VOLUME V
THE MID—CHINA AND THE NORTH KIANGSU MISSIONS
OF
THE PRESBYTERIAN CHURCH
IN
THE UNITED STATES
1921—1930

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Our China Missionaries, 1921-1930

Active on the China field in 1920

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

Personnel Changes, 1921-1926

1921

Added to the Force
Miss Bessie Kenniger (Mrs. E. W. Buckingham) M.C.
Miss Bess McCollum M.C.
Miss Margaret Dixon, R.N. M.C.
Miss Katheryne Luella Thompson M.C.
Miss Margaret Mizell N.K.
Miss Hazel Lee Matthes N.K.
Miss Grace Sydenstricker N.K.
Rev. and Mrs. James R. Graham, III N.K.

Associate Missionaries added
Miss Lina Bradley M.C.
Mrs. Margaret Baxter N.K.

Transferred, North Kiangsu to Mid China
Dr. and Mrs. D. W. Richardson

Died
Mrs. Carrie Stulting Sydenstricker N.K.

1922

Added to the Force
Miss Natalie Crawford Moffett M.C.
Dr. and Mrs. John William Moore M.C.
Rev. and Mrs. Charles W. Worth M.C.
Rev. and Mrs. Locke White
Miss Charlotte A. Dunlap, R.N.
Miss Orene McIlwain
Charles Henry Voss, M.D.
Dr. and Mrs. Caspar L. Woodbridge
Dr. and Mrs. Henry W. Newman

Transferred,— North Kiangsu to Mid-China
Miss Grace Sydenstricker
Dr. Absolem Sydenstricker

Died—
Miss Elizabeth Irene McCain
Miss Mildred C. Watkins

1923

Added to the Force
Miss Maud Craig Carson
Rev. George A. Hudson
Rev. and Mrs. Francis W. Price
Miss Ruby Maie Diehl, R.N.
Rev. William C. Cumming
Miss Marion Wilcox
Miss Cassie Lee Oliver, R.N.
Mrs. Mathilde Easley Voss
Miss Mary Barkley Woods
Rev. and Mrs. Craig Houston Patterson
Rev. and Mrs. Robert P. Richardson
Miss Helen Bailey
Miss Gussie Fraser
Rev. and Mrs. George Raymond Womeldorf
Rev. and Mrs. James E. Bear
Rev. and Mrs. Evelyn Harrison Hamilton

Transfers from Mid-China to North Kiangsu
Miss Bessie McCollum
Miss Sophie Graham

Died—
Mrs. Jennie Junkin Vinson (March 25)

Weddings
Dr. Henry McKee Woods—Mrs. Grace W. Taylor (April)
Rev. C. H. Smith—Miss Minna Amis (July)

1924

Added to the Force
Mrs. Katherine Hudson (m. Rev. C. A. Hudson, June)
Miss Jeanie W. Woodbridge
James Baker Woods, M.D.

Associate Missionaries sent out
Miss Lila E. Junkin
Mr. Warren M. Cox, Jr.
Died—
Miss Bella McRoberts (June 11) N.K.

Losses
Miss Grace Sydenstricker (m. Rev. J. B. Yaukey) M.C.
Miss Eliza B. French (retired) M.C.

1925

Added to Force
Rev. and Mrs. Augustus R. Craig M.C.
Rev. and Mrs. James D. VanPutten M.C.
Dr. and Mrs. Philip B. Price M.C.
Miss Ruth Bracken, R.N. N.K.
Mr. Wilbur S. Shires M.C.
Mrs. Grace Nicholson Shires (1926) M.C.

Associate Missionaries
Miss Sally Lacy (re-appointed in April, 1925) N.K.
Miss Margaret Sprunt Hall N.K.

Died—
Mrs. J. L. Stuart, Sr., (January 16) M.C.
Mrs. Lettie Taylor Grafton, (February 13) N.K.

Wedding
Rev. Thomas B. Grafton—Miss Mary B. Woods (June) N.K.

1926

Added to Force
Dr. and Mrs. Walter Hobson Head N.K.
Miss Mary White Caldwell, R.N. N.K.

Died—
Mrs. Emma C. (George) Worth (April 24) M.C.
Mrs. Aline Rodd (J. Leighton) Stuart (June 5) M.C.
Rev. Samuel Isett Woodbridge, D.D. (June 23) N.K.

Withdrawals (1925-1926) for reasons other than death
Mr. and Mrs. J. M. Wilson (resigned, 1925) M.C.
Miss Bess McCollum (released for Y. work, 1925) N.K.
Rev. and Mrs. Hancock, (retired roll, 1925) N.K.
Mr. J. L. Howe (end of short term, 1925) M.C.

Miss Emma Boardman, (resigned, 1926) M.C.
Dr. and Mrs. J. Leighton Stuart, (resigned, 1926) M.C.
Dr. and Mrs. H. W. Newman, (resigned, 1926) N.K.
Miss Jeanie Woodbridge (m. Mr. Duff, 1926) N.K.
Mr. J. O. Van Hook, (end of short term, 1926) M.C.

Personnel Changes, 1927-1930

Added—
None, 1927, 1928, 1929
"Replacements", 1929-1930
Miss Katheryne Thompson, (returned to field) M.C.
Miss Mary Lee Sloan, (reappointed) N.K.

Teachers of Missionary Children
Miss Athalie Hallum N.K.
Miss Wilmena Rowland N.K.

First new missionary since 1926-
Gladys S. Smithwick, M.D., (Jan. 1930) N.K.

New Appointees, and Replacements, 1930-1931
Miss Elizabeth Grier N.K.
Dr. and Mrs. Norman Patterson N.K.
Dr. and Mrs. Felix Welton N.K.
Rev. James Russell Woods N.K.
Miss Elinore Myers (short term) N.K.
Miss Mary McCown, (returned, Associate Miss.) N.K.

Losses to the China Mission, 1927-1930
By Death—
Miss Irene Hawkins, (June 9, 1927) M.C.
Mrs. Maude (Wm. C.) Cumming, (Jan. 19, 1929) M.C.
Mrs. Lena (Oscar) Armstrong, (Nov. 21, 1929) N.K.
Dr. John W. Bradley (Nov. 23, 1929) N.K.

Resigned or completed short term
Mid-China Mission— 22, (see list)
North Kiangsu 19, (see list)

Put on Retired List after years of service
Miss Rida Jourolman, 1928
Mrs. Anna Sykes 1928
Rev. A. Sydenstricker, 1929
Mrs. M. P. McCormick 1929
Miss Sallie Lacy 1929
Rev. and Mrs. C. N. Caldwell 1929
Rev. and Mrs. J. W. Paxton 1930
Rev. and Mrs. Henry M. Woods 1929

Others in the U.S. who had not returned by 1930 (see list)

The 1930 Roll of China Missionaries
The Mid-China Mission, by Stations
The North Kiangsu Mission, by Stations

The Story of the Two China Missions, 1921-1930

The Development of the MID-CHINA MISSION by Stations

HANGCHOW STATION, 1921-1930

Personnel of the Station

Personnel assigned to Station in 1921,— 19 missionaries

Personnel changes, 1921-1930
1921-1922
On furlough, -- the Blains and Miss Nettie McMullen

1922-1923
On furlough, Miss Annie Wilson and the Warren Stuarts
Transferred to N.K., Miss Graham, -- (goes on furlough)
Arrives for work, Miss Natalie Moffett

1923-1924
On furlough, -- Miss Rebecca Wilson, Miss Stribbling
Retired from work (1923), -- Miss Eliza B. French

1924-1925
The Warren Stuarts transferred to Nanking Seminary
Miss Boardman retires after 30 years of service
Miss Orene McIlwaine arrives for work in Girls' School

1925-1926
Miss Stribling returns from study in U. S.
The Van Puttens and the Craigs assigned to the College
Mr. James Howe succeeded by Mr. Warren Cox at the College
The J. M. Wilsons resign from the Mission

1926-1927
The Frank Prices transferred from Seminary to the College
Miss Nettie McMullen transferred to Hsuchoufu (above, p. 317)

1927-1928
The "Nanking Incident", -- evacuation and return

1928-1929
The Blains went on furlough
The McMullens and Miss Natalie Moffett return from furlough
The Frank Prices loaned to China Christian Education for year
The Craigs loaned to Kashing Station

1929-1930
Miss Annie Wilson on furlough
The Blains return from furlough
The Craigs remain at Kashing another year
The Frank Prices went on furlough
Miss Sophie Graham temporarily at Girls' School

1930
The Station Personnel

The Evangelistic Work of Hangchow Station
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Giving: 68, 69
Growth of Churches: 69, 70, 71, 73, 78
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1927-1930. School continues under Chinese Leadership
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   Control of School transferred to East China Synod

Hangchow Christian College

1921-1926
   Proposed New Program for the College—A Senior College or Not?
   Lack of S. Presbyterian Financial Support

1927-1930
   To Register or not to Register?
   College closed 1928-1929
   1929, Re-opened, Registration problem still pending

Statistics for Hangchow Station, 1922-1930

KASHING STATION, 1921-1930

Personnel of the Station

Personnel assigned to the Station, 1921, 18 missionaries

Personnel changes,

1920-1922
   Miss Talbot on furlough, 1920-1922
   Miss Corriher on furlough 1920, returned to Kashing, 1922
   The Crawfords on furlough, May 1921 to Feb. 1922
      (Drs. Hutzenge and Buckingham fill in)
   The McCinnises on furlough, July 1920- to Sept. 1921
   Dr. Hudson on furlough, June 1921 to Sept., 1922
   Mrs. Hudson went on health furlough, 1919, did not return.
   Miss Satterfield began work, 1922

1923-1924
   Miss Lynch on furlough, June 1923- August, 1924
   Added to Kashing roll, Rev. and Mrs. George Hudson, Miss Diehl

1925-1926
   Miss Satterfield on furlough, Aug. 1925 to Aug. 1926.
   Miss Hawkins on health furlough, Oct. 1925, died, 1927
   Mr. W. S. Shires, added, Sept. 1925

1926-1927
   Miss Corriher on furlough, June 1926
   The Lowry Davises, on furlough September, 1926
   The Buckinghams on furlough October, 1926
   Mr. Shires married Miss Nicholson, June, 1926
1927-1928
Evacuation: Missionaries remaining in China, Dr. Hudson, Misses Talbot, Lynch and Satterfield.
The McGinnises returned from furlough, Sept. 1928
The Lowry Davises returned in November.
The Craigs temporarily transferred to Kashing from Hangchow

1929-1930
Dr. Hudson was on furlough, April, 1929 to May, 1930.
The George Hudsons returned after the evacuation to the U. S.
The Craigs returned to Hangchow College, Sept. 1929
The Crawfords returned after evacuation to U. S.
The Lowry Davises went on a health furlough, March, 1930
Miss Talbot and Miss Lynch went on furlough, 1930

The Evangelistic Work of Kashing Station

To be noted—
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Church growth, 96, 97, 98, 100
Woman's Work, 95, 96, 100
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Kuling Medical Work, Dr. Venable 1921-1927

Soochow Station, 1921-1930

Personnel of the Station

Personnel assigned to Station in 1921, 15 missionaries
Personnel changes, 1921-1930

1921-1922
The DuBoses and Mrs. McCormick return from furlough, 1922
Miss McCain died in July, 1922
The Youngs leave on furlough
Dr. and Mrs. John Moore arrive for medical work
Miss Grace Sydenstricker transferred from North Kiangsu
Mr. Maxcy Smith returns from Shanghai?

1922-1923
Miss McCollum transferred to North Kiangsu
Dr. Henry Woods in Soochow, working on the I.S.B.E.
The Youngs return from furlough
Miss Maud Carson arrives for the Girls' School work
Miss Alma Hill (short term) becomes full missionary.

1923-1924
Miss Grace Sydenstricker married Mr. Yaukey of the Reformed Church
The Reaves leave on furlough, July 1924 to Nov. 1925

1925-1926
The John Moores resign for health reasons
Dr. and Mrs. Phil Price arrive for medical work
Miss Addle Sloan and the Maxcy Smiths leave on furlough
The Reaves return to China

1926
Miss Addie Sloan and the Maxcy Smiths return to China
Miss Gertrude Sloan leaves on furlough
Misses Mabel Currie and Alma Hill resign

1927
Miss Gertrude Sloan returns in April
Evacuation,— the following go to the U.S.: the Reaves, the Youngs, Miss Carson, the DuBoses and Mrs. McCormick.
The Maxcy Smiths transferred to Shanghai,— Mission Treasurer

1928
Dr. and Mrs. Young return in March
The Phil Prices transferred to Tsinan

1929-1930
The Reaves return from the U.S.
Miss Gertrude Sloan went on health furlough

Remaining in Station: the Youngs, the Reaves and Miss Addie Sloan

The Evangelistic Work, 1921-1930, by years

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Evangelism handicapped by lack of personnel, 114,121
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1927-1930, evangelism largely under direction of Presbytery
Educational Work, Soochow Station, 1922-1927

Lower Elementary Schools

The George C. Smith School for Girls
Principals: Miss McCain, Miss Currie, Miss Carson
The School, 1921-1926 (closed at evacuation)

Medical Work, Soochow, Elizabeth Blake Hospital, 1921-1930

Medical Missionary Personnel
Dr. M. P. Young, Superintendent, 1921-1930
Miss Margaret Dixon, R.N., 1922
Dr. John Moore, Mrs. Moore, R.N., 1922-1926
Dr. Phil Price, Mrs. Price, R.N., 1927-1928

To be noted—
1921,— The Medical School closed
1924,— Clinics in the city
1927,— Hospital open under acting Chinese Superintendent
1928-1930. Dr. Young, Superintendent, with Chinese Staff

Medical Statistics, 1921-1930

KIANGYIN STATION, 1921-1930

Personnel of the Station

Personnel on Station Roll, 1921,— 10 missionaries

Personnel changes, 1921-1930

1921-1922

Miss Jourolmon and the Allisons return to Kiangyin work
Both the Littles and the Moffetts on health furlough
Dr. and Mrs. Worth on regular furlough
Miss Corriher loaned to Kiangyin for the year
Miss Nesbit assigned to Kiangyin for secretarial work

1922-1923

Miss Thompson begins work in the Girls' School
Miss Carrie Lena Moffett on furlough
Miss Lula Conover (short term) for work in schools
The Charles Worths arrive 1922, begin work, 1923

1923-1924

Miss Carrie Lena Moffett returns from furlough
Mrs. Sykes and Dr. Lee go on furlough
Miss Dixon, R.N. transferred to Kiangyin from Soochow
Mr. Will Gumming and Miss Marion Wilcox arrive in China
1924-1925
Mrs. Sykes and Dr. Lee return from furlough (1924)
The Allisons leave on furlough, June, 1925

1925
Mrs. George C. Worth died, April, 1926
Miss Thompson went on regular furlough (July)
The Vosses leave on health furlough, October
Miss Dixon resigns, October, 1926

1927
Evacuation. To the U.S.: Misses Jourolmon, Moffett and Nesbit;
Mr. Cumming and the Charles Worths. Mrs. Sykes retires.

1928
Kiangyin missionaries in China: the Moffetts, the Littles,
the Allisons, Dr. Worth, Dr. Lee and Miss Wilcox.
The Charles Worths return in October, 1928
The Littles went on furlough in July, 1928 and retired in 1930.

1929-1930
Dr. Worth on six month furlough, April to October, 1929
The Moffetts on furlough, June 1929 to November, 1930
Misses Thompson and C. L. Moffett returned to China in 1929.

