"— and why. 191-192

CHANGCHOU,— (only one Missionary)— see above- 185-190: 191

SHANGHAI and NANKING,— (no evangelistic work) 191

Shanghai,— Its Union Activities,— see 373-380

Nanking,— Its Union Activities,— see 380-405

Organized as Station, 1920: 191

North Kiangsu Mission Stations, 1912-1920 (Listed Alphabetically)

CHINKIANG STATION, 1912-1920. (See II, 597, 601; III. 525)

1912— Personnel and Work: 215-216. (Note yearly changes)

Evangelistic Work;— 215-228

City—
South Gate Chapel: 216, 220, 221, 223, (Mr. Ma ordained)
West Gate Chapel: 216, 220, 224, Pastor ordained, 228, 230
Yao Th Wan Chapel: 220.
Country Field: 216, 220, 221, 222, 226, 228
Tanyang: 216, 218, 220, 226

Educational Work
Day Schools: 216, 218, 225, 226
Boys' Boarding School (Burton Memorial): 216, 218, 229--234

Station Statistics, (with explanations): 234--237
Missionary Force, Native Church, Educational.

HAICHOW STATION, 1912-1920. (See III. 527) -Called "Tunghai", 1915-1919. 322

Background of Station: 318-319
Lan-Hai R.R.: 321-324
General Bei Bao Shan: 322, 323, 324, 332, 353.

Personnel and Work of the Station by Years: 319--333.

1914 Policy
Build up local groups rather than Station Church: 321, 328
Use only trained leaders: 321

Evangelistic Work: 320, 321, 322, 324, 332, 333

Medical Work,— "Ella Lavine Graham Hospital": 323, 325, 328, 332

Educational Work:
Boys' Boarding School: 325, 327, 330, 331, 333
Orphanage (from Suchoufu) 1915-1919: 323, 324, 326, 329, 330, 331
Girls' School (Jewell Lucket): 323, 325, 327, 328, 330

1819-1920 Personnel shortage and changes. Dr. Rice dies: 329-333

Station Statistics: 333-335
Missionary Force, Native Church, Educational, Medical

HWAIFANGU STATION, 1912-1920. (III. 527)

Background of the Station: 266-267
1912. Personnel and Work: 267-268 (Note yearly changes)

Evangelistic Work
City— West Gate Chapel: 269, 271, 272
South Gate Chapel: 269
Country Field: 275, 276

Hwaian Gospel Team (Bu Tao Hwei): 275

Medical Work— Dispensary: 269, 270, 271, 274

Educational Work
Girls' School: 271, 273, 274
Boys' School, 273

Station Statistics, 1912-1920: 276—277
Native Church, Educational, Medical

SUCHOUFU (Hsuchoufu) STATION, 1912-1920. (II. 598, 601; III. 526)

1912-1913 Personnel: 335—336 (Note yearly changes)

Evangelistic Work
City Church: 337, 338, 346.
1913 Ting Li Mei Meetings: 335, 337, 341
Country evangelism: 337, 344, 345, 346-348, 349

Educational Work
Day Schools: 337, 347.
Boys' School, (Julia Parrior Sanford Memorial): 338, 343, 357-359
Girls' School (Marietta Hunt): 338, 343, 359--360
Orphanage, 1912--1915, (Moved to Haichow): 339, 342, 353--357

Medical Work
Woman's Hospital, (Dr. Grier): 339, 350--353
Men's Hospital, (Dr. McFadyen): 340, 344, 350--353

Station Statistics: 361—362
Missionary Force, Native Church, Educational, Medical

SUTSIEH (Suchien) STATION, 1912-1920. (See II. 602; III. 527)

1912.-- Personnel and Work: 299. (Note year by year changes)

Evangelistic Work: 300, 301, 302, 306
City church: 305, 307, 308

Country Work
Yaowan, (III. 527): 303
Suining (III. 527): 308,— pastor called
Home Mission Bands (Bu Tao Hwei): 301, 303, 304, 305, 307

Background of the work
Brigandage: 300, 301, 304, 305, 306, 310, 312
Famine: 301, 303, 304, 309.
Educational Work, (Sutsien, 1912-1920)

Day Schools: 300, 302, 312.
Boys' Boarding School: 313-315
Girls' Boarding School: 313, 315-317

Medical Work

Background of work: 309
The work by years, 1912-1920: 309-312

Station Statistics, 317-318
Missionary Force, Native Church, Educational, Medical