Evangelistic work, Kiangyin, 1921-1930, (by years)

To be noted-
1925 Kiangsu-Chekiang War hinders evangelism: 136
Woman's work: 133, 135, 137, 139
Growing Chinese leadership: 134, 137, 138, 140

Kiangyin Station Statistics, 1922-1930

Foreign Force
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The James Sprunt Academy, 1921-1930, by years

Missionary personnel: Mr. Allison, Principal;
Miss Virginia Lee, Mr. Cumming, Miss Conover

Development of the School, 1921-1926
School closed, 1927
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The Luola Merchison Academy for Girls

Missionary personnel: Dr. Venie Lee, Principal; Misses
Thompson, C. L. Moffett, Conover, and Jeanie Woodbridge

Development of the School, 1921-1926
1927. Evacuation. School under "Committee of Control".
The Willie Moore Training School for Women

1921-1926. Mrs. Nellie Sprunt Little, Lady Principal
1927-1930. Mrs. Li, Lady Principal

Kiangyin Educational Statistics

Medical Work, Kiangyin, 1921-1930

Medical Missionary Personnel
Dr. Worth, Superintendent, 1921-1926
Miss Dixon, R.N., 1922-1926 (School for Nurses)
Dr. and Mrs. Voss, 1925-1926

1927-1930 Hospital under "Committee of 15."
Dr. Dzeng, Supt., Dr. Worth, Honorary Supt.

Medical Statistics, 1921-1930

The Development of the NORTH KIANGSU MISSION by Stations.

CHINKIANG STATION, 1921-1930

Personnel of the Station

Personnel assigned to Chinkiang, 1921,— 10 missionaries

Personnel changes, 1921-1930

1921
The Paxtons and Farriors return from furlough
The Hopkins transferred to Sutsien
Miss Grace Sydenstricker, Miss Matthes and Mrs. Baxter arrive
Mrs. Sydenstricker died, Oct. 1921. Dr. Sydenstricker and Grace go to Nanking to live.

1922
Dr. Sydenstricker and Grace transferred to Mid China Mission
Dr. and Mrs. Newman arrive for medical work

1923
Rev. and Mrs. James E. Bear, Jr. arrive. Go to Language School

1924
The Farriors went on health furlough
The Bears "pinch hit" in the High School

1925
The Newmans went on furlough, resign
Dr. Jim Woods, Jr., takes over the Hospital
Miss Charlotte Dunlap, R.N., transferred to Chinkiang
The Crenshaws leave on furlough, November, 1925
1926

The Farrors return from furlough, Jan. 1926
The Crenshaws return December, 1926
Mrs. Baxter and Miss Matthes went on furlough Sept. 1926
Mr. Paxton, heart attack, May, 1926. Goes on furlough, Feb. 1927

1927-1928

March, 1927, Station evacuated. Miss Dunlap goes on furlough
The Crenshaws went on health furlough, Nov. 1928. Did not return.
The C. H. Smiths transferred to Chinkiang, March 1928

1929

The Bears go on furlough, June, 1929

Evangelistic work, Chinkiang, 1921-1927

The evangelistic field: 155, 158, 160, 162, 167
1921-1923. Reorganization of work after Dr. S. leaves
1924-1925 Kiangsu-Chekiang Wars hinder the work
1926-1927 Under the tension of the Nationalist advance

1928-1930 Station reopened. Itineration
1928 Ning-Tzen Presbytery organized
The Evangelistic Committee organized.

Educational Work. The Chinkiang High School, 1921-1927

1921-1924. Mr. S. C. Farrior, Principal
School crowded to capacity
1924-1925. Mr. Bear and an Executive Committee of Faculty
The Kiangsu-Chekiang Wars and the School
The May 30, 1925 incident closes school early
1926 to Evacuation. Mr. S. C. Farrior
The New Chapel Completed
The New School building begun
1927. School closed. Did not reopen.

Medical Work. The Goldsby King Hospital, 1921-1930

1921. Mrs. Goldsby King gives money for the hospital
1923. Dr. Newman,— Dispensary opened
1924. (April 1) Hospital completed
1925. Dr. Newman resigns. Dr. Jim Woods, Miss Dunlap, R.N.
1927. Hospital closed,— looted
1928. (June) Dr. Woods returns,— clinic opened
1930. Hospital repaired and reopened.

Chinkiang Station Statistics, 1921-1930

Foreign Force
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Educational Statistics
Medical Statistics
TAICHOW STATION, 1921-1930

Personnel of the Station

Personnel assigned to Station, Jan. 1921,— 7 missionaries

Personnel changes, 1921-1930

1921
Miss Grace Farr joins work of the Station

1922
The Hancocks leave on health furlough (January)
Miss Margaret Mizell arrives for work after language school
The Robert Prices go on furlough, (June)

1923
The C. H. Smiths at Taichow for year; Miss Farr at Yencheng
Miss Bessie McCollum transferred to Taichow from M.C.
The Robert Prices return from furlough (November)
The R. P. Richardsons arrive in China,— go to language school

1924
Miss McCollum released to the Y.W.C.A.
The Richardsons arrive at the Station after Language School

1925
Mr. Ghiselin went on furlough. Did not return
Miss Farr went on furlough. Returned in 1926

1926
Miss Mizell went on furlough in July, Could not return till 1929

1927
Evacuation. Harnsbergers to the U.S. Returned in 1929

1928
The Prices, the Richardsons, Miss Farr, reopen Taichow
The Kerr Taylors transferred to Taichow from T.K.P.
Miss Ruth Bracken temporarily at Taichow

1929
Miss Mizell and the Harnsbergers return from the U.S.
The Richardsons went on a health furlough

1930
The Richardsons return to China
Miss Wilmina Rowlands (Ass. Miss.) comes to teach Miss. children

Evangelistic Work, Taichow, 1921-1930

To be noted—

1922. The Christian Reformed Missionaries at Taichow
Evangelistic Team preaching, 192, 194

1929. Evangelistic services,— Rev. James Graham, Jr.
Educational Work, Taichow, 1921-1930

The Boys' Middle School, Mr. Ghiselin
1922 Boys' School Building completed
1925 Mr. Richardson takes charge of the school
1927 Evacuation. School damaged. Not reopened

The Girls' Elementary School, Miss Mizell
1924 Girls' School building completed
1927 School closed, did not reopen because of Gov. regulations

Medical work at Taichow, 1921-1930
The Sarah Walkup Hospital, -- Dr. Robert B. Price
1922-1923 Dr. Price on furlough. Dr. Huizenga in charge
1924 Water works system installed
1927 Hospital closed on evacuation. Reopened in Oct. 1927
1929 Work on new building continued
Miss Bracken opens Nurses' School
1930 New Hospital Building completed

Taichow Station Statistics, 1921-1930

The Missionary Force
The Chinese Church
Educational Work
Medical Work

YENCHENG STATION, 1921-1930

Personnel of the Station
Station roll, spring, 1921: The Hugh Whites, the Hewetts and Mr. C. H. Smith
Personnel changes, 1921--1930

1921
Miss Sallie Lacy loaned Yencheng for a year by T.K.P.
The Bridgemans and Miss Amis begin work in Fall

1922
Miss Amis has a breakdown, -- goes to Haichow
Rev. and Mrs. James Graham, Jr. begin school work in station

1923
Miss Minna Amis marries Mr. C. H. Smith, July 13, 1923
Miss Gussie Fraser arrives in China, -- goes to Language school

1924
The Hugh Whites went on furlough, April, returning in 1925
Miss Gussie Fraser starts work in station
Miss Jeanie Woodbridge transferred from H.C. to Yencheng

1925
The Hugh Whites return to China
1926
The Smiths went on furlough, June, 1926. Did not return till 1928
Miss Woodbridge marries Arthur Duff, March 11

1927
March, -- the Bridgemans and the Hewetts go on furlough

April 5th. Station evacuated. The Jim Grahams and Miss Fraser
went to the U. S.

1928
The Bridgemans return to China

1929
Miss Fraser returns to China, September, 1929
The Jim Grahams, Jr., return for "general evangelistic work"

Evangelistic Work, Yencheng, 1921-1930

To be noted--
Bridgemans open northern end of Yencheng field
Presbytery's Bible Class: 216, 217
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Educational Work, Yencheng, 1921-1930

The Boys' Middle School, 1921-1927. Mr. Smith, Mr. Graham

The Girls' Elementary School, 1921-1927

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Medical Work, Yencheng, 1921-1930

The Hospital, -- Dr. Hewett 1921-1927
Open under Chinese Doctor 1928-1930

Yencheng Station Statistics
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HWAIANFU STATION, 1921-1930

Background of the Station

Personnel of the Station

Station Roll, 1921: Yates, Montgomeries, Misses Josie Woods,
Lily Woods, Lillian Wells
Personnel changes, 1922-1930

1923
Dr. Henry Woods living in Soochow
Miss Lily Woods went on health furlough. (Returned Sept. 1931)
The Montgomeries on regular furlough, (returning in 1924)

1924
The Yates on regular furlough, (returning in 1925)

1925
Miss Wells on regular furlough, (returning in 1926)
Rev. and Mrs. Womeldorf (1923) began work in January, 1925
Miss Helen Abbot, (Ass. Miss.) teaches missionary children

1926
Dr. and Mrs. Head arrive in China (Jan. 1926) -- language school

1927
Evacuation, Miss Abbott and the Heads return to the U. S.

1928-1929
All the regulars back in the Station: the Yates, the Montgomeries,
the Womeldorf and Misses Wells and Jo Woods

1929
Miss Jo Woods on regular furlough, (returning in 1930)

1930
The Womeldorf on regular furlough, (returning in 1931)

The Work of the Station

Evangelistic work, 229-230, 232-233, 235, 236, 237, 239

Educational work
  Boys' School, 234, 236, 239
  Girls' School 231, 233, 234, 236, 237, 239, 240

Medical work, 231, 235, 236, 240

Hwaianfu Station Statistics, 1921-1930
  Missionary Force
  Native Church
  Educational Work

TSINGKIAO NGPU STATION, 1921-1930

Personnel of the Station

Station Roll, 1921: the J. R. Grahams, Sr., the James Woods, Sr.,
the Talbots, Misses Jessie Hall, Lacy, McCown, the Bells, the
Taylors and the Waylands.
Personnel changes, 1921-1930

1921
The Talbots went on furlough, (returning in 1922)
Miss Hall went on furlough, (returning in 1923)

1922
The Bells went on furlough (returning in 1923)
Miss Sallie Lacy loaned to Yencheng, 1922-1923

1923
The J. R. Grahams, Sr., went on furlough, (returning in 1924)
Miss Sallie Lacy went on furlough, resigned Jan. 1, 1924

1924
The Taylors went on furlough, (returning in 1925)
Miss Cassie Lee Oliver, R.N. starts work in hospital, 1924

1925
Miss McCown on health furlough, (returned in March, 1931)
The Waylands on regular furlough, (returning in 1926)
Miss Sallie Lacy reappointed a missionary, returned in Aug. 1925
Miss Sprunt Hall, (Ass. Miss.)—teaches missionary children

1926
Dr. and Mrs. Woods, Sr., went on furlough, (returning 1929)

1927
Evacuation: The following went to the U. S.: Miss Sallie Lacy, the Bells, Misses Oliver, Jessie and Sprunt Hall. The Waylands went in October, subject to recall.

1928
The Grahams, the Talbots and the Taylors remain in China
Miss Jessie Hall returned in October
The Bells and Miss Oliver return in November
The Taylors transferred to Taichow (see above p. 204)

1929
The Talbots went on furlough, (returning in 1930)
Dr. and Mrs. Woods return in Sept. 1929
Mr. George Stevens transferred to T.K.P. for 1928-1929

Evangelistic Work, 1921-1929

To be noted:

1921-1922. Famine and the work. The country schools
1923. T.K.P. City Church,—builds new church, calls Pastor
1924-1925 Bandits, the War and the work
1923 Encouraging growth during the missionaries' absence

Educational Work, T.K.P., 1921-1929

Schools in the T.K.P. field
The Girls' Elementary School. Miss Lacy, Miss McCown
The Boys' Middle School. Mr. Kerr Taylor
1921-1926. Growth and equipment of these Schools
1927-1930. Both Boarding Schools closed

Day Schools reopened in 1928 on Mission regulations

Medical Work, 1921-1930 251-257

The General Hospital, T.K.P. Dr. Woods, Sr., Dr. Bell
1921-1923. The Growing Work
1923-1926. The Houston Gifts makes expansion possible
The Tubercular Ward, the Women's Ward, Administration Bldg.
Miss Oliver, R.N.; School for Nurses
1927. Evacuation. Chinese Staff keeps hospital running
1928. Leprosy and Kala Azar receive special attention
The Hwaianfu Clinic. 252, 257

T.K.P. Station Statistics, 1921-1930 257-259
The Missionary Force
The Native Church
Educational Statistics
Medical Statistics

SUTSIEN STATION, 1921-1930

Personnel of the Station

The Station Roll, January, 1921: the Bradleys, the Pattersons
the Junkins, and Mr. Hugh and Miss Mada McCutchan. Two
associate missionaries: Miss Johnston and Miss McRoberts

In the spring of 1921 the Pattersons were transferred to
Tenghsien and the Hopkins from Chinkiang to Sutsien.

Personnel changes, 1922-1930

1922
The Junkins went on furlough, returning in 1923
(Mr. Graham of T.K.P. helped out with evangelism)

1923
Dr. and Mrs. Voss and Miss Charlotte Dunlap start medical work
at Sutsien after a year in the Language School.

1924
Rev. and Mrs. C. H. Patterson and Miss Helen Bailey start work
at Sutsien after a year in the Language School.
The Bradleys go on health furlough, (returning in 1925.)
Miss Bella McRoberts died June 11, 1924
1925
The Hopkins went on furlough in June, (returning in 1926)
The Vosses transferred to M.C. Mission,— Kiangyin
Miss Dunlap transferred to Chinkiang
The Bradleys return in December, 1925

1926
Miss Mada McCutchan went on furlough, (returning in 1929)
Mr. Hugh McCutchan went on furlough, (returning in 1932)

1927
Evacuation. The C. H. Pattersons and Miss Bailey to the U. S.
The Hopkins move to Tenghsien, where he had been assigned.

1928
The Bradleys, the Junkins and Miss Johnston return to Station

1929
Miss McCutchan, Miss Bailey and the C. H. Pattersons return
Mr. Bradley died, November, 1929

Evangelistic Work, 1921-1927, 1928-1930, by years

To be noted—
Work continues amid robbers, floods, famine and war
Growth of Church: 261, 262, 264, 266, 267, 268, 283, 284
Kiang Pei Presbytery in Sutsien: 260, 269
Ding Li Mei meetings: 265, 269
Dr. Junkin saves magistrate's life: 267

Educational Work. 1921-1930

Day Schools: 261, 264, 266, 271-272

Middle Schools, 1921-1927
Boys' School, Mr. McCutchan. Closed in 1927
Girls' School, Miss Mada McCutchan

1928-1930 The Schools and Government registration

Medical work, 1921-1930. Dr. Bradley
(Or. Voss, Miss Dunlap, 1924; Dr. Woodbridge, 1925-26)
Hospital stays open under great difficulties

Sutsien Station Statistics, 1921-1930

The Missionary force
The Chinese Church
Educational work
Medical Work
HAICHOW STATION, 1921-1930

Background of the Station

Personnel of the Station

Station Roll,– (All there in 1922) The Vinsons, the Morgans, the Graftons, Mrs. Rice, the McLaughlins, the Curries and Miss Bissett

Personnel changes, 1923-1930

1923
Mrs. Vinson died March 25
The McLaughlins went on furlough, (returning in 1924)
Miss Sophie Graham transferred from M.C. for school work

1924
Miss Lila Junkin (Ass. Miss.) to teach Mr. Vinson's children
Dr. and Mrs. Caspar Woodbridge arrive for work
Miss Mary Woods arrives at Station for work

1925
Mrs. Lettie Grafton died, Feb. 1925
Mr. Grafton marries Miss Mary Woods, June 1925
Miss Mary Bissett went on furlough, (could not return)
Mrs. Rice on short furlough, (returning Feb. 1926)

1927
Mr. Vinson, the Curries and the Woodbridges to the U. S.
The Morgans went on regular furlough (returning in 1928)

1928
Jan. 1928, the Graftons, Mrs. Rice and the McLaughlins in China
The Morgans returned to China in September

1929
Mr. Vinson and the Curries return to China
The Graftons went on furlough, resign in 1930
Miss Sophie Graham on furlough, returning to Haichow in 1930
The Casper Woodbridges, in U. S., resigns in 1930
Miss Ruth Bracken joins the Hospital Staff, 1929

Evangelistic and Educational Work, Haichow, 1921-1930

To be noted–

1925 The Kiangsu-Chekiang War at Haichow 294-296
1926 North Kiangsu Mission meets at Haichow 297
1927 Evacuation,– work not reopened until 1929 299

Evangelistic Work: 289, 290, 291, 292, 293, 294, 297, 298, 299, 300, 301

Educational Work
The Boys' School: 288, 291, 293, 296, 297, 300
The Girls' School: 289, 290, 295, 296, 300

The Bible School for Women: 297, 298, 301

Medical Work at Haichow, 1921-1930 301-307

1925 The improved Hospital described, 302-303
Miss Bissett, (1921-1925) School for Nurses
Dr. Caspar Woodbridge, (1924-1926)
1926 Kala Azar treatment. New X-ray (General Bei)
1927 Hospital remains open under Dr. Mtu
1928-1929. Dr. Morgan back. Reduced staff. Kala Azar increased

Haichow Station Statistics, 1921-1930 307-309

The Missionary Force
The Chinese Church
Educational Work
Medical Work

SUCHOUFU (Hsuchoufu) STATION, 1921-1930

Personnel of the Station

1921 Station Roll: Mrs. Grier, the McFadyens, Mr. Stephens (Tenghsien), the Browns, the Armstrongs, the Lancasters, Misses Young, Grier and Sloan

Personnel Changes, 1921-1930

1921 The Lancasters transferred to Nanking Seminary
Miss Mary Young went on furlough, (return in 1922)

1922 The Locke Whites reach China, go to Language School

1922 Miss Lois Young went on furlough, (returning in 1924)
The Locke Whites begin work at the Station
The Hamiltons arrive in China, go to Language School

1924 The Browns, Dr. Grier and Miss Isabel went on furlough, returning in 1925
The Hamiltons arrive at Station for work

1925 Miss Ruth Bracken, R.N., starts work at Hospital
Miss Mary Lee Sloan went on furlough, (returning in 1929)
Miss Isabel Grier went on health furlough, (did not return)
Miss Nettie McMullen transferred from M.C. to Suchoufu

1927 Evacuation
The McFadyens, the Armstrongs and the Locke Whites, all go to the U. S.
1928
The McFadyens return to Suchoufu
The Locke Whites resign
The Lancasters recalled from Seminary for evangelistic work

1929
Mrs. Armstrong died in U.S. November, 1929. Mr. Armstrong returned to Suchoufu in January 1931.
Miss Bracken transferred to Haichow

1930
Dr. Gladys Smithwick arrives in China, assigned to Suchoufu

Evangelistic Work, 1921-1930

To be noted-
1922 Chinese Pastor installed at West Gate Church
1923 Hwang Gi Church calls pastor. Other advances
1924 Grier Memorial Chapel completed
1925 Tent meetings in unevangelized section
1926 "Convention" at Suchoufu attended by 250 from field
1927 Evacuation,-- Station work left in hands of a Chinese Executive Committee of 18 members
1928-1929 Bandits. Work resumed. Another country pastor ordained

Educational Work, 1921-1930

The Boys' Boarding School. Mr. Armstrong
1925 The Julia Sanford Memorial Building completed
1927 Elementary School continues under "Committee of 18".
1930 High School reopens without registration

The Girls' Boarding School. Miss Lois Young
1921 $10,000 to complete the Stevens Memorial School
1924-1925 Building completed
1927-1928 School continued during the Evacuation
1929-1930 School continues, unregistered

Medical Work, Suchoufu, 1921-1930

The Mary Erwin Rogers Memorial Hospital for Women. Mrs. Grier

1921 Hospital completed
1923 Clinic at Pien Tang opened
1924 Grier Memorial Chapel and Clinic

The Men's Hospital,— Dr. McFadyen, Mrs. McFadyen, R.N.
1922f. Kala Azar patients in both hospitals
1923 The Pien Tang clinic
1924 The Bennie Blue Ward opened
Doctors from Peking Union Medical College at Suchou studying Kala Azar
1927-1928 Both Hospitals continue under Chinese Staff
1929-1930 "Larger clinics, more in-patients, fewer beds"
Suchoufu Station Statistics, 1921-1930 330-332

The Missionary Force
The Chinese Church
Educational Statistics
Medical Statistics

"UNION STATIONS" of the Southern Presbyterian Missions

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SHANGHAI. S. P. Cooperative Projects in Shanghai, 1921-1930 333

The Chinese Christian Intelligencer, Dr. Woodbridge

The Associated Mission Treasurers. Mr. Caldwell, Mr. Smith 335

The Shanghai American School. Miss Watkins, 1913-1922 336

NANKING. S. P. Cooperative Projects, 1921-1930

The Nanking Church Council. Dr. P. F. Price, Miss Lina Bradley 338

The Nanking Language School 340

The University Hospital. Dr. Hutcheson 341

The Union Bible Teachers' Training School for Women
Mrs. P. F. Price, Miss Florence Nickles 342

The Nanking Theological Seminary
(See below, pages 366-380 the Orthodoxy Investigation.) 349

Southern Presbyterians on the Faculty, 1921-1930
Dr. P. Frank Price (1912-1930-–)
Dr. D. W. Richardson (1918-1927)
Dr. A. Sydenstrickerr (1921-1930)
Rev. Lewis Lancaster (1921-1927)
Rev. Frank W. Price (1923-1926; 1929––)
Dr. Warren Stuart (1924-1926,-- transferred to U.S.A. Mission)

The Seminary--
1921-1926,-- the Seminary under attack 349-356
(Griffeth Thomas' attack on Liberalism, 1921-1922)

1927 Evacuation experiences 356-360

1928-1930 Seminary takes on new life 360-362

*****

Orthodoxy on the Mission Field
The Fundamentalist-Modernist Controversy in the United States

Orthodoxy of the Union Work in China Questioned

The Bible Union

Dr. John Leighton Stuart accused of "unsound views"

1921 General Assembly calls for an investigation of Union work

Nanking Seminary the center of question

1922 A De nova investigation of all Union work ordered

1923 The Executive Committee makes a report on investigation

The March 28 Seminary Board Meeting

Recommendations of the 1923 General Assembly

North Kiangsu Mission (August) wants the "five essentials" in writing by Faculty and Board.

Mid-China Mission, (October) accepts the "five points"

Seminary Board (November) has faculty sign a fuller statement

1924 (January) N.K. Mission votes to withdraw from the Seminary

The Mid-China A.I.C. sends G.A. reasons for staying in

The Executive Committee Report to the 1924 Assembly

Action of the 1924 General Assembly

Seminary Board (June) — only Seminary Board can investigate

N.K. Mission (August) agrees to delay action for a year

1925 N.K. Mission (October) again votes to withdraw

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Dr. Hugh White, Champion of Orthodoxy in these years

*****

The Other "UNION STATIONS" investigated

PEKING

Peking Language School

Dr. Leighton Stuart, -- Yencheng University
TSINAN
Shantung University and the Medical Department
Medical Department endorsed—(Dr. Shields, Dr. Phil Price)

1929 Shantung University disapproved

TENGHSIEN
The Mather Memorial Institute
The North China Seminary
Dr. Patterson, Mr. Stevens, Mr. Hopkins

Southern Presbyterians and Cooperative Movements

The National Christian Council
The National Christian Conference, May, 1922. N.C.C. formed
The S. P. Missions and the National Christian Council

The United Presbyterian Church in China

1918
The Provisional Organization of the Church

1922
Fully constituted Assembly of the Church
Creedal Basis
Plan of Union, Presbyterians and Congregationalists
Question of including English Baptists
The whole question of union referred to the Presbyteries
The vote on Union slow. North China Synod rejects

1927. Church of Christ in China Organized

A Continuing Presbyterian Church in China Organized, 1929
A League of Christian Churches organized, Nov. 1929

Wu Sang Synod and its Presbyteries

Presbyteries before 1920

Presbyteries after 1920,—in the S.P. Mission area
Hangchow
Soochow (Kiangnan)
Kiang-an (1928, Ning-Tzen)
Kashing, (1920)

Kiang-pai
Hwaitung, (1923)

Wu Sang Synod (East China Synod). 1928 Meeting
Southern Presbyterians,— Mission Interests and Policies

In Regard to the Missionary Himself

Language Study

Furloughs

Retirement at the age of 70

Return of Missionaries after Furlough

Women Voting in the Mission

Some Things of Common Interest to the Two Missions

The Bi-Monthly Bulletin. The Monthly Messenger

Dr. Woods' Bible Encyclopedia

The Projected North Kiangsu College

A "China Council" for the Two Missions?

S. P. Missionaries and the Governments,— U.S. and Chinese

Question of Reparations and Indemnities for Losses

The Protection of Missionaries by their Government

Religious Freedom in China

The Registration of Mission Schools

The Two Missions and the Registration Question

The Policy each Mission worked out
  The Mid-China's solution,— The Kashing Plan

The North Kiangsu Mission's School Policy

S. P. Missionaries and the Chinese Church

Missionary Membership in the Chinese Church

Missionaries seek to develop an Independent Chinese Church
  "The Three Selfs"—

The Mid-China Policy Develops

Agreement on Salary Scales
Presbytery Control of Local Work and Appropriations
Evacuation hastens the transfer
Station Cooperation Committees

The Problem of Reduction of Mission Subsidies

Church-Mission Relationship

1929 Conference,—a Church-centric program" approved
1930 Evaluation Committee on Mid-China work

The North Kiangsu Mission and the Chinese Church

Salaries of Assistants

Self-support and Self-government

1925. Closer Cooperation with Chinese Discussed

1927-1930 Plan for the Autonomy of the Chinese Church

1930 N.K. Re-evaluation Committee's Report on Work

The Contrasted Policies,— Absorption or Separation

Which the more successful?

Progress in North Kiangsu, 1930-1933
No information on Mid China

CLOSING WORD

For the ABBREVIATIONS used in the footnotes, see the BIBLIOGRAPHY, pages 461 f.
The Scope of our Work. This is the fifth volume of a projected work, which if completed would run at least seven volumes. Unfortunately, I am not able to complete the necessary research, which must be left to my successor, who, I hope, on the basis of what has been done, will be able to publish a volume on the Southern Presbyterian Mission work in China.

The Introductory Volume of our set 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 in China 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. Our Volume IV dealt with the period 1912-1920, and this Volume V carries the story on, 1921-1930.

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 and their work. We have quoted freely from these sources, including the detailed information which seemed of value to us. We are interested in these missionaries and what they did. What we have prepared is really a source book on our mission work in China, which is too long and too detailed for the average reader. It will not be published, but will be available on microfilm. These microfilms may be obtained from the Library, Union Theological Seminary in Virginia.

The Problem we faced in this Project is the lack of published information. 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 in monthly or bi-monthly reports on their work, and these letters were published in the missionary magazines and reports. There were but few missionaries living in a few places, and we could follow their month by month activities.

But as the years passed the number of missionaries increased, and the Church opened new 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 once were strictly foreign mission magazines, became agencies for all 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 so many mission fields, were able to give less space to the details of any one field. The result is that much of the information we would like to have is lost.

Another aspect of our problem is that in the 20th century union institutions and agencies developed in which our Southern Presbyterian Missionaries shared or with which they were concerned. However, we do not have the space or information to sketch these united projects, and must confine ourselves to what our missionaries, according to our published sources, said and did about them,—a very one-sided picture.

Volume V, 1921-1930. The practical reason for limiting this volume to these years is that 500 odd pages is enough for one volume. The story will root back into the preceding volume, (see Volume IV, page 3,) and the latter years of this decade are a part of the story of the church under the Nationalist Government.

The distinctive features of this decade are, the work carried on in the midst of theological controversy; during the Kiangsu-Chekiang Wars (1924-1925), and the rise of Nationalism, involving the Evacuation in 1927 and the later adjustment to this new regime; and the development of the Chinese Church in organization and independence.

The plan of development of the material will be much like that in Volumes III
Our Available Source Materials. The Annual Reports of the Executive Committee to the General Assembly (AR), the Minutes of the two Missions, Mid China (MMCM) and North Kiangsu (MNKM) are continuing sources. Dr. Price's China Investment (China Inv.) and the Ministerial Directory of the Presbyterian Church, U. S., 1861-1941, are our chief sources of biographical material on our missionaries. The China Investment, published in 1927, fails us for the last years of this decade.

The Bi-Monthly Bulletin (Bi-M) of our China Missions, one of our chief sources of information in the previous decade, suspended regular publication with the November, 1920 issue. There was a mid-summer issue in 1921. In 1923 there were six issues during the year (Vol. XIII). There were probably six issues in 1924 (Vol. XIV). We have three for the first half year. In 1925 the Monthly Messenger succeeded the Bi-Monthly Bulletin, and was numbered Vol. XVI. We do not have any from this year and only four from 1926, and the January issue, 1927, when publication was suspended. Thus, one of our main sources of information partially fails us.

The Department of Missionary Correspondence was opened in 1915, and through it the missionaries sent Missionary Correspondence Letters (MCL) to their friends in America. Here is a source of information we had not previously used. For this decade, when I sought to get a microfilm of the letters from the China field, I was told that the letters from the missionaries in all the fields had been microfilmed alphabetically, so that the letters from the China field were scattered through the film. Some from the early part of the alphabet were duplicated for me at considerable expense. These I have used. Their value is very uneven, but here is a source which should be worked. Copies of these letters may be obtained from the Board of World Missions, Nashville, Tennessee.

Appreciation. In Volume IV, p. 4, I expressed my appreciation to Union Theological Seminary and the Librarians at the Seminary for their continued helpfulness in this project while I was living in Richmond. Since I left Richmond, their interest and kindness has continued.
I now want to express my appreciation for my wife, Margaret, my companion for fifty years, including a term on the China field, whose patience and understanding and encouragement has helped me to continue this project through the years up to this point.

A Word of Regret. As I have gone through this manuscript several times in preparation for making an Index and collecting information on the missionaries found in the alphabetical list, I have come to realize keenly how sketchy and inadequate this survey of the work is for those who did not have some personal acquaintance with these missionaries and their work. I have tried to give from the published contemporary records the bits of interesting information they contained, but these are not sufficient to present a lifelike picture. Fuller use should be made of the Missionary Correspondence Letters, only some of which were available to me. Some of these would add much to our understanding of the writers and their work, as well as of the general situation in China.

However, all missionaries were not good letter writers. Some were too busy to write. Others thought they had nothing worth telling, it was the same old round of activity. We note the difficulty the Editors of the Bi-Monthly Bulletin had in getting even one letter from a Station about once a month about activities in the Station. The information that might have been given was not recorded. We are sorry.

From my own limited service in China, however, I can testify that my missionary colleagues were a noble group of men and women. Like Christians everywhere, they differed in ability. They often disagreed, sometimes violently, about mission policy. They were not perfect people, but they loved their Lord, and they tried to do what they could to win men and women in China to Him. Their dedication enabled them to work faithfully under difficult and trying situations, and God used them to build up His Church in China. They were a group with whom one could be proud to work.

James E. Bear, Jr.