TAICHOW STATION, 1912-1920. (See III. 528)

1912, Personnel and Work: 237-238. (Note Yearly Personnel changes)

Evangelistic Work: 239--
City Chapel: 240, 244
Country Work: 240, 243, 244, 246
Rukao: 240, 247a
Kouan: 241, 243
Special Meetings
The Paxtons: 245
Miss King: 246
Miss Lillian Wells: 244
Land Buying Troubles: 245, 247

Educational Work
Day Schools: 239, 244, 246
Boys' School: 247
Medical Work: 249-250
Station Statistics: 248-250
Native Church, Educational, Medical

TSINGXIANGPU (T.K.P.) STATION, 1912-1920. (See II. 602; III. 528)

1912, Personnel and Work: 277-278 (See yearly personnel changes)

Evangelistic Work: 278--289.
City Church: 279, 284, 287
Country Work: 279, 280, 282, 283, 284, 286-287, 288
San (Shu, Si?) Yang: 284? 285, 286, 287

Educational Work: 294-297
Day Schools: 283, 286
Boys' Boarding School: 282, 294-297
Girls' Boarding School: 282, 294-297
Orphanage: 282, 294-296 (Orphanage closed in 1918)
Bible School for Women: 282, 283, 287?

Medical Work: 299--294
1914, New Hospital built: 290

Station Statistics, 1912-1920: 298-299
Missionary Force, Native Church, Medical, Educational.
YENCHENG STATION, 1912-1920. (See III. 529)

1912-1913, Personnel and work: 251-252 (Note yearly changes)
1914 Children's Day Offering to equip Station: 252, 254, 256

Evangelistic Work: 264

Funing: 251, 252, 255, 256, 257, 260, 262, 263, 264
Dienhu: 261, 264
Tung-han: 257, 261, 264

1918, Transfer of Hancock and part of the field to Taichow: 243, 258, 261

Educational Work. (Compare educational statistics)

Day Schools: 253, 255, 261
Boarding Schools: 256, 269
Smith's Boys' School: 261, 262, 263
Girls' School: 262, 263

Medical Work: 251, 252, 254, 255, 258, 259, 262, 263
1917 Dr. Hewett completes Hospital building: 259

Station Statistics
1920 Evangelistic Field: 264
1912-1920. Station Statistics: 265-266
Church, Educational, Medical.

MISSIONARIES of the Southern Presbyterian Church in China, 1912-1920

Lists of China Missionaries-- (See page 467 for the term, "missionary."
1912 Active members of the two Missions: 25-26
1912-1920 Personnel changes year by year: 26-55
Alphabetical list of S.P. Missionaries in China, 1912-1920:

Furloughs of missionaries: 198

Honored by the Chinese Gentry
1917 Dr. W.H. Hudson; 103
1917 Dr. George Worth; 181

Language Study; M.C., 195-196 N.K., 367

Ladies voting in the Mission; M.C., 197-198; N.K., 367

Literary Work of Missionaries (III. 529) See also Dr. John W. Davis,- 45
Hugh White,-- Jesus, the Missionary ...... 1914; 254
Demonism, Verified and Analyzed, 1922; 256

Henry Woods,-- Commentary on Mencius, 1912; 267
Bible Encyclopedia, (begun, 1918); 273

Return of missionaries after furlough (III.529): M.C., 196-197; N.K. 367.

Salaries of Missionaries: 198

Weddings of our Missionaries in China, 1912-1920

George P. Stevens-- Mary Thompson, July 19, 1912; 28
Mr. Moore-- Esther Morton, January, 1913: 252
Frank Brown--Charlotte Thompson, July 1, 1914: 30
I.S.Woodbridge-- Elizabeth Newell, Sept. 15, 1915: 32
Mason P. Young—Louise Oehler, April 26, 1916: 55, 38
C.H. Smith—Millie S. Beard, March 26, 1916: 38
A.A. McFadyen—Helen Howard, June 1, 1916: 36
J. Lossing Buck—Pearl Sydenstricker, May 31, 1917: 45
Lewis H. Lancaster—Eliza A. Neville, June 19, 1918: 47
Thomas L. Harnsberger—Agnes Woods, Nov. 6, 1918: 47
J.L. Byars—Anna Sykes, March 20, 1919: 49
Stacy Farrior—Kitty McLellen, June 3, 1919: 50
Lacy L. Little—Nellie P. Sprunt, June 4, 1919: 50
John K. Vosden—Ida McKay Albaugh, June 12, 1919: 50