Sunnyside Home,
Harrisonburg, Virginia.
THE MID-CHINA AND THE NORTH KIANGSU MISSIONS, 1921-1930

THE BACKGROUND OF THE STORY.

The Situation in China, 1921-1930

"From Chaos to Unity" might be a general characterization of the decade. The Annual Report for 1925 said:

The descriptive word for the situation in China, political, social, industrial, intellectual and religious, is the word chaotic.

Banditry remained rampant, China was in political turmoil under the War Lords until it was nominally "unified" under the Nationalists in 1928. It is impossible to sketch a clear picture of China in this decade. China was too large, and life and events were too varied and changing. We will try to sketch in inadequate detail some of the things that affected the life and work of the missionaries in central China where our missions were located. We will gather what we have to say around several centers. The first will be:

Student Agitation and the Unequal Treaties. Here we find Young China's dissatisfaction with, and criticism of, the West. Several notable events are landmarks in the story.

We saw in our Volume IV (page 7) that at the Versailles Conference in 1919, China failed to secure the abrogation of the 1915 treaty forced on China by Japan. Western Powers also retained their "rights" gained under the Unequal Treaties. The result was the Student Uprising of May 4th, 1919. The agitation spread over the country and led to the boycott of Japanese goods. Student activities continued through the next decade with varying objectives. Strikes in the mission schools were a part of the picture.

The abrogation of the unequal treaties was dominant objective, sought by the government in power as well as demanded by the students. These treaties were not

1 For China, 1911-1920, see our Volume IV, pp. 5-16
2 AR, 1925, p. 15. The word "chaotic" was repeatedly used in the Annual Reports to characterize the situation in China.
3 The story of the decade is told in Clubb, pp. 100-166, but even for one who lived in China in this period, his story is hard to follow.
abrogated in this decade under study, and will remain a source of trouble.

The Washington Peace Conference met in 1921-1922. China was represented by an able delegation, and this time, perhaps because of the student agitation, she gained more than had been anticipated.

Agreements were reached doing away with the foreign post-offices. A Commission was appointed to take up immediately the matter of tariff revision, and another Commission was appointed to visit China and study the judicial system of the country with a view to determining where extra-territorial rights might be abolished. Japan definitely withdrew Group V of the Twenty-one Demands, and Great Britain consented to the return of Weihaiwei. 5

Following the Conference, after long negotiations, Japan agreed to give back the leased territory around Tsingtao, provided payments be made for the improvements made there, and also agreed that the Tsingtao--Tsinan Railroad might be redeemed. 6

In May, 1924, the Soviet Government, desiring recognition and a favorable position in east Asia, signed an agreement with the Peking Government,

....that provided for the re-establishment of diplomatic relations between China and Russia, joint administration of the Chinese Eastern Railway, pending definitive settlement of the matter at a later conference, Soviet recognition of China's sovereignty over Outer Mongolia, and Soviet renunciation of special rights and privileges obtained through the "unequal treaties." 7

In 1929 Chiang Kai-Shek made some gains through negotiations:

The British gave up their concession at Chinkiang, Amoy, Weihaiwei; the Belgians turned over their concession at Tientsin. In the same year also, China successfully abrogated existing treaties with Belgium and Denmark by unilateral action, and thus terminated extra-territoriality of these countries. And in a series of treaties signed between 1928 and 1930, Nanking won agreement by the powers concerned to exercise tariff autonomy.... 8

In December, 1929, the National Government announced that extra-territoriality would end as of January 1, 1930, but gained nothing. The Great Powers refused to budge. "It was only the nationals of the World War losers, Germany and Austria, of small powers, such as Belgium and Denmark, and of the Soviet Union who did not enjoy that privileged status." 9

5 Pott, p. 225
6 Pott, p. 226
7 Clubb, p. 124 See also Nourse, p. 307
8 Clubb, p. 161
9 Clubb, p. 161
We go back now to May 30, 1925, "The Shanghai Incident" which had a tremendous effect on Chinese-Foreign relations, including the missionaries.

The background of the incident was a strike in a Japanese mill in Shanghai, the publicly announced cause being the ill treatment of Chinese Laborers by Japanese foremen, and especially ill treatment of women workers. The strike was settled, then renewed, and a Chinese laborer, while attempting to wreck some machinery, was shot by a Japanese.

A memorial service for the dead man was held, attended by a great many people, among them, students. Five students who attended this meeting were later arrested by the police when they entered the International Settlement.

Anger began to rise high against the settlement authorities for their action on this occasion, and their supposed lack of action on the former occasion. The students were unable to obtain publicity for their protests, excepting through the Chinese press, and finally decided to carry out a demonstration in the Settlement against the injustice of this discrimination, so as to get the case into the foreign as well as the Chinese Press, and make it clear that there was a great deal of feeling against both of these acts. Students accordingly chose strategic points along the chief thoroughfare, and began to lecture to the crowds and to distribute handbills. Some of these were anti-Japanese, some generally against the law of the Settlement, and it was said that they expected to be arrested, and so make public their case.

The speech making and the arrests attracted great throngs of people who pressed towards the Louza police station. A small force of policemen found themselves unable to disperse the crowd. Fearing an attack upon the station where arms were stacked, although the mob was unarmed, the officer in charge, after shouting a warning, gave the order to fire. On his own testimony 44 shots were discharged, resulting in the instantaneous death of four persons, and many other injuries, some of which proved fatal within a few hours.

The effect on the city was electric. All shops were placarded with calls for a general strike, which was eventually declared. Further disorders followed. Foreign war ships landed forces. On Monday a disorderly mob attacked the guards with bricks and paving blocks.....

Excitement spread throughout the country. Student demonstrations, strikes and riots occurred in many places. Serious destruction of property resulted in the foreign concessions at Chinkiang, Hankow and Kiukiang, with the death of a Japanese and several Chinese at Hankow.....

The Shanghai Mixed Court tried the persons arrested on May 30, and rendered the following decision:

.....These students were mere boys and youths who, the court believes, had no intention at the beginning to create a riot. Of those before the

10 See the 1925 Annual Report (p. 16) for the unregulated factory situation in Shanghai.
court who were not students, the Court believes they were attracted to the

crowd either by curiosity or accident. In view of these facts, therefore,

do not seem to have been the case, although the

Courts only requires the defendants to sign a personal bond to keep the

peace in the future. 11

It was said in Shanghai at the time that the attack on the police station was

communist inspired, but this does not seem to have been the case, although the

Communists did take advantage of the popular surge of feeling stirred up by the

May 30 incident. 12

The Missionaries and the Situation. In China students were a highly respected
group, and to shoot unarmed students, from the Chinese point of view, was an outrage
which could not be justified. Foreigners, and especially missionaries, had to face
the question. What do you think about the affair...do you approve? The usual
foreign attitude was that law and order must be upheld, human rights came second.
The Chinese, from long experience of living together, reversed this. 13

Under the heading of "The Attitude of Missionaries and Others" the Chinese
Recorder printed a large number of statements from missionary groups, missionary
societies, Chinese groups and individuals on the affair. 14

Inevitably, further thinking set the May 30th incident into the context of
the "unequal treaties," and some excellent articles were published in the Recorder. 15

Southern Presbyterian Missionaries were interested in the question of abrogating
the "unequal treaties", but were not ready to make a change. The disturbed conditions
under which they lived in China made them feel that the time had not come to withdraw
the protection of their government.

In the Mission Minutes we will take up the questions of reparations for damage
collected through U. S. pressure, the question of the liberty to teach religion in
the schools, and the question of protection by the government. This last question

11 Chinese Recorder, Vol. 56, pp. 466-467
12 Schwartz, Chinese Communism and the Rise of Mao., p. 52
14 Chinese Recorder, Vol. 56, pp. 467-477
with China"; 716-719, Excerpts from various treaties; 719-728, Frank Rawlinson, "The
Evolution of Christian Treaty Rights in China." See also pp. 834-842; Vol. 57,
108-118, J. J. Haeren, "Missionaries and Governments."
came to the China Missions in 1928 from the Executive Committee. In reply, the
North Kiangsu Mission said in part:

As missionaries we entered work in China with the purpose of making known
the Gospel of Christ, with little thought of relying on the United States
government for safety, and it was clearly understood that personal dangers
were likely to arise.

But as missionaries we doubt the wisdom of being set in a class apart with
the distinct stipulation that in case of danger or difficulty the government
is asked to do nothing in our behalf, other than use diplomatic means.

We question the statement often made that reliance on gunboats is a serious
hinderence to missionary work, and we feel that the harm resulting to
Christian work as a result of protection of missionaries, which protection,
in point of fact, has seldom been asked for, is a matter that has been much
over emphasized. 

Students and the Anti-Christian Movement. Christianity had early been opposed
as a foreign religion, and at times Jesus and the Church had been scandalously
misrepresented. It is not surprising in the 20th century that along with real
appreciation of Jesus and his teachings there were gross misrepresentations of
Christianity. But organized attacks on Christianity and the Church arose in
1922. The World's Student Christian Federation met in Peking in April, 1922. In
view of this meeting a group of students in Shanghai announced in March, 1922, the
formation of an "Anti-Christian Federation," on the ground that science and religion
were incompatible, and that Christianity was an ally of capitalism and imperialism,
a means of oppressing weaker nations. A few days later a group was organized in
Peking, the Anti-Religious Federation, declaring that all religion was ruled out by
science.

Mr. Chen Tu-Seu, whose 1920 appreciation of Jesus was quoted in our Volume IV,
p. 15, published another article in the spring of 1922 in the Anti-Christian Federa-
tion paper, which started out by saying:

We ought to distinguish between Christianity as thought and Christianity
as an organized Church.

16 MNKM, 1928, p. 59. This of course was written about a year after many
missionaries from both of our missions had come out of their stations under U. S.
government protection to seek the security of the "International Settlement" at
Shanghai, one of the treaty ports opened under the "unequal treaties".
17 See our Volume II, pp. 261-262
18 See our Volume IV, pp. 15-16
19 Latourette, HCMC, p. 695
The Chinese Recorder editorial, commenting on his two articles, said:

His first article dealt with the ethical ideals of Christianity, and the character and spirit of Jesus on which they were founded. It was really a call back to this Spirit and this Character by one outside the Church.

In this later article he attacks more at length some of the doctrines of Christianity, and especially the "Sins of the Christian Church," which he says have "risen to the size of mountains." As he sees it the Christian Church has acted as "a guide to political aggrandizement of Western Nations." He says that it "flatters capitalism for support." Again, he says: "During the Great War when numberless people were slaughtered, the Christians of the fighting nations all prayed to God to give their own nation the victory."

Here then is a man attracted to the Spirit of Christianity, and repelled by the "sins" of its institutional life.20

Mr. C. S. Chang wrote in the summer of 1923 on the "Anti-Religious Movement."

Speaking of its origin, he said:

The spark which started the Anti-Religious conflagration was the special number of Association Progress which discussed the World's Student Christian Federation....spring of 1922. A tiny group of Bolshevic students in Shanghai read this special number, dismissed the only Christian member of their group and wrote the proclamation of the Non-Christian Student Federation, an inflammatory article which was widely circulated. The fire quickly gained headway. They published a booklet entitled, "Why we oppose Christianity." But when this movement came to Peking, it was found to be too narrow, and so it was transformed into an Anti-Religion Propaganda under the name of "The Great Federation of Non-Religionists...."

Mr. Chang then develops the arguments used by the Movement, and the Christian reply. He concluded:

At present there is little outward evidence of the Movement, though its effects are still evident. The fire is smoldering, but ready to be again fanned into flame, when the proper occasion arises. 21

In 1924 the Anti-Christian Movement flared up again, and now it was chiefly directed against Christianity in Education. 22 In 1925 Mr. James Y. Yeh wrote an article on, "What is the Cause of the Present Attack on Christianity?" The Government was now seeking to regulate Christian Schools. We quote the following from his article:

It was not until the summer of 1924, when the National Educational Conference met in Nanking to discuss the problem of government registration

21 Chinese Recorder, Vol. 54, pp. 459-467
22 For this new "flare-up" of the Movement, see the Editorials in the February, 1925, Chinese Recorder, (Vol. 56, pp. 71-76); the article by Mr. Y. L. Lee, "The Anti-Christian Movement in Canton", (Ibid. pp. 220-226); and the article by Mr. T. L. Shen, "A Study of the Anti-Christian Movement", (Ibid., pp. 227-232).
of all schools that the present Anti-Christian Movement was rekindled
and revived. This revived movement differs from the previous one in three
distinct points. The first characteristic of the present movement is that
it attacks especially Christianity, while the previous one attacked all
religions. Second, the present one tried to issue papers periodically
through its official organization, while the previous ones did not have
an organization, and lastly, in connection with the present movement, there
are men of Christian education, or even members of some churches, who are
now taking an active part in attacking Christianity, while the previous
case was exclusively the work of Non-Christians. The present movement is
very much stronger, and its influence is very much greater.

If you ask the cause of the revival of the movement, I will say that it
was the reaction at the time when the question of Government registration
of all Christian Schools was discussed, and just about the same time a
student was dismissed from Shanghai College. 23

I have explained that both the previous and present movements are the
reaction from some important conferences. But the reactions are only
the occasions for the movements. They are the superficial cause of the
attack on Christianity. They are not the real causes. What are then
the real causes? May I state very briefly four causes as follows.....

Mr. Yeh spoke of Jealousy, due to the rapid growth of Christianity, and the
success of the Christian schools. (2) Schemes of Propagandists, where some used
this means of "attacking Christianity to accomplish their own selfish ends". (3)
Misunderstandings of Christianity. (4) The defects of Christian believers.

Mr. Frank Lee wrote on "Communism and the Anti-Christian Movement". From the
rise of the Communist Party, the Communists had supported the Anti-Christian Move-
ment, but the attacks by them were not very effective or lasting. Now, he said:

Now this is changed. The Communists support an Anti-Christian Movement
that is well organized, wide spread, and with a definite objective.....
To them, all religion is superstition and must be abolished. Against
Christianity they feel a particular antipathy, because Christianity is
carried on under the direction of foreigners who are representatives from
those very wicked "imperialist" nations..... It is a subtle attempt to
characterize Christianity as foreign propaganda which may carry the Anti-
Christian Movement along with the rising tide of China's vigorous, growing
Nationalism. 25

In 1926 Mr. T. L. Shen wrote on "The Educational Agitation." New China was
asking, "What is the task of Education?" There were three chief theories. The
Nationalistic and Cultural Theory held that education would promote Chinese culture.
The Social and Religious theory stressed social solidarity. The Educational and

23 For this Shanghai College Student, see Chinese Recorder, Vol. 56, p. 230.
Scientific theory emphasized individual growth, and Christianity was viewed as substituting Christian for Chinese culture, breaking up the solidarity of the nation, and preventing the free development of the individual. Chancellor Tsai of Peking University wrote on "Educational Rights" in which he suggested the following guiding principles:

1. There should be no theological school in a college, but courses can be provided on history of religion, comparative religion, etc., in the department of philosophy.

2. There should be no place for religious propaganda in the school curriculum; no prayer meetings of any sort.

3. Church workers should not participate in educational work. 26

Mr. Shen then quotes from the Minutes of the various Educational Associations on the question of government regulation of education including private schools. 27

The Cheeloo Weekly Bulletin, November 25, 1925, published the proposed New Educational Regulations applicable to private schools. They are as follows:

1. All Schools and Colleges established and supported under foreign auspices should be conducted in accordance with the standards of similar institutions established under the Government Board of Education.

2. Such schools and colleges shall indicate in the name used in each case that they are of a "private" character.

3. The President should be a Chinese. In cases where a foreigner occupies the post, there should be a Chinese vice-president who can act as representative of the institution in seeking for the privilege of recognition by the Board of Education.

4. Where such schools or colleges are under the direction of a Board of Control, the majority of its members should be Chinese.