Modernism vs. Fundamentalism: 21-25, 372
Mott, John R.: 415

Nanking, (see Vol. I, II, III, Indices)
Organized as a M.C.Station, 1920: 191, 380-381
Unorganized, 1912-1919, Union Institutions in: 191, 381-405
Language School: 382-383
Union Bible Training School: (III, 324-329) 387-389
Union Medical School at Nanking: 383-384
Union Theological Seminary, (III, 317-329): 390-405
Union Hospital: 386-387
Western Children's School: 381-382

National Christian Conference, Shanghai (1922): 419
Native Assistants, See CHURCH IN CHINA—Native Assistants
North Kiangsu College: 408-410

Orphanages (III, 530)
Tsingkiangpu: 292, 294-296

Palmer Memorial Hospital, (III, 216, 218): 118

Polygamy, (III, 55): 275, 424, 428

PRESBYTERIAN CHURCH IN CHINA

See Southern Presbyterians and Church Union or Federation: 413-414
Wu Sang Synod and its Presbyteries, by years, 1912-1920: 422-430
Wu Sang Synod meetings (III, 532): 422, 424, 427, 428, 430
Its Presbyteries (III, 531)
Hangchow Presbytery: 58, 91-92, 423, 424, 425, 426, 429
Hai-tung (Hwai-yang) Presbytery: 264, note 1161, 429
Kashing Presbytery: 430
Kiang-an Presbytery: 218, 220, 224, 225, 423, 425, 427, 428, 429
Kiang-cheh Presbytery (III, 554-559): 423
Ning-shao Presbytery: 422
Soochow Presbytery: 423, 424

Federal Council of Presbyterian Synods, (III, 364-366) 430-434
General Assembly of the Presbyterian Church in China

1918 Provisional Assembly: 211, 432-433
1922 Fully constituted Assembly: 438

Revolutions in China
1911 First Revolution: 8, 217
1913 Second Revolution: 9, 340

Rowland-McCallie Party in China, 1914: 158, 186, 320, 341

Rukao, (assigned Christian Reformed Mission): 240, 247a

Sang, Miss (evangelist of Yangchow): 271, (1919- now Mrs. Liu--262)

Sang Dhien-dang (Chien Tung), (II. 604; III,532), Hangchow Pastor: 58, 72, 75.

Self Support, (III, 532): M.C., 204-206. N.K., 369

Shanghai,-- Union Activities--
Associated Mission Treasurers: 376
Chinese Christian Intelligencer: 373-374
Bi-Monthly Bulletin: 374-375
Shanghai American School: 377-380

Sinchang, (II, 602, III, 532). Tunghiang Station,--Trouble in Church--92-95

Smith, Dr. Egbert, visits China field: 17, 226, 244, 273, 286 306

Soochow, (II, III, Indicies), See MISSION STATIONS,-- Soochow: 122--155

Sprunt, James, of Wilmington, N.C.
James Sprunt Academy, Kiangyin, (III. 532); 170-174
Luola Sprunt Academy, Kiangyin, (III, 532): 174-177

Statistics,-- see MISSION STATIONS,-- Statistics for each Station

Stuart Memorial Church, Hangchow; 67, 68. 70, 75


Sun Yat Sen, (III. 532): 8, 9, 10, 14

Survey of the Southern Presbyterian Mission Fields in China
1914 North Kiangsu Field: 256, 302, 364
1919 Mid-China Field: 164, 207-209
North Kiangsu Field: 208-209, 244, 248, 256, 262, 287, 302, 308, 344, 364

Sutsien, (III.422f). See MISSION STATIONS,-- Sutsien: 299-318

Synods of Presbyterian Church in China, (six): 452, 454

Wu Sang Synod, (III, 359-362); 264, 422-430. See PRES. CHURCH IN CHINA

Taichow, (III. 359-362) See MISSION STATIONS,-- Taichow

Tanyang, Chinkiang Station: 216, 218, 220, 226

Tehtsing, Hangchow Station: 57, 62, 66, 67, 69

Tienhu (Dienhu), Yencheng Station: 258, 261

Tonghsien, where the S.P.A cooperated in the
Mateer Memorial Institute: 405-406
North China Theological Seminary: 406-408
(See Nanking,-- Union Theological Seminary: 390-405)
Ting (Ding) Li Mei, Evangelist, Teacher, (III. 515): 355, 357, 341

Tsinan,— Union Medical College: 335-386

Tsingkiangpu, (T.K.P.), (II.602;III,532): 277--299

Tunghiang (Dongshang) (III. 533) See Mission Station, — Tunghiang; 69-96

Tungtai, Yencheng Field; 257, 259, 261, 263

Tungtab, Yencheng Field; (Tong-tai, Dongtai); 241m 255, 259

"Unorganized Stations" of Mid-China Mission; 190-192

Vousden, John R., married Miss Albaugh: 50, 164

Wang, Dr. Wang Won-pei (Wang Yen peh), Kiangyn; 179; Changchow; 186, 189-190

Winsborough- Campbell visit to China (1920): 264, 276, 282, 288, 308

Wu Sang Synod, (III. 359-362): 422--430

Yang Yoh Hang Chapel, (III. 533) See MISSION STATIONS,— South Soochow

Yunnan,— open work in—? 207--213

Zwemer, Dr. Samuel, visits Chinkiang, (1918): 224
ALPHABETICAL LIST OF MISSIONARIES IN CHINA
PRESBYTERIAN CHURCH, U.S.
1912-1920

Explanation

A * indicates the missionary was in China before the division of the Mission in 1899. Consult Volume II, pp. 608-612 for their previous record.

After the division of the Mission in 1899, the Mission and the years served are indicated, e.g. see Dr. John W. Bradley, (M.C. 1899-1900; N.K. 1900--) He was transferred from Mid-China to North Kiangsu in 1900 and continued to serve in the latter Mission to the final date given. For the years 1899-1911, see our Volume III, pp. 534-542; for 1912-1920, this list.

Information on the background of the missionaries arriving after 1899 may be found on the page number underlined, e.g. Miss Minna Amis, 54.

Termination of service on the field, whether by death or resignation is indicated by a diagonal after the page number, e.g. Miss Albaugh, 50.

There may be more than one reference to the termination.

Single lady missionaries, marrying members of our Mission, are listed first under their maiden names, with page numbers; after marriage under their married name. E.g., Miss Millie Beard, (M.C. 1914- m. Rev. C. H. Smith, 1916; N.K. 1916--1919.)

Page references are to the life and work of a missionary, whether to a period of service in a Station, or to some special activity. Station residence for married ladies is indicated under the husband’s references, and only the special activities of the wife is listed under her name. References are not necessarily chronological, note the duplication of termination references.

The Roll, 1912--1920.

Albaugh, Miss Ida McKay, (M.C. 1908--1919), 25, 50/, 155, 159-160, 164/ 170, 171, 179-185/

Allison, Rev. Andrew, (M.C. 1910--), 25, 74, 84, 155-165, 169-174,


Amis, Miss Minna Reid, (N.K. 1920--), 54, 263

Armstrong, Rev. Oscar Vance, (N.K. 1908--), 26, 336, 343, 345, 359-359, 425,

Armstrong, Mrs. Lena Stutzman, (N.K. 1908--), 26, 336, 349-349

1912—1920 Roll of Missionaries

Beard, Miss Mottie, (M.C. 1914-- m. Rev. C. H. Smith, 1916--), 29, 38, 139-141.


Mrs.


*Blain, Rev. John Mercer, (M.C. 1899--), 25, 62-75, 97-99, 109, 244-246, 434,

*Blain, Mrs. Claude L., (M.C. 1899--), 25, 62-75, 97-99, 244-246

*Boardman, Miss Emma, (M.C. 1899--), 25, 57, 61, 66-75.

Bradley, John Wilson, M.D., (M.C. 1899-1900; N.K. 1900--), 25, 299, 309-312

Bradley, (2) Mrs. Agnes (Junkin), (N.K. 1904--m. Dr. J. W. Bradley, 1906--), 25, 299, 301, 304, 310, 312.

Bradley, Miss Lina, (M.C. 1922--), 192

Bridgman, Rev. Harold Thomas, (N.K. 1920--), 53, 263

Bridgman, Mrs. Eleanor, R.N., (N.K. 1920) 53, 263


Brown, Mrs. Charlotte (Thompson), (N.K. 1904-- m. F.A. Brown, 1914--), 26, 341, 343.


Buckingham, Mrs. Bessie K., (M.C. 1920--), 52, 105.


*Caldwell, Mrs. Mary E., (M.C. 1899--1906; N.K. 1906--), 26, 191, 239.