5. The institution should not exist for the purpose of teaching religion.

6. The curriculum of studies should be in accordance with what is determined by the Board of Education, and religion should not be included among the compulsory subjects. 28

Due to the political situation in China in 1926-1927 these regulations could not be enforced, and in 1927 practically all the mission schools in Central China were closed. When the Nationalists "unified" China in 1928 and 1929, the Missions were faced again with the demand that their schools be registered. The situation

26 Chinese Recorder, Vol. 57, p. 471
27 Ibid., pp. 465-477
28 Chinese Recorder, Vol. 57, p. 68
was made more difficult by the promulgation in August, 1929, of a more detailed set of regulations for private schools. Articles 4, 5 and 19 of these regulations were the most far-reaching:

Article 4: In case of a private school founded by foreigners, the President, principal or dean shall be a Chinese.

Article 5: A private school founded by a religious body is not permitted to give religion as a required subject, nor is religious propaganda permitted in the class instruction. If there are any religious exercises, students should not be compelled or induced to participate. No religious exercises shall be allowed in primary schools.

Article 19: Under special circumstances foreigners may be members of the board of directors, but they shall not be more than one-third of the total number. The head or chairman of the board of directors shall be a Chinese. 29

Articles 4 and 19 requiring Chinese leadership gave no great difficulty, but Article 5 on religion, especially in primary schools, raised vital problems. The China Council of the Presbyterian Church in the U. S. A. in 1927, considered the religious restrictions imposed by the Regulations of 1925, set forth a statement on "The Permanent Foundation of Christian Education". It begins with this statement:

1. The Function of Christian Schools. The special function of Christian schools, and the main justification for their maintenance supplementary to the public schools of China, is that they provide an education in Christian character for the children of the members of the Christian Community and others who desire to avail themselves of private schools of this type. 30

The denying of any religious instruction in the primary schools was felt to be especially harmful to Christian education. Fifteen church bodies issued a petition to the National Government asking that all grades of mission schools be allowed elective religious courses, and primary schools have the privilege of worship. 31 The national Minister of Education replied to the petition on July 24, 1930. After considering the arguments in the petition, the Minister of Education denied the petition. In closing he said:

30 Chinese Recorder, Vol. 58, pp. 671-673
31 Chinese Recorder, Vol. 61, pp. 494-497
To sum up. There is not only one religion. If we allow each religion in the name of education to vie, one with the other to propagate religion, the natural tendency will be to create divisions and strife. The Ministry of Education, in order to guard against such future calamity, is obliged to impose these restrictions, which do not apply only to Christianity, but to other religions as well.

Hence, to have elective religious courses in junior middle schools and to have the privilege of worship in primary schools embodies obstacles too difficult to permit the Ministry to grant the request....32

It was thus in the area of Education that the Anti-Christian Movement made its greatest impact on Mission work, and we will be able to understand the action of the Missions as they faced the question of re-opening their schools in the late 1920's under these "anti-religious" Government registration demands.

The "Governments" in China, 1921-1930

In 1921 China had two centers of "government", one in Peking and one in Canton, where Sun Yat-sen had become "President" of the Chinese republic. Sun had little power, as he was dependent on the Southern War Lords. The Western Powers recognized the Peking Government, and foreign relations were carried on through the embassies located in Peking.

The Peking Government, 1921-1930. When Li Yuan Hung withdrew from the Presidency in 1917, Peking lost all claim to be the "legal" government. After that the "presidents" were appointed by the dominant war lord in the North, and changes were frequent. The ruling powers in the north claimed and exercised some control over the central and eastern provinces, but there was no stability in the ruling group. Here are a few of the chief characters in the story.

Chang Tao-lin was in control of Manchuria. Miss Nourse characterizes him as follows:

Chang Tao-lin was a rougher type. As a boy there had been a price on his head because he had killed a whole family in revenge. During the Russo-Japanese War he served in the Japanese army, and afterwards was taken into the Chinese army in Manchuria. He proved to be a man of power, and became virtual dictator in that province. 34

He repeatedly came south of the Great Wall, and in 1921 was dominant in the

32 Chinese Recorder, Vol. 61, pp. 598-599
33 See our Volume IV, p. 10
34 Nourse, p. 306
Peking area. He was allied with the Tuchun of Chekiang Province and was friendly to Sun Yat-sen in Canton.

Ts'ao K'un was Tuchun of Chili Province, but his power rested largely on his supporting general, Wu Pei-fu, an able military man without selfish political ambition. Mr. Rodney Gilbert wrote an excellent sketch of Wu, in which he said:

He is probably the only public official in China who sincerely regards himself as a public servant. Some of his most intimate advisers complain that, though he is a lion in war, taking personal risks no commanding officer ought to take and gambling against any odds, he is a coward in politics. Having won a victory, he will take no initiative and assume no responsibility in instituting reforms that the country is led to expect from him. Having the power of a dictator, he will not assume the functions. His plea is invariably that he has no right to interfere in such matters. He removes tyrants and creates opportunities for the people to call their parliaments or set up the officials they want, but he has no authority to do these things for them. Once the fighting is over, his major ambition always seems to be to get into the most inconspicuous corner available and wait hopefully for the people to do the rest. Meanwhile the people are waiting for him to move, and the usual result is mutually disappointing. 35

Feng Yu-hsiang, allied to Wu Pei-fu, is described thus by Miss Nourse:

Feng Yu-hsiang, quite generally known as the "Christian General", was like Chang, a man without education. He maintained strict discipline of his troops, taught them bits of the Bible. As his army marched, they sang "Onward Christian Soldiers". 36

Feng was an interesting and puzzling man. The writer visited his camp outside of Peking in 1924, and was highly impressed by him and his soldiers. The thing that cast a blot upon his name was his frequent and unexpected change of sides, — his "betrayal" of his allies. Feng seemingly acted for what he thought was the best interest of the country at the time, and not for personal gain. 37

35 Miss-Sur., Vol. 13, pp. 16-19
36 Nourse, p. 306
37 The fact that Feng Yu-hsiang was a professing Christian, and that he was "disloyal" to his superiors, deserting them when they needed his help, blackened his character in the eyes of many Chinese and non-Christian foreigners. The missionaries tended to support him and excuse or justify his actions.

An excellent background sketch, from a somewhat neutral source, is found in an article copied by the Missionary Survey (Vol. 13, pp. 294-296) from the January (1923?) issue of Asia, entitled "China's Christian General."


See also J. E. Bear's Missionary Correspondence Letter of April 27, 1924, for his 1924 impression of General Feng, and R. P. Richardson's statement in his 1930 article, "I am glad I chose China", (Pran.-Sur., Vol. 20, p. 88)
The Northern Struggle for Power. In 1922 Wu Pei-fu pushed Chang Tao-lin back into Manchuria. It seemed to Ta'ao K'un and Wu Pei-fu that the time had come to re-establish a "legal" government to unify China. The 1912 Constitution was reaffirmed, the members of the 1913 Parliament, as far as possible, were re-assembled in Peking. The then current president was pressured to resign, and Li Yuan-hung was persuaded to again take up the presidency. Sun Yat-sen was also called on to resign in favor of this re-established "legal" government.

All this must have been at Wu's urging, for Ts'ao K'un had ambitions to be president. In June, 1923 he ousted Li, and bought enough votes to insure his election to the presidency in October, 1923.

It was also about this time, (1923-1924) that the Soviet Union came seeking a treaty with China, which was signed in May 1924. We noted on page 6 above that the treaty gave China joint control with Russia of the Chinese Eastern Railway which ran through Manchuria. Naturally, Chang Tao-lin was indignant and moved his troops down to the border, and Wu and his army went to meet him at the border.

We will now quote Miss Nourse's summary of the complex story which followed up to 1928:

By 1924 Wu Pei-fu had high hopes of uniting all China under himself, but was defeated by Chang Tao-lin near the Great Wall, and betrayed by his subordinate, Feng Yu-hsaing, who marched into Peking and took it for himself. Wu Pei-fu fled to the Yangtse and made this base.

Feng Yu-hsaing, though he gained military control of the capital, was unable to organize a government, so he allied himself with Chang Tao-lin. When these two War Lords removed Ta'ao K'un (the last one to hold the office of president) and put Tuan Chi-jui in office as Provisional Chief Executive, even the outward show of a republic had vanished. Feng Yu-hsaing remained in Peking for two years at the head of his army called the People's National Army, and Chang Tao-lin, though he retired beyond the Wall into Manchuria, kept a close watch as well he might, on Peking. Feng Yu-hsaing, no more loyal to Chang Tao-lin than he had been to Wu Pei-fu, leagued himself with one of Chang's subordinates for the purpose of invading Manchuria. This attempt was a failure, and Chang now allied himself with Wu, and Feng was the one to flee...to the north-west on the Mongolian border, and in March 1926, on to Russia. Thus the tables were turned.

But by this time matters in the south demanded Wu's return to Hankow on the Yangtse, and Chang Tao-lin gained control of Peking, where, with

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38 This is largely dependent on Clubb, p. 106 ff.
an improvised Cabinet, he ruled for two years until 1928 when Peking was taken by the Nationalist, which is another story. 39

This other story is the drive of the Nationalist under Chiang Kai-shek from Canton to the Yangtse, and then on to Peking. It was this drive which necessitated Wu’s return to the Yangtse in 1926. We will take up the story of the Nationalists (Kuomintang) rise to power in our next main section. But first let us complete the story of the government in the north, 1928 to 1930.

In 1928 Chang Tso-lin held Manchuria and Peking. Chiang Kai-shek’s troops held at line at the northern edge of Kiangsu Province. Feng Yu-hsiang had returned from Russia, and taken up his position in Shensi. He declared himself a Nationalist. Yen Hsi-shan, the “Model Governor” of Shensi, who up to this time had remained neutral in the northern politics, now with Feng and Chiang started on a push on Peking. Chang Tso-lin, feeling that he was no match for the three, boarded a train for Manchuria. The train was bombed just beyond the Great Wall, and Chang was killed. He was succeeded in Manchuria by his son, Chang Haueh-liang. Yen marched into Peking and was joined by Chiang and Feng, and on July 6, 1928, they declared the country unified under Sun Yat-sen’s Three Principles. The capital was moved to Nanking, but the legations stayed in Peking, and Yen Hsi-shan also remained there. Chiang’s financial support was practically confined to four provinces in central China, -- Chekiang, Kiangsu, Anhwei and Kiangsi. It was hard for the Nanking government to even claim to represent all of China, and the situation grew worse in 1929, when Yen and Feng began to move their armies south of Peking gaining control of communications and revenues. In addition they recognized the southern leader, Wang Ching-wei as legal head of the Nationalist party, rather than Chiang Kai-shek. Actual fighting broke out in the spring of 1930 and continued five months, and Chiang seemed to be getting the upper hand. It was then that Chang Haueh-liang, promised the control of the north-eastern seaports, sided with Chiang, and came south of the Great Wall. Chiang’s opponents then withdrew: Yen went to Japan, Feng back to Shensi, and Wang Ching-wei to Europe. Chang

39 Nourse, pp. 306-307
Hsueh-liang was appointed a vice-commander-in-chief of the Nationalist Army, Navy and Air-force, with instructions to reorganize China north of the Yellow River. Again, China was "unified." 40

War in Kiangsu and Chekiang, 1924-1925. This part of the picture is easily passed over in the larger view of the power struggle but the "wars" in these provinces in 1924 and again in 1925 were the ones that actually affected the work of our missionaries. For information about these wars we turn to the Correspondence Department Letters from our missionaries, and gain a fairly complete picture. We will center on the movement of the fighting, leaving the effect on the work until we come to the story of the stations.

The Kiangsu-Chekiang War, 1924-1925. Mr. Mercer Blain wrote on September 12, 1924:

Chekiang province, ours, has been independent of the central government (North) for some time and the Military Governor is strongly against the present President [Ts'ao K'un] and his political party. The trouble started out as between this province and our neighboring province of Kiangsu, which contains Shanghai, perhaps the most important center in China from a commercial standpoint. Our Military Governor Lu was formerly Defense Commissioner of Shanghai and Sungkiang, a city near Shanghai. When he was transferred here he simply by might and nerve insisted on retaining his hold on Shanghai by putting in his old place one of his loyal henchmen, Ho Feng-ling. Thus he controls the Woosung Forts 14 miles from Shanghai at the mouth of the Yangtse or not far from it, and Leng-hwa Arsenal, which is only a few miles from Shanghai up the river in this direction. Naturally the Military Governor of Kiangsu has always been sore about this control, and the two Governors have come near fighting more than once. The special correspondent of the Shanghai papers on the scene says that it is good hard fighting, and hundreds of wounded have been rushed to the several hospitals in Shanghai which are now being used by the Red Cross, mission hospitals being among them.

General Lu, however, has issued a manifesto declaring war upon the central government in Peking. He insists that it is not only a matter of involving the two provinces, but practically the whole country. He points out the corruption of the present government, the fact that the President, Ts'ao K'un, openly bought the Presidency, that it is impossible with him and his party to unify the country or have peace. This declaration, of course, brings into the fray the Northern leaders... This means that Wu and Chang will probably clash in the north and will, so far as practicable send reinforcements to help their followers, Lu and Chi, the Military Governor of Kiangsu.... 41

So far the fighting is taking place at points from 20 to 30 miles from Shanghai on the Shanghai-Nanking Railway which has been cut now, isolating

40 Based on Nourse, pp. 319-320
41 Tuchun Lu Yung-hsiang of Chekiang and Tuchun Ch'i Haieh-yuan of Kiangsu. (Clubb p. 125)
Soochow.../From Shanghai/. Both sides have artillery, machine guns, airplanes and other modern equipment. So far Chekiang is holding its own quite well, but Kiangsu is getting more help from other provinces than Chekiang, and I do not see how it is possible for the latter to hold out much longer against tremendous odds in numbers.... 42

Dr. E. W. Buckingham wrote from Kashing on October 5 that 6,000 of Tuchun Lu's troops had deserted him, and that Lu had withdrawn his loyal troops to Shanghai where he was cornered, but neither side seemed able to push a victory. 43 Sun Ch'uan-fang, a Wu Pei-fu man, replaced Tuchun Lu in Chekiang. 44

Miss Maud Carson wrote from Soochow on November 22, 1924:

It has been more than a month now since the Kiangsu-Chekiang War came to an end. The troops were moved back out of this section more quickly than we had thought possible (perhaps it was because General Wu-Pei-fu needed reinforcements in the north), and with less looting than we had dared hope for before Soochow and several other cities through which the troops were to pass, decided to contribute $200,000 each to the soldiers, who might otherwise have helped themselves to or destroyed property of more than that value. The fighting in the north has not disturbed this section of Kiangsu..... 45

"The fighting in the north" as we saw above, was the clash between Chang Tso-lin and Wu Pei-fu at the Great Wall, in which Wu was worsted and withdrew to Hankow. That left the east coast down to the Yangtse to Chang, and he determined to establish his power in Kiangsu and Chekiang. So he began the Fengtien-Chekiang War of 1925. There was a strange reversal of sides in this war, about which Miss Mabel Currie wrote, and the center of fighting was in the Wusih, Kiangyin, Soochow area. Miss Currie wrote on January 28, 1925:

As you probably know the present war is between Marshals Lu and Chi,—the "heroes" of the former war we had in the fall, but with this difference. Before, Chi was in command of Kiangsu, with headquarters in Nanking, while Lu was in control of Chekiang, the object being for control of Shanghai.