Corriher, Miss Elizabeth, R.N., (M.C. 1908--), 25, 97, 101, 115-121, 184.

Crawford, Francis Randolph, M.D. (M.C. 1914--), 30, 101-102, 117, 119-120, 158-162, 163, 179-180
Crawford, Mrs. Martha Paxton (Moffett), (M.C. 1916-- m. Dr. Crawford, 1917--), 36, 101, 119-120.


Crenshaw, Mrs. May Craig (Moffett), (N.K. 1911--), 26, 215

Currie, Rev. Edward Smith, (N.K. 1920--), 52, 331-333

Currie, Mrs. Gay (Wilson), (N.K. 1920--), 52, 331-333.

Currie, Miss Mabel, (M.C. 1919--), 48, 143

*Davis, Rev. John W., (M.C. 1899--), 26, 44/122, 126-131


Davis, Mrs. Mary E., (M.C. 1910--), 25, 97-105, 111-115

Douglas, Rev. R. Clyde, (M.C. 1920--), 50, 105.

Douglas, Mrs. Elizabeth, (M.C. 1920--), 51, 105

*DuBose, Mrs. Pauline (McAlpine) (M.C. 1899--1914) 26, 30/122-123, 124, 125, 127/136


DuBose, Mrs. Elizabeth C., (M.C. 1906--), 25, 122-123, 132, 136

Evans, Mr. Edward, Jr., (M.C. 1920--), 51, 74

Evans, Mrs. Jean, (M.C. 1920--), 51, 74

Farmer, Mrs. Nancy Smith, R. N., (M.C. 1917-1918) 40, 131, 140/

Farr, Miss Grace, (N.K. 1920--), 53, 246.

Farrior, Mr. Stacy Conrad, (M.C. 1917--), 26 (note 62), 42, 50, 57, 61, 66, 68, 82-84, 101-103, 112-114, 211-212, 228, 233.

1912-1920 Roll of Missionaries

*Fleming, Miss Elizabeth, (M.C. 1899—1916), 25, 29/122, 127, 138-140/

*French, Miss Eliza B., (M.C. 1899--), 25, 57, 65, 69-70, 73.

Ghiselin, Rev. Charles, Jr., (N.K. 1916--), 7 (note 5), 37, 47, 242-244, 246-247a


Grafton, Mrs. Lettie, (N.K. 1904--), 25, 321, 327-333, 336, 342


*Graham, Mrs. Sophie M. (Peck), (N.K. 1899--), 26, 277, 278, 283, 285, 288, 294


Grier, Miss Isabel, (N.K. 1919--), 48, 348.

*Grier, Rev. Mark B., (N.K. 1899--1917) 26, 43/, 336--343/


*Haden, Mrs. Eugenia C. (M.C. 1899--1923?) 25, 122


Hancock, Rev. Charles F., (N.K. 1907--) 26, 242-244, 251-258.

Hancock, Mrs. Mary Louise, (N.K. 1907--), 26, 242, 246, 251, 252-253, 258.


1912-1920 Roll of Missionaries

Harnsberger (2) Mrs. Agnes (Woods) (N.K. 1915-- m. T.L. Harnsberger, 1918--), 47, 243-245.


Hewett, Julius, M.D., (N.K. 1915--), 33, 254-262.

Hewett, Mrs. Julius, (N.K. 1915--), 33, 255.


Hopkins, Mrs. Bessie, (M.C. 1917-1920; N.K. 1920--), 41, 55, 101, 103.


*Hudson, Mrs. Kate, (M.C. 1899--), 25, 97, 99, 102, 105.

*Hudson, Rev. George, (M.C. 1899--), 25, 39.


Hutcheson, Mrs. Straussie, (M.C., 1908--), 25, 97, 101, 116, 117, 118, 192, 387.


Jourolman, Miss Rida, (M.C. 1905--), 25, 155, 157, 161, 163-164, 177-178.


*Junkin, Mrs. Nettie (DuBose), (M.C. 1899-- m. W. F. Junkin, 1900; N.K. 1900--), 26, 299, 300, 302, 304, 315.


Lancaster, Rev. Lewis Holliday, (N.K. 1916--), 37, 47, 343-348, 359.

Lancaster, Mrs. Eliza (Neville) (N.K. 1917, m. L. H. Lancaster, 1918--), 47, 345, 360.

1912--1920 Roll of Missionaries.