Now, Lu, (who, after being defeated through lack of arms, went north and was finally appointed Commander of Kiangsu by the Peking Government) has been located in Nanking and has been fighting the ousted Chi, who had fled to Shanghai and there had raised another force. So you see the only difference is that the two have exchanged places..... 46

42 MCL, Mercer Blain, Sept. 12, 1924
43 MCL, Dr. E. W. Buckingham, October 5, 1924
44 Clubb, p. 131
45 MCL, Miss Maud Carson, November 22, 1924
46 MCL, Miss Mabel Currie, January 28, 1925. After Chang's victory he sent Lu Yung-hsiang to Nanking with an army of Manchurian (Fengtien) troops, in which there were several thousand White Russians.
Having reached Nanking, Lu started his troops down the river towards Shanghai. Chi moved to meet him. We let Mrs. J. C. Crenshaw's letter tell part of the story.

The letter is dated January 17, 1925:

We are having very exciting times at Chinkiang these days. Yesterday General Chi Hsieh-yen's troops entered Chinkiang and it was reported that 10,000 men were sent towards Nanking to fight General Lu and his Fengtien troops. What became of these men we do not know, but yesterday morning some of the Fengtien troops came down the river and attacked Chinkiang.... We knew there was fighting expected about nine miles away upstream so when the fighting began we thought it was there. We went out on the porch to hear the guns and found that the cannon were only a few hundred yards from our house. We hastily packed a few necessary things, and, with the help of some friendly coolies, moved to our hospital.....

All day reinforcements came by rail from Shanghai, but they say Chi's ammunition gave out. By night Chi's troops were retreating. This morning Lu's troops took possession of the city.

They poured in by the thousands. The Fengtien men wear fur-line caps, and they have a large number of cavalry. So far there has been no serious looting, and men are pushing south in pursuit of Chi's troops..... The troops are very orderly and little looting has been done. The Chamber of Commerce offered to pay the northern troops $30,000 to prevent looting, and they were told that they did not want money. They said they have all the money they need and that their troops are well paid. The General is a brother of Chang Tso-lin... [should be a "son" of Chang Tso-lin].

The "battle of Chinkiang" turned out to be little more than a skirmish, for Chi's troops put up no real resistance, and retreated south-east down the railway until a line was formed from Wusih on the railroad to Kiangyin on the river, and the Kiangyin forts were the next objective. Mr. Will Cumming's letter tells of the fighting at Kiangyin, starting on January 24:

From the 19th on the garrison here was strengthened, and Chi's soldiers came pouring in day after day. On the afternoon of Saturday, 24th, we first heard the firing of the field guns out west of the city.....

The Russians took the forts here on the river in an attack of less than two hours, and that sealed the fate of the city, for the big guns were soon turned on it. The Chinese sections of the attacking army invested the West, South and East Gates, and we expected the General inside the city to capitulate at once...but he didn't.

It would be a long story to tell about all the events of the last week; of how well the Chinese city walls, made of brick and backed by earth, can withstand gun fire; or how terrified the people were by the big guns; of the chapel filled with wounded men; of how I saw the Russian and

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47 MC Letters by Mr. Crenshaw, Feb. 5, 1925 and J. E. Bear, March 29th, 1925, on this "battle."
Chinese Generals, and got them to promise not to bombard the section where our schools and hospital were; of Dr. Worth and the Chinese gentry's negotiations back and forth under a flag of truce; of how near some of us came to being shot; of the two fires that threatened to sweep the North Gate district, turning wounded and refugees into the bitter cold.

On the second Sunday the city gates were still unopened, though firing had entirely ceased, and peace negotiations were about completed....

We now return to Miss Mable Currie's letter written January 28th, 1925:

Chi got as far up the line as Chinkiang, and there the first big battle was fought, Lu winning. From that time they have been fighting back this way, Chi constantly losing ground until they reached Wusih (about 30 miles from us) /in Soochow/ where the fighting has been ever since...

On January 11th there was a revolt against Chi by a division seeking to gain power. All Sunday night there was intermittent firing.....

On Monday word came that 6,000 Chekiang soldiers were at a station below us. A group—on which the Chinese asked Mr. Maxey Smith to be one—went down to meet them and say the city would surrender without resistance. They brought back seven demands which Soochow was to reply to at once. After talking for hours and coming to no decision, the city officials decided to wait until morning and settle plans. In the meantime, the soldiers having no reply, rolled into Soochow, throwing everything into panic. For a while it looked quite serious,—as though these fellows were to be turned loose on the city. For "considerations" they at least consented to desist, and Soochow passed under the control of Wae the Chekiang General. 49

The next morning Wae returned to Shanghai, where, we finally heard, he was made Head of Defense for that city, leaving no one at all in command here. Of course that meant no order,—only looting and terror for the people.....

Last Sunday night word came that the fighting was only 8 or 10 miles away, and Soochow would be the scene of action that night.....

Since about 3 AM Tuesday there has been almost a steady stream of retreating soldiers passing right by our gate, some on foot, some in boats. They have looted on each side of us.....

Last night, about mid-night Lu's troops came in and took charge. They have the name of being REAL Soldiers, and they are living up to it so far. They are orderly, allowing no looting, and inspired the people so that nearly all our refugees have gone home tonight. There are several Russians in these troops, very business like. (Later: The 2nd army of Lu's is different. Those now occupying Soochow are looting and mistreating the women and girls). 50

48 MCL, W. C. Cumming, Feb. 3, 1925. Dr. Little in his Rivershade. (pp. 54-58) has an interesting chapter on Kiangyin in this war.

Mr. Crenshaw said in his letter that there were about 4,000 White Russians in the Fengtien army, who were the "first line of attack." (MCL, Crenshaw, Feb. 5, 1925).

49 General Wae of Chekiang was evidently Sun Ch'uan-fang's general.

50 MCL, Miss Mabel Currie, January 28, 1925
Writing April 24th, Miss Currie said:

Although the actual fighting has been over for some time now, we have had after effects, which were still worse in some ways. We have had around 10,000 northern soldiers in Soochow, and they have been worse than any we had before - impudent and rude.... 51

We must insert here a paragraph from Clubb's history of events. The dates will have to be adjusted some way. He wrote:

In the summer of 1925, Chang Tso-lin had made a bid to extend his military power to the Yangtze. His move was successful in its first phase, and in mid-June the warlord's son, Chang Hauh-liang, entered Shanghai at the head of 2,000 troops. However, Sun Ch'uan-fang, who had now become Tuchum of Chekiang in Lu Yung-hsiang's place, undertook a series of political maneuvers which enabled him on October 15 to proclaim himself commander-in-chief of five provinces: Chekiang, Kiangsu, Anhwei, Fukien and Kiangsi. He then launched his challenge to the invaders of the lower Yangtze and won the so-called Fengtien-Chekiang War with hardly a shot being fired. At the end of 1925 the five provinces rested securely in his hand.

One reason why Chang Tso-lin had been willing to relax his grasp on the lower Yangtze so weakly was that he was facing a new threat from Feng Yu-hsiang. Feng had entered into a secret pact with one of Chang's chief commanders, Kuo Sung-ling and the two began a major move against the Manchurian warlord's power..... 52

Dr. Nelson Bell's letter of November 10, 1925, tells about the battle at Tsingkiangpu, another word picture we have on this Fengtien war. He wrote:

We have just passed through a real battle here at Tsingkiangpu lasting over a period of seven days, and in which some 70,000 men participated. This last war is between the Manchurian General, Chang Tso-lin and a combination of central and east China generals under Wu Pei-fu. The Fengtien (Manchurian) troops have been holding east China as far south as Shanghai since the last war in January of this year. Suddenly the new combination of generals arose against them, and the Fengtien troops withdrew (up the Tientsin-Pukow Railway) as far north as Hauchoufu in North Kiangsu. As the railway was held at that point, with much of the rolling stock, the southern troops deflected a large number of troops up the Grand Canal, planning to go from here on to Hauchoufu and Haichow.

The Fengtien troops instead of waiting in the north for them, came on down here to meet them, with the result that a terrific battle raged within 2-1/2 miles of our compound for days. It started Sunday, November 1st, with a skirmish some 15 miles away, but by night the southern troops had withdrawn to the south bank of the Salt Canal, a branch canal which runs from here to Haichow. All that night the din of artillery, machine guns and rifle fire was incessant. This continued with but slight intermissions until Thursday. On Wednesday the Fengtien troops broke over the Salt Canal into places and came so close that we could see the bullets hitting the dust and hear them whine over our heads. One of their shells

51 MCL, Miss Currie, April 24, 1925
52 Clubb, pp. 131-132. It is not easy to see how the withdrawal of the Fengtien forces north and the battle of T.K.P. fitted in this picture, or into the general background given by Miss Nourse, quoted on pages 16 and 17 above.
burst right back of our house, about 200 yards away. On Thursday night they made a deployment to the west and south, and on Friday morning they made a desperate attack from that direction, shelling the city and coming to the very city walls on the south. We could see the shells bursting in the air right over Mr. Talbot's house, sprinkling the roof with shrapnel. A stray bullet went through the window of the Girls' School, and others flew in all directions. Numbers of houses in the city were hit by shells and several boats in the canal sunk. This attack was repelled by noon. Saturday the fighting was severe in the west and by night the Fengtian troops were retreating. The total number lost on both sides (killed and wounded) is estimated at several thousand.

You naturally ask how all of this fighting affected us. Well, it was most exciting, but I can truthfully say we were not scared. We realized that our work was here and that it was our duty to stick by it....

During the week we had about 500 refugees crowded into the hospital compound, mostly women and children....

The strange thing about all this fighting, too, is that the soldiers are not "southern" men and "northern", but all of them are northern men, chiefly from Shantung, Chili and Honan provinces, just mercenaries. They change sides and fight, much as a professional ball player at home, playing for the team that pays him. They hold no animosity for each other, and it is hard to understand the psychology which permits such fighting... 53

The Annual Report for 1927 tells what happened after the Fengtian defeat at Tsingkiangpu:

The defeated Fengtian soldiers retreated northward along the canal, looting everything in sight. When they reached Sutsien, some of the looters were killed by the local guards. This ended in a bombardment of the town of Sutsien by the ruffian army. About 1500 women and children crowded for refuge into our small Mission compound there.....

Haichow also witnessed a bombardment, our Mission homes and compounds being crowded with refugees. One thousand were in Dr. Morgan's hospital alone...

Sutsien will never be the same as she was before their trouble, and Christians and non-Christians alike will never forget how Dr. Junkin went out again and again in the darkness and rain that night, when the city was fearfully awaiting bombardment, to the camp of the enemy to intercede for his adopted city and his Chinese people, and to plead for the life of their mayor, even throwing his own body between the official and an enraged soldier officer who was threatening his life.....

Nor will the gentry and officials of Haichow forget how the missionaries of that city protected their wives and daughters, refusing point blank to give them up to the general of the invading force. No wonder General Bel, the head of their local army, and one of the gentry of Haichow, out of gratitude to the missionaries, and especially Dr. Morgan, presented our Haichow Hospital with a splendid up-to-date X-ray machine costing about $5,000 Mex.
No wonder that the whole city of Sutsien gathered in one vast mass meeting in Mr. Junkin's yard, thanking Mr. Junkin, and thanking the true God whom the Christians worship, for delivering their city and saving the life of their mayor.... 54

The War Lords. With this sketch of China under the northern war lords, and especially the wars of 1924-1925 in the area of our Mission, we can appreciate what Dr. Chester had to say in the 1925 Annual Report:

Politically China has come under the rule of military dictators called "Tuchuns," who have practically displaced the provincial governors from their seats of authority, and are themselves exercising all of the governmental functions, especially that of taxation, and devoting the revenues thus obtained partly to their personal enrichment, and partly to the payment of meager wages to the uniformed bandits which make up their so-called "armies."

These Tuchuns very largely ignore the Central Government at Peking, paying no regard to its mandates, and declining to supply it with any considerable part of the revenue derived from their enforced levies.

As for what is called the "war," the murder and pillage, the marching to and fro of these so-called "armies" under the leadership of this, that and the other head bandit, called the "general" devastating a country already devastated by flood and famine, and destroying innumerable lives, over no question of governmental policy or principle whatever, but only to determine which rival head bandit shall achieve the glory and profit of becoming chief of them all,—surely it is a sight that makes the angels weep. 55

By and large this was a true picture of the "generals", although there were a few, who at least part of the time, with their better disciplined troops, stood out as shining examples. The trouble was, once a war started, even the best of generals, had to recruit the deserters from the other side, including even the bandit chieftains and their men. This riff-raff were in the army for what they could get out of it.

The Kuomintang Government, 1921-1930. In contrast to the self-seeking and unpatriotic struggles of the northern War Lords, the Kuomintang, or Nationalists, had a unified, constructive program for all China. This was set forth in Dr. Sun's San Ming Chu I. 56 The 1928 Annual Report said:

At the present moment a triple struggle is going on in China. First, to bring about the political unity of China under the authority of a national government based on the will of the people, thus replacing the rapacious

54 AR, 1927, pp. 63, 64, 65
55 AR, 1925, pp. 15-16
56 See our Volume IV, page 14
military chiefs who have been a curse to the people the last ten years. Second, the struggle to secure for China a status of equality in the family of nations through the recovery of territory and special rights which Western Nations have forcibly acquired in China during the last fifty years. Third, the economic struggle attending the passage from an agricultural to an industrial state, with all the labor unrest and social changes involved in such revolutions, and under and behind and permeating all, the blind and pitious, the often misguided and exploited, straining of the masses to rise above the age-long starvation level. 57

Thus, there was some hope for China in the Nationalist movement which challenged the enthusiasm and efforts of Young China. These goals will not be reached in this decade, but great progress was made towards a unified China. The early progress was made with the help of the Communists, who had their program for China. We will now try to sketch the history of the Nationalist movement in this decade.

The Southern Government. We saw in our Volume IV, (p. 10) that in April, 1921, Dr. Sun set up in Canton a "Constitutional Government" with himself as "President of the Chinese Republic." In July, 1921, the Chinese Communist Party was officially organized.

Dr. Sun Yat-sen, 1921-1923. Dr. Sun became President of the "Republic" in April, 1921, but he was at the mercy of his military supporters, and in June, 1922, he had to leave Canton for Shanghai. There he sought help from the Western Powers without success. In January, 1923, he met the Soviet representative, Adolph A. Joffe, and found that there was a wide area possible for collaboration with USSR. Sun is quoted by the New York Times, July 22, 1923, as saying:

General Chang (Tso-lin) and I have the same enemy, and I will take him—or anybody else who will help me—into combination to overthrow Peking. We have lost hope of help from America, England, France, or any of the great Powers. The only country that shows any sign of helping us in the south is the Soviet Government of Russia. 59

In March, 1923, Sun was able to return to Canton and set up "general headquarters" with himself as generalissimo. 60

The Kuomintang-Communist Coalition, 1924-1927. The Chinese Communist Party was organized in July 1921, and in July 1922, joined the Comintern. After a good

57 AR, 1928, page 3
58 See our Volume IV, page 15
59 Clubb, page 121
60 Based on Clubb, pp. 103-120
deal of discussion the Comintern approved of popular fronts, and the 3rd Congress of the Chinese Communist Party decided in June, 1923, that "the Kuomintang should be the central force of the national revolution, and should assume its leadership."

There were right and left wings both in the Communist Party and in the Kuomintang as to just what the objectives of the revolution were, so it was a more or less uneasy coalition.

In August, 1923, Dr. Sun sent a politico-military mission to Moscow, headed by Chiang Kai-shek, who remained in Moscow until December.

The Soviets sent Michael Borodin to Canton to be a personal adviser to Sun and official adviser to the Kuomintang. He arrived in September.

On the basis of advice tendered by Borodin, work on reorganization of the Kuomintang to make it a more effective instrument of revolution began in October. The report made by Chiang Kai-shek on his return from Moscow in December, gave general support to the reform project, and the Kuomintang was remodeled on the structural pattern of the Communist Party of the Soviet Union, "Democratic Centralism" replacing Sun's personal autocracy, and the principle of party dictatorship was adopted. The First Kuomintang Congress convened at Canton in January, 1924.

The platform of the Congress comprised three major policies: (1) Alliance with the Soviet Union in foreign affairs, (2) collaboration with the Chinese Communist Party in domestic affairs; and (3) creation of a base among workers and peasants....Communists were now accepted for individual membership in the Kuomintang, and three including Li Ta-chao, were elected to the party's new Central Executive Committee. (Mao Tse-tung was among six communists elected reserve members). The Kuomintang was now provided with a refurbished political machine. There remained the development of its political appeal and the mobilization of a mass revolutionary movement.....

The Kuomintang had never possessed a revolutionary philosophy with mass appeal. This was about to be provided. Sun Yat-sen, under Borodin's inspiration, sharpened and elaborated the original concepts of the Three People's Principles; which heretofore had been only vaguely outlined. The Principles took the form by which they are known today, impregnated with the basic revolutionary drives of "anti-feudalism." These drives, embodied respectively in the Principles of Nationalism and People's Livelihood, would hurl the revolutionary movement against the treaty powers and China's landlords. The third principle, that of Democracy, had immediate importance only as a handy stick with which to beat the warlord dog; later it would be developed along lines evidently unanticipated by many of the Kuomintang leaders,—but not necessarily by their Russian advisers.

A revolutionary army was the next objective. Borodin had brought forty Soviet advisers with him, and Soviet arms were promised. A military academy was established

at Whampoa, with Chiang Kai-shek at its head and a Soviet General as Chief of Staff.

Dr. Sun's Death - March 12, 1925. In 1924 Chang Tso-lin controlled Peking with Tuan Chi-jui as "Provisional Chief Executive." Tuan decided to call a "rehabilitation conference" and invited Sun to Peking to confer on the organization. Sun, always hopeful, arrived in Peking December 31, 1924. He found that Tuan had changed his mind. Sun, a sick man, died of cancer in Peking, March 12, 1925. His death cleared the slate for the Kuomintang, removing the advocate of reconciliation with Chang Tso-lin, and making Sun, the idealist, the symbol of China's national revolution.

Chiang Kai-shek rises to power. A struggle for power followed Dr. Sun's death, both in the military field and in the control of the party. We pass over the military consolidation into the National Revolutionary Army. There were several claimants for Sun's role in the Kuomintang. One leader of the right wing of the party was assassinated, and a committee of three, composed of Hsu Ch'ung-chih, Wang Ching-wei and Chiang Kai-shek was formed to handle the military affairs. Hsu, (a right winger) was forced out of office, leaving Wang Ching-wei, of the left wing with Chiang.

On March 20, 1926, Chiang Kai-shek, charging a Communist plot against his authority, without consulting Government Chairman, Wang Ching-wei, arrested a number of communists and labor organizers, and seized the gunboat, "Chung Shan." Wang, insulted by the snub, resigned his post and went abroad.

Borodin returned to Canton from Siberia in April and demanded a return to status quo as the price for Russian aid. Chiang worked out a compromise: He would curb the right wing extremists, if Borodin would control the left wing, and he secured Borodin's assent to an early launching of the Northern Expedition. In May Chiang became head of the Organization Department of the Kuomintang, and Mao

62 Clubb, pp. 122-124
63 See above, page 16
64 Clubb, pp. 128-129
Tse-tung lost his position as Chief of the Propaganda Department. In June Chiang became commander-in-chief of the National Revolutionary Army.

The Drive North. In the summer of 1926 the Nationalist armies started north through Hunan Province and took Wuchang on the Yangtze on October 10. Wu Pei-fu's army was pushed across the River into Honan. The Nationalists then turned eastward against Sun Chuang-fang's army in Kiangsi, and when Nanchang was taken on November 7, Sun's power was broken. The Nationalists then swept on into Chekiang and Fukien Provinces, and Chiang Kai-shek, helped by a Communist organized uprising of workers in the city, took Shanghai on March 22. On March 24, Nanking was taken by the Nationalist army. Clubb says:

There (Nanking) the Nationalist entry into the town was marked by an attack on foreigners, which was stopped only because of a vigorous shelling by American and British gunboats anchored in the Yangtze River. (According to the later Nationalist explanation, the attack was Communist inspired). 65

The Nationalists now held the central and lower Yangtze valleys. The Revolution had moved halfway to Peking. 66

Miss Nourse gives this companion picture to this northward push along the same route the red-turbaned Taipings had taken the century before:

And strangely enough the badge was again red—a flag this time, with a blue corner, like in meaning to the red flag of Russia, for the radical left wing of the nationalist party was now in control. Through Kiangsi and Hunan, up to the three cities, Hanyang, Wuchang and Hankow, they marched with Galen, the Russian, as military adviser. The propaganda corps preceded them, promising lower prices and the blessings of prosperity if the foreigners were driven from the Flowery Kingdom, and a Utopian land if the Nationalists were allowed to rule the country.

By the time the army arrived at any point, the mass of the people had been won over to the Nationalists or fled. Wuchang alone underwent a siege before it came under the Nationalist banner.

Everywhere there were demonstrations against the foreigners. In many cases boycotts made it impossible for foreigners to buy food or other necessities or to get any one to work for them. In other places the threat against life. In Hankow the mob forces the foreigners to flee from the British Concession, and later Great Britain gave over the

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65 Miss Nourse, then President of Ginling College, and present in Nanking at the time said, (page 315), "The most accepted explanation of this event is that the Radical group in Hankow had ordered a massacre of the foreigners to discredit Chiang Kai-shek, the leader of the army, of whose popularity they were jealous." See also below, pages 356-360
66 Clubb, pp. 134-135. For Chiang's move on to Peking, 1928 and 1930, see below page 29
Concession to the National authorities. Wherever the armies of the
Nationalists went that winter, the cry was raised against the foreigners,
and often they had to flee. Mission schools and hospitals were confiscated;
some closed, some taken by the Chinese and some used by the military.

The radical wing, now thoroughly in control of the party, set up their
civil headquarters at Hankow. Eugene Chen, a Chinese claiming British
citizenship as he was born in Trinidad, and the Russian, Borodin, were
the civil leaders. Commander Chiang Kai-shek had moved on with the
army. 67

Chiang Breaks with the Communist. The "Nanking Incident" was in a way a
turning point, as it made evident the split in the Kuomintang ranks, and in April
planned to direct the Chinese Communists. On April 12, Chiang launched an attack
on the labor unions in Shanghai who had helped him win the city. On April 18, he
organized his own Nationalist Government at Nanking. 68 By July the Nanking group
decided to expel communists from the Kuomintang and to send Borodin and the other
Russian advisers back to Russia. The struggle for leadership continued between
the right and the left, but by the spring of 1928, Chiang was secure enough to
renew his drive to the north, and on July 6, the country was declared "unified." 69

China "Unified"? As we saw on page 16 above, this 1928 "unification" was
followed by another power struggle, and war threatened the mission work in Nanking,
but again Chiang was successful, and again the country by a new alliance was
declared to be "unified."

The Annual Report for 1930 speaks of this 1928-1929 period:

The close of 1928 saw a widespread expectation that this oldest and largest
of the nations was about to take its place among the stable and orderly
democracies of the world.

But the events of 1929 have tempered this hope. Civil war flared up again
in April. Military chiefs are still threatening the Government. The
Moslems rebelled in Kansu. Russian Communism, banished from the open,
is using every secret means of poisoning the minds of the people, who
though unsurpassed in natural intelligence are 90% illiterate. Though
the Government has been thus far surprisingly successful in maintaining
itself against its open and secret foes, yet China's unification is still
far from complete, and her political future gravely uncertain. China's
unspeakable scourge in recent years, banditry,—the bandits being largely
ex-soldiers, with whom the country is over run,—has increased in extent
and in ruthlessness.

67. Nourse, pp. 312-313. Miss Nourse follows with a paragraph on how the
Communist "Utopia" was working out in Hunan. The rapid socialization of life
was not what many had looked for.
68 Clubb, pp. 136-137
69 Nourse, pp. 115-117
These miseries have been aggravated by wholesale emigration of able-bodied workers (to Manchuria) under constraint of necessity; a typhus epidemic; a clash with Russia in Manchuria; flood, crop failures, and one of the worst famines known in China's history.

Now turning from the clouded civil and political life in China to its religious life, we note a happy contrast. True, the laws regarding the religious teaching in the schools and the required ceremonies looking almost like worship before the picture of Dr. Sun Yat-sen, enforced with widely varying degrees of rigor in different provinces, have proved an embarrassing factor in our Mission schools, some closing, some complying, and others running unchanged though under fear of suspension....yet the practically unanimous testimony from all parts of our China field, is that the masses of the people were never before so open at the gospel. Antagonism to Christianity has largely died down.... At least five of the ten cabinet members are open and avowed Christians. Thus the way seems open to the Christian Church as never before to meet the spiritual longings of the people, and give the needed guidance to the new forces in the national life.

Situation in the United States, 1921-1930.

We are limiting ourselves here to the mission interest of the Home Church as seen in its mission volunteers and mission giving. For our facts we are depending on the figures published in the Annual Reports for these years.

The published figures indicate that in the first five years of this decade (1921-1925) there was a continuing interest in the mission cause, seen in both the volunteers for service and the money given. The year 1925 was the turning point, although the years 1926-1929 (fall) were years of great prosperity in the United States, and the depression of 1929 was just beginning to affect the work in 1930.

The Missionary Force. In 1921 there were on all of our mission fields 463 regular missionaries and 10 short term workers and teachers of missionary children. In 1925 the number had increased to 506 "life missionaries" and 16 short termers and teachers of missionary children. In 1930 the total force was 413, plus 7 specials.

70 AR, 1930, p. 22. General Chiang Kai-shek was baptised on Oct. 23, 1930, joining the M. E. Church, South. (Chinese Recorder, Vol. 61, p. 803)

Dr. Little, writing from Kiangyin in the fall of 1928, tells something of Chiang's new government, its policies and problems. (Miss-Sur., Vol. 19, page 25.)

71 The Missionary Survey published the roll of missionaries each month starring those on furlough, but it is not always accurate, so we depend on the Annual Reports.

72 AR, 1922, p. 124
73 AR, 1926, p. 135
74 AR, 1931, p. 68
A total of 243 "Reinforcements" were sent out in this decade. Of these 172 were sent out in the years 1921-1923, and only 71 in the last five years, and of this 71 some were missionaries who had resigned in the period and were being re-appointed. The new and reappointed missionaries from 1927 on were called "replacements" (rather than "reinforcements") in accord with the new policy of the Executive Committee in 1927 to send out "no new missionaries except for absolutely necessary replacements and emergency needs....." 76

The Growth and Decline of the China Missions. According to the statistical tables the two missions reached their peaks in 1923 and 1924 respectively, and then began to decline. 77 We give the figures for seven of these years. (The larger figure being the "life missionaries", the smaller the "specials").

<table>
<thead>
<tr>
<th>Year</th>
<th>Mid-China</th>
<th>North Kiangsu</th>
</tr>
</thead>
<tbody>
<tr>
<td>1921</td>
<td>93--------7</td>
<td>82-----------1</td>
</tr>
<tr>
<td>1923</td>
<td>105--------3</td>
<td>95-----------5</td>
</tr>
<tr>
<td>1924</td>
<td>90--------3</td>
<td>107---------3</td>
</tr>
<tr>
<td>1925</td>
<td>95--------4</td>
<td>106---------6</td>
</tr>
<tr>
<td>1927</td>
<td>83--</td>
<td>100---------2</td>
</tr>
<tr>
<td>1928</td>
<td>60--</td>
<td>85---------1</td>
</tr>
<tr>
<td>1930</td>
<td>52--</td>
<td>86---------3</td>
</tr>
</tbody>
</table>

The Decline, the Rising Cost and the Growing Debt. The decline in the number of Missionaries in this decade was due in part to the waning enthusiasm on the part of young people. 78 But in large part it was due to the lack of money. In this decade the Southern Presbyterian Church was growing. The total communicants in

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75 See the Annual Reports for these years,—"Reinforcements"
76 AR, 1927, p. 6
77 See statistical tables published each year,—"Reinforcements"

On pages 35-36 below we have the Mission Rolls for 1927 as given in the Missionary Survey (Dec. 1927), and on pages 65-66 the Mission Rolls for 1930 as given in the December, 1930 Missionary Survey.

78 The 1920 Quadrennial of the Student Volunteer Movement was a turn-point in the effectiveness of that movement in inspiring the young people to go to the foreign field. The interest of the Movement turned to the home problems, feeling that they must be solved before we had a "message" to carry abroad.
1921 were 397,058, and in 1930, 457,855. The country was prosperous until the depression of 1929. The giving of the Church to foreign missions increased somewhat until it reached a peak in 1924, and then began to decline. The cost of the work was about one million, two hundred odd thousand for each year; the peak years in giving were 1922 and 1924. The decade started with a debt which was enlarged almost every year. (There was a surplus in 1924, and again in 1928.) Let us look at the figures for these years as given in the Treasurer's Report for each year.

<table>
<thead>
<tr>
<th>Year</th>
<th>Income</th>
<th>Cost of Work</th>
<th>Deficit for Year</th>
<th>Total Deficit</th>
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</thead>
<tbody>
<tr>
<td>1921</td>
<td>$1,191,316</td>
<td>$1,270,502</td>
<td>$ 79,186</td>
<td>$242,626</td>
</tr>
<tr>
<td>1922</td>
<td>1,281,323</td>
<td>1,328,341</td>
<td>47,017</td>
<td>251,407</td>
</tr>
<tr>
<td>1923</td>
<td>1,214,383</td>
<td>1,273,018</td>
<td>58,635</td>
<td>249,411</td>
</tr>
<tr>
<td>1924</td>
<td>1,397,413</td>
<td>1,327,404</td>
<td>+ 70,008</td>
<td>150,699</td>
</tr>
<tr>
<td>1925</td>
<td>1,137,004</td>
<td>1,226,554</td>
<td>89,550</td>
<td>240,249</td>
</tr>
<tr>
<td>1926</td>
<td>1,248,516</td>
<td>1,279,964</td>
<td>41,448</td>
<td>271,697</td>
</tr>
<tr>
<td>1927</td>
<td>1,181,067</td>
<td>1,243,884</td>
<td>62,817</td>
<td>289,947</td>
</tr>
<tr>
<td>1928</td>
<td>1,663,067</td>
<td>1,263,035</td>
<td>+123,265</td>
<td>131,898</td>
</tr>
<tr>
<td>1929</td>
<td>1,111,245</td>
<td>1,209,205</td>
<td>97,959</td>
<td>174,659</td>
</tr>
<tr>
<td>1930</td>
<td>1,080,266</td>
<td>1,219,085</td>
<td>138,819</td>
<td>224,424</td>
</tr>
</tbody>
</table>

* A special appeal was made in 1927-1928 for the China Emergency.

The 1931 Annual Report speaks of the "Financial Crisis". The figures for 1931 are:

1931 | $1,030,492 | 1,182,752 | 152,260 | 359,277

The Executive Committee and the Debt. The 1921 Annual Report said that our mission fields were calling for 217 additional missionaries to take "proper care

79 MGA, 1921, p. 301: and 1930, p. 272
80 These Treasurer's Reports are for the Church Year, April 1 to March 31. (E.g. the Annual Report for 1931 has the report for the Church Year April, 1930 to March 31, 1931.)

These reports give much worth-while information, for example in their Schedule 3, you will find the total amount appropriated to the China Missions divided,—field expense, travel, salaries, and child allowances, rents, medical, etc. and the new missionary outfit and travel. (E.g. AR, 1922, p. 96.)
of our present work," and of these 115 were imperatively needed. The China Missions  
had called for 85 new missionaries... In response to these calls 40 regular  
missionaries were sent out with 5 associate workers, (short termers).  