*Little, Rev. Lacy LeGrand, (M.C. 1899--), 25, 39, 50, 155-166, 390

*Little (2) Mrs. Ella (Davidson) (M.C. 1899-- m. L.L. Little, 1900--1916) 25, 155, 158, 160/, 174, 174, 177

Little, (3) Mrs. Nellie (Sprunt), (N.K. 1911-- m. L.L. Little, 1919; M.C. 1919-- ) 25, 50, 164, 178-179

Lynch, Miss Russella Elinore, (M.C. 1910--), 25, 89-96, 102-106


*Matthews, Miss Mary S., (M.C. 1899--1915) 25, 34/57-58, 61, 65/66.

McCain, Miss Eliza Irene, (M.C. 1915--), 31, 139-143.


McCown, Miss Mary W., (N.K. 1920--), 54, 286, 292

McCutchan, Mr. Hugh Walker, (N.K. 1908--), 26, 299; 313-315.

McCutchan, Miss Mada, (N.K. 1911--), 26, 299, 303, 316-317.


McFadyen, (1) Mrs. Catherine (Williams), (N.K. 1906--1914). 26, 30/, 336, 340/

McFadyen, (2) Mrs. Helen (Howard), (M.C. 1914-- m. Dr. McFadyen, 1916; (N.K. 1916--), 38, 343-344, 348, 349, 351.


*McGinnis, Mrs. Anna Laurena, (M.C. 1899-1900; 1910--), 25, 89-90, 91 (note 355), 102, 103, 120.


McLaughlin, Mrs. Elizabeth (Wilson), (N.K. 1916--), 37, 303, 308, 331, 333.

McMullen, Miss Nettie J., (M.C. 1915--), 31, 65, 69-70, 73.

McMullen, Rev. Robert J., (M.C. 1911--), 25, 57, 61, 63, 66-71, 74.

McMullen, Mrs. Emma H. (Moffett), (M.C. 1911--), 25, 57, 61, 69, 74.


Moffett, Miss Carrie Lena, (M.C. 1907--), 25, 155, 158-161, 170-171, 174-177.

Moffett, Rev. Lacy Irvine, (M.C. 1904--), 25, 155, 158-165.

Moffett, Mrs. Kate Hall (Rodd), (M.C. 1904--), 25, 155, 158.


Moffett, Miss Martha Paxton, (M.C. 1916-- m. Dr. Crawford, 1917--), 36, 131, 141


Mooney, James Potter, M.D., (M.C. 1911--1915), 25, 122, 145-147/.

Mooney, Mrs. Annie B. (Wilkinson), (M.C. 1909-- m. Dr. Mooney, 1911--1912), 25, 28/, 122, 145-146/.


Morgan, Mrs. Ruth, M.D., (N.K. 1904--), 26, 318-320, 327, 329.

Morton, Miss Esther, (N.K. 1908--1911, m. a Mr. Moore, Jan. 1912). 26, 252/.
1912—1920 Roll of Missionaries


Neville, Miss Eliza A., (N.K. 1917-- m. Lewis Lancaster, 1918-- ), 43, 344-345.

Nickles, Miss Florence, (M.C. 1915-- ), 31, 100, 103, 192, 389.

Patterson, Rev. Brown-Craig, (N.K. 1899-- ), 26, 299, 301, 303-308.
Patterson, Mrs. Annie R. (Houston) M.D., (N.K. 1899-- ), 26, 299, 301, 304, 307.
Paxton, Mrs. Una (Hall), (M.C. 1899--1904; N.K. 1904-- ), 26, 215, 222, 227, 245, 258, 259.
Price, Rev. Philip Francis, (M.C., 1899-- ), 23, 25, 185, 192, 199, 381 398, 400, 403, 410, 415, 419-420, 422, 432-434
Price, Mrs. Ester E. (Wilson), (M.C. 1899-- ), 25, 192, 388-389, 403.
Reaves, Rev. Henry L., (M.C. 1917-- ), 10, 131-132
Reaves, Mrs. Claudia B., (M.C. 1918-- ), 46, 132, 143
*Rice, Rev. Archibald D., (N.K. 1899--1919) 26, 49/1, 318, 322-329
Rice, Mrs. Emma (Bissett)* (N.K. 1899-- ), 26, 318-323, 326-333
Richardson, Mrs. Virginia, (N.K. 1910-- ), 26, 192, 215, 231, 403.
Satterfield, Miss Ruby, (M.C. 1920-- ), 51, 105.
Shields, Randolph Tucker, M.D. (M.C. 1905-- ), 25, 192, 383-386.
Shields, Mrs. Ella Randolph, (M.C. 1905-- ), 25, 192, 383, 395.

*Sloan, Miss Addie, (M.C. 1899-- ), 25, 122, 125, 129-131, 134, 137-138.

Sloan, Miss Gertrude, (M.C. 1908-- ), 25, 121, 126, 131-134, 137

Sloan, Miss Mary Lee, (N.K. 1920-- ), 54, 349.


Smith, Mrs. Millie (Beard), (M.C. 1914--m. Rev. C.H. Smith, 1916; N.K. 1916-- ), 38, 48/, 257, 261-262/.


Smith, Mrs. Margaret (Jones), (M.C. 1905-- ), 25, 89-91, 132-133.

Sprunt, Miss Nellie, (N.C. 1911-- m. L.L. Little; 1919; M.C. 1919-- ), 25, 50, 277-279, 282-286, 295.

Stephenson, R.M., M.D., (N.K. 1919--1913). 26, 29/


Stevens, Mrs. Mary H. (Thompson), (N.K. 1908-- m. G.P. Stevens, 1912--1919). 26, 49/, 336, 348/, 360, 406.

Stribling, Miss Frances, (M.C. 1917--), 41, 68, 71, 78-81.


*Stuart, Mrs. Mary (Horton), (M.C., 1899-- ), 25, 57-59, 62, 64-70/ 65;

Stuart, Rev. John Leighton, (M.C. 1904-- ), 23, 25, 58, 70, 192, 399-400, 402

Stuart, Mrs. Aline Hardy, (M.C. 1904-- ), 25, 192, 399

Stuart, Rev. Warren Horton, (M.C. 1904--), 25, 57, 60, 61-69, 81-88.
1912--1920 Roll of Missionaries

Stuart, Mrs. Annie (Chestnutt), (M.C. 1907-- m. Warren Stuart, 1908-- ), 25, 61, 65, 66, 69, 83.


Sydenstricker, Miss Pearl, (N.K. 1914-1916) 30, 45/, 220, 222/23, 228.

*Sykes, Mrs. Anna (McGinnis), (M.C. 1899-- ), 25, 155, 161, 163, 164, 171.

Sykes, Miss Anna Murdock, (M.C. 1916--1919) 36, 49/, 161, 163, 164/, 170, 177, 178/.


*Talbot, Miss Elizabeth, (M.C. 1899-- ), 25, 97, 100, 102, 105, 109.


Thompson, Miss Charlotte, (N.K. 1909--m. F.A. Brown, 1914-- ), 26, 30, 336, 341.

*Thompson, Miss Mary, (N.K. 1908--m. George Stevens, 1912-- ), 26, 28, 336, 338.

*Venable, Wade Hampton, M.D. (M.C. 1899-- ), 25, 97, 101, 103, 115-119, 121-122.

*Venable, Mrs. Eliza, (M.C. 1899-- ), 25, 97, 101-103, 115-119, 121-122.


Wells, Miss Lillian, (N.K. 1912-- ), 29, 244, 268-276.
*White, Mrs. Augusta T., (N.K. 1899--), 26, 251, 253, 257-258, 263.
*Wilkinson, Mrs. Anna, (M.C. 1899--1919). 25, 49/, 122, 131, 139-141, 145, 149, 153-154
Williams, Miss Carrie Knox, R.N., (N.K. 1916--1918). 37, 47/, 303-305/ 311/.
Wilson, Miss Annie R.V., (M.C. 1908-- ), 25, 57, 61, 63, 65, 67, 69-70, 73-74, 77
Wilson, Mr. James M., (M.C. 1912--), 26, 57, 61, 66, 69, 71-72, 74, 82-87.
Wilson, Mrs. Martha, (M.C. 1912--), 26, 57, 61, 66, 71, 74; 82.
*Wilson, Miss Rebecca E., (M.C. 1899--), 25, 57, 59, 61, 63, 66-68, 73, 77-79; 131, 141-142.
Woodbridge, (2) Mrs. Mary Elizabeth (Newell), (M.C. 1915--1920; N.K. 1920--)
31, 55, 191, 373.
Woods, Miss Agnes L., (N.K. 1915-- m. T.L. Harnsberger, 1918--), 32, 47, 279, 284, 291.
Woods, Miss Lily W., (N.K. 1915--), 22, 270-272, 275-276

*Worth, George Clarkson, M.D., (M.C. 1899--), 25, 155, 161, 179-184.


Yates, Mrs. Ellen (Baskerville), (N.K. 1909-- m. O.F. Yates, 1913--), 26, 29, 268-275.

Young, Miss Lois, (M.C. 1917--1919; N.K. 1919--), 40, 48, 131-132, 141-142; 348, 360.

Young, Mason Presley, M.D., (M.C. 1916--), 35, 148-155, 324.

Young, Mrs. Louise (Oehler), (M.C. 1916--), 35, 148-149, 324
Associate Missionaries and Short Term Workers

The Widening Concept of the Term "Missionary".

Before 1920, the term "Missionary" was given to one who was appointed by the Executive Committee for service for life on one of our mission fields. They were supported by the Executive Committee and worked under the direction of the Mission.

Associate Missionary. This term was applied to those who were self-supporting and did a more or less independent work, although they worked in close fellowship with the missionaries of the Station.

The classic example of Associate Missionaries in the China field were two Scotch ladies, Miss Mary M. Johnston (1899-1927) and Miss Bella McRoberts, (1899-1924), who worked at Sutsien with our missionaries. (See our Volume III, page 22 and Index.)

Teachers of Missionary Children. From time to time the members of a Station would secure and support someone to teach their children. These were not listed as "missionaries", and are only occasionally referred to in our sources. (See our Volume III, pages 149-151, for information on such teachers in the period 1899-1911.)

Short Term Workers. In the period 1912-1920 the growing missionary institutions needed more help than the regular missionary force could supply. In some cases, the hospital or school, with Mission consent, employed some one for a limited time to perform a definite piece of work.

In connection with the obligation of the Southern Presbyterian Church to help staff the faculty of Hangchow Christian College, the Executive Committee, unable to find "life missionaries" for this work, sent out from time to time a "short term worker" to teach for one or three years. These were young college graduates who were willing to go on this basis. They were not listed on the published roll of our missionaries.

After 1920 the short term workers and the teachers of missionary children were listed on the missionary roll as "Associate Workers."

Today the distinction between the "life missionary" and the "short term worker" has faded out,— all are called "missionaries", and most of those appointed in any one year are only expected to serve a limited time on the field.

There is also the practice today of designating as a missionary of the Southern Presbyterian Church any one engaged in Christian service outside the United States, (e.g., Dr. and Mrs. William Kennedy, serving on the staff of the World Council of Churches in Geneva)

Associate Missionaries and Short Term Workers, 1911-1920

In addition to Miss Johnston and Miss McRoberts we have Miss Caroline Lee who came to China as an Associate Worker in 1917, and continued in that category until 1927. (See above, page 162)

Teachers of Missionary Children.

Mrs. Margaret Baxter went out in 1914 to teach the Station children at Suchoufu, and remained until 1920. In 1921 she returned to China as an Associate Worker to teach English in the Chinkiang High School.

Mr. Frank W. Price, the son of Dr. P.F.Price, after graduating from
college, returned to China as Principal of the Western Children's School at Nanxing. (See above page 392.) In 1923 he came back to China as a "life" missionary.

Short Term Workers,-- a partial list,-1912-1920

Miss C. Hirshland was employed by Elizabeth Blake Hospital at Soochow as Matron, 1912--1917. (See Volume III, page 249)

Mr. S. C. Farrior was sent out by the Executive Committee in 1912 for a three year term to teach at Hangchow Christian College. He continued teaching at Hangchow and Kashing until 1917 when he was appointed as a full missionary.

Mr. Walter E. Smith was sent to Hangchow in 1920 for a three year term to teach at the College. (He was the first to be listed as an "Associate Worker.")

Kashing High School had a number of short term teachers, (see above pages 112--115)

1917-1919 Mr. George Hudson
1919-1920 Mr. David Hudson
1919-1920 Mr. David McGinnis
1920-1921 Mr. Wilbur S. Shires

Miss Alice Davis, after her Mother's death in 1906, lived with her father, Dr. J.W.Davis, in Nanking. When Dr. Davis moved to Soochow in 1911 Alice started teaching in the George C. Smith School for Girls and continued until 1917 when her father died. At that time she had a nervous breakdown and had to return to the United States.
From the 1927 Annual Report, p. 44

Blue,— The Mid China Mission Stations

Red,— The North Kiangsu Mission Stations.