In December, 1921, the Executive Committee "in view of the large and increasing  
debt" took the following action:  

Resolved: That until there is a radical improvement in our financial  
condition, no new missionaries will be sent to any field, no matter  
how urgent the need, except such physicians and nurses as are imperatively  
needed.....  

The work appropriations for the year 1922-1923 were cut 10%, and missionaries  
were urged not to make appeals for special funds. Moreover, the Committee announced  
the policy,  

to make its total appropriations for the Church Year, (April 1 to March  
31st) not to exceed the receipts for the Regular Budget for the previous  
calendar year (January 1st to December 31st) effective on appropriations  
for 1923-1924 (Church Year).....  

The Standing Committee on Foreign Missions of the 1922 General Assembly  
approved the policy of the Executive Committee quoted above, authorized the  
sending out of certain missionaries, and then, in the light of the fact that the  
Committee reported that the total cost of a new missionary was now $2,700, passed  
the following:  

That besides the above mentioned reinforcements, the Executive Committee  
is enjoined to exercise the utmost caution in assuming additional obligations,  
either by sending out additional workers, or otherwise enlarging  
the work, that are not, in the Committee's best judgment, fully covered  
by additional income, over and above the previous donations of these  
special contributions for such objects.  

The effect of this $2,700 Rule. The above action of the General Assembly  
requiring the Committee to raise $2,700 in new money before a new missionary could  
be sent out, seemed to shut the door for those hoping to go to the foreign field.  

Thirty-four Student Volunteers at Union Theological Seminary in Richmond, Virginia,  
published an appeal in the Missionary, "How can we Preach except we be Sent?"  

81 AR, 1921, p. 24  
82 AR, 1922, p. 18  
83 AR, 1922, p. 19 See Lowry Davis' article in the Miss-Sur, Vol. 17, p. 422, on  
the effect on the work of the repeated cutting of the Mission Budget.  
84 MGA, 1922, p. 63
In it they said:

What shall we, who are hoping to go out this summer, do? Do you expect us to remain here in uncertainty for an indefinite time? Do you wish us to give up our purpose in going, or do you wish us to apply to some other mission board for appointment? With us this is a serious and pressing question. 85

The Annual Report for 1925 had said that the Committee had authorized the sending out of 50 new missionaries "as soon as our financial condition will warrant us in doing so." It went on to say that 26 young men were preparing for medical work, 11 young women were preparing to go out as nurses, and there were 56 young men and women at the Seminaries and at the Training School who had volunteered for foreign service. It spoke of the Assembly rule that $2,700 new money be raised for a new missionary, and then said:

Experience has also shown that the pledge of $2,700 for new missionaries "over and above" all previous gifts of the donors often falls far short of meaning the permanent addition of that amount to our annual income. 86

The 1927 Annual Report said:

At the beginning of the year the policy was adopted, and has been rigidly adhered to, of sending out no new missionaries except for absolutely necessary replacements and emergency needs. This has resulted in the decrease of missionaries from 516 to 499. 87

The 1929 Annual Report in the section on Unanswered Calls, said:

The outstanding feature of the past year to your Foreign Mission Committee has been the continual calls for help from our overworked missionaries, confronting unmet and urgent needs.... 88

The Executive Committee of Foreign Missions in this decade, (1921-1930) had to face difficult financial and personnel problems all over the world. In addition, in China, were the live questions of orthodoxy on the mission field and the relation of the missionary to the Chinese Church. We will take up these questions later.

85 Miss-Sur, Vol. 12, p. 166. Over half of the 34 signers eventually got to the foreign field. In this same Survey volume, (p. 11) is found a picture of the Student Volunteers for China at Union Seminary and the Training School. Most of these eventually got to China.
86 AR, 1925, pp. 118-119.
87 AR, 1927, p. 6.
88 AR, 1929, p. 3.

Our China Missionaries, 1921-1930

First, we list by stations the active members of our China Missions as they are given in the Missionary Survey, December, 1921.  

The Mid-China Mission (78)

Hangchow, 1867
Miss E. B. French
Miss Emma Boardman
Rev. and Mrs. Warren H. Stuart
Miss Annie R. V. Wilson
*Rev. and Mrs. R. J. McMullen
Mr. and Mrs. J. M. Wilson
Miss Rebecca E. Wilson
Rev. and Mrs. J. M. Blain
Miss Nettie McMullen
Miss Sophie P. Graham
Miss Frances Stribling
Mr. and Mrs. Edward Evans
*Mr. W. E. Smith
*Mr. Jas. L. Howe

Shanghai, 1867
*Rev. and Mrs. S. I. Woodbridge
*Rev. and Mrs. C. M. Caldwell
Miss Mildred Watkins

Kashing, 1895
Rev. and Mrs. W. H. Hudson
Dr. and Mrs. W. H. Venable (Kuling)
Miss Elizabeth Talbot
Rev. and Mrs. Lowry Davis
*Miss Irene Hawkins
*Dr. and Mrs. F. R. Crawford
*Rev. and Mrs. J. Y. McGinnis
Miss E. Elmore Lynch
Rev. and Mrs. Clyde Douglas
*Miss Anna Campbell
Dr. and Mrs. E. W. Buckingham
Miss Ruby Satterfield
Miss Margaret Dixon, R.N.

* On furlough in the U. S.

# Associate Worker

Kiangyin, 1895
Rev. and Mrs. L. I. Moffett (Shanghai)
Rev. and Mrs. Lacy L. Little
Dr. and Mrs. George C. Worth
Miss Rida Jourolman
Mrs. Anna McG. Sykes
Miss Carrie L. Moffett
Miss Jane Varamis Lee, M.D.
Miss Sada A. Nesbit
*Miss Caroline V. Lee
Miss Elizabeth Corriher, R.H.
Mr. and Mrs. Andrew Allison
Miss Katheryne L. Thompson

Nanking
Rev. and Mrs. J. L. Stuart (Peking)
Dr. and Mrs. A. C. Hutcheson
Dr. and Mrs. R. T. Shields (Tsinanfu)
Rev. and Mrs. F. F. Price
*Rev. and Mrs. D. W. Richardson
Miss Florence Nickles
*Miss Lina E. Bradley
Miss Marguerite Misall
Miss Hazel Matchas
Mr. and Mrs. Jas. R. Graham, Jr.

Soochow, 1872
Miss Addie H. Sloan
*Miss Gertrude Sloan
Mrs. M. P. McCormick
Rev. and Mrs. P. C. DuBose
Miss Irene McCain
Dr. and Mrs. H. P. Young
Rev. and Mrs. L. P. Reaves
Rev. and Mrs. H. Marcy Smith
Miss Mabel C. Currie
*Miss Alma L. Hill
Miss Bess McCollum

89 Miss-Sur., Vol. 10, p. 845. We have omitted from this published list three who were not active members in 1921. Mrs. J. L. Stuart had retired and was living with her son, Leighton, in Peking. Mr. Painter left China on account of health in 1903 and never returned. Mrs. Haden went to Switzerland in 1908 to educate her children and never returned. Mrs. W. H. Hudson went on a health furlough in November, 1920, and was never able to return. She died in the U. S., Nov. 12, 1935. (Miss-Sur., Vol. 11, p. 134; Min. Dir., 1861-1941, p. 335.)
North Kiangsu Mission

Chiakiang, 1883
Rev. and Mrs. A. Sydenstricker
Rev. and Mrs. J. W. Paxton
Rev. and Mrs. J. C. Crenshaw
Rev. and Mrs. S. C. Farrior
Rev. and Mrs. M. A. Hopkins
Miss Grace Sydenstricker

Taichow, 1908
Rev. and Mrs. T. L. Harnsberger
Dr. and Mrs. Robert B. Price
Rev. Charles Ghiselin, Jn.
Rev. and Mrs. C. F. Hancock
Miss Grace Farr

Hauhouchu, 1896
Mrs. Mark E. Grier, M.D.
Dr. and Mrs. A. A. McFadyen
Rev. George F. Stevens (Tanghsien)
Rev. and Mrs. F. A. Brown
Rev. and Mrs. O. V. Armstrong
Rev. and Mrs. Lewis H. Lancaster
Miss Isobel Grier
Miss Lois Young
Miss Mary Lee Sloan

Taichow, 1908
Rev. and Mrs. J. W. Vinson
L. S. Morgan, M.D.
Mrs. L. S. Morgan, M.D.
Rev. and Mrs. Thomas B. Grafton
Mrs. A. D. Rice
Rev. and Mrs. W. C. McLaughlan
Miss Mary Bissett
Rev. and Mrs. Edw. S. Currie

Yencheng, 1911
Rev. and Mrs. H. W. White
Dr. and Mrs. J. W. Hewett
Rev. C. H. Smith
Rev. and Mrs. H. T. Bridgman
Miss Minna R. Amis

Sutsien, 1891
Dr. and Mrs. J. W. Bradley
Rev. B. C. Patterson
Mrs. B. C. Patterson, M.D.
Rev. and Mrs. W. F. Junkin
Mr. H. W. McCutchan
Miss Mada I. McCutchan
Miss M. M. Johnston
Miss E. McRoberts

Tsing-Kiang-pu, 1887
Rev. and Mrs. J. R. Graham
Dr. and Mrs. James B. Woods
Rev. and Mrs. A. A. Talbot
Miss Jessie D. Hall
Miss Selie H. Lacy
Dr. and Mrs. L. Nelson Bell
Rev. and Mrs. H. Kerr Taylor
Rev. and Mrs. J. E. Wayland
Miss Mary McCown

Hwaianfu, 1904
Rev. H. M. Woods
Miss Josephine Woods
Rev. and Mrs. O. F. Yates
Miss Lillian C. Wells
Miss Lily Woods
Rev. and Mrs. J. M. Montgomery

Personnel Changes, 1921-1930. 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 furlough dates are taken from the Register of Missionaries found in the Minutes of each Mission.

1921
Nine regular missionaries were appointed in 1921, one of whom married Dr. Buckingham on the field. Four went to Mid-China and five to North Kiangsu. The Richardsons were transferred to the Mid-China Mission and the Farriors to the North Kiangsu Mission. There was one death in the North Kiangsu Mission, (Mrs. Sydenstricker).
Miss Bessie Kenniger (Mrs. Edwin W. Buckingham) arrived in China on February 27 and was married to Dr. Buckingham on February 28, 1921.

Bessie Kenniger was born in London, England, on June 14, 1897. "The greater part of my early childhood was spent in Ipswich, where I attended a private school for girls until I was sixteen years of age. Shortly afterwards I left England for Canada in order to be with relatives... After several years in Canada, I decided to train for nursing. I entered Bruce County General Hospital, Walkerton, Ontario, in 1917, and during the three years course we were required to take six months in New York Hospitals. While in New York I met Dr. Buckingham interning at the same hospital. He greatly aided in the choice of my field of labor."

Mrs. Buckingham was appointed in December, 1920 and sailed for China February 10, 1921. She was married to Dr. Buckingham the day after landing in Shanghai, February 28, 1921.

The first months in China were spent at the Soochow Language School, and then Dr. and Mrs. Buckingham went to Kashing.

Miss Bess McCollum (1921-1924). Miss McCollum arrived in Shanghai February 27, 1921. She was assigned to Soochow Station for a year for secretarial and book-keeping work. She resigned from the Mid-China Mission, March 24, 1923, accepting a call to teach at Taichow, and was enrolled in the North Kiangsu Mission, May 1923. On August 20, 1924, the North Kiangsu Mission released her from the Mission to engage in Y.W.C.A. work in China.

Miss Margaret Dixon, R. N. (1921-1926), arrived on March 14, 1921.

Margaret Dixon was born at Madisonville, Tennessee, in 1888, and was educated at Himassee College in East Tennessee. She taught school for eight years and for three summers worked in the mountain mission schools. She then entered the Hahnemen Hospital Training School for Nurses in Philadelphia, with the purpose of preparing for work as a mountain mission nurse. After finishing her course, however, she felt God had a place for her in China. She answered the call in 1920 and was appointed as a missionary, sailing February, 1921.

At the time of her arrival on the China field nurses were scarce. There was not a single nurse in service in the Mid-China Mission at the time.

Miss Corriher, who had been the only one for a number of years, was on furlough. Miss Dixon first went to Kashing for a few months. After nine months study in the language school, she was located in the Elizabeth Blake Hospital in Soochow. After one year there, and the arrival of Mrs.

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90 China Inc., p. 132. For her picture, Miss-Sur., Vol. 11, p. 308
91 MMCM., 1921, p. 14. (China Inv., p. 161, is not correct). For her picture, see Miss-Sur., Volume 11, p. 307
92 For the background, see MMCM, 1923, p. 11, action 687; pp. 17-18, action 725.
93 For the background, see MNKM, 1924, p. 35, (A. I. C. Meeting, August 24, 1924), and AR, 1925, p. 32
Miss Katheryne Luella Thompson arrived in China September 1st, 1921, and was assigned to Kiangyin.

Katheryne L. Thompson was born in Duluth, Minn., June 28, 1889. When she was six years old she went to Richmond, Indiana, where she passed through grammar school, high school and college, receiving her A.B. in 1911 from Earlham College....

In 1913 Miss Thompson received a teacher's diploma in domestic science from Drexel Institute, Philadelphia....In 1915 she was appointed a teacher of the public schools of Washington, D. C. It was then that she became a Southern Presbyterian by uniting with the Central Presbyterian Church....

The first definite call to the foreign field came in 1919... "Evidently China is the place where I belong... On May 16, 1921, I received my appointment. I sailed the following August, arriving in Shanghai September first." 95

Miss Margaret Mizell arrived in China on October 12, 1921, and was assigned for work to Taichow Station.

Margaret Mizell was born at Ennia, Texas, January 26, 1893. When she was two years old her parents moved to Waxahachie, Texas, where she lived until 1915. She attended the public schools in Waxahachie, and also Trinity University located in the same city. From the latter she received her A.B. degree. Before coming to China Miss Mizell taught for six years....

Miss Mizell and Miss Matthes sailed together on September 17, 1921, as representatives of the First Presbyterian Church of Dallas, Texas. They arrived in China on October 12. Miss Mizell, after studying the language in Nanking, went to Taichow....where she is principal of the Marietta Hunt Girls' School. 96

Miss Hazel Lee Matthes arrived on October 12, and was finally assigned to Chinkiang.

Hazel Lee Matthes was born in Boston, Mass., January 27, 1892....After graduating from high school, she entered Posse Normal School of Gymnastics, from which she graduated. She also had courses in the University of California. She taught physical training in Fort Worth for two years, and in Dallas, Texas for eight years. While in Dallas she united with the First Presbyterian Church....

Miss Matthes was appointed to China in July, 1921, and sailed in company with Miss Margaret Mizell on the 14th of September of that year. She spent a year in the language school in Nanking.

"My work has been the care for day schools, and the evangelistic work for

94 China Inv., p. 132. For her picture, Miss-Sur., Vol. 11, p. 307.
95 Ibid., p. 133. For her picture, Miss-Sur., Vol. 11, p. 778
96 Ibid., p. 134. For her picture, Miss-Sur., Vol. 11, p. 778
women in the south part of the city of Chinkiang.... 97

Miss Grace Sydenstricker returned to China in 1921. For some reason her name does not appear on the 1922 or 1923 North Kiangsu roll of missionaries. She was welcomed, along with Misses Mizell and Matthes, as a new member of the Mission at the 1922 Mission Meeting, (MNKM, 1922, p. 9.)

Grace Sydenstricker, (1921-1923) (was the) "daughter of Dr. and Mrs. A. Sydenstricker, who returned to her parents' home and her native city, Chinkiang, for work. She was a comfort to her mother and father at the time of her mother's illness and death, and took up her mother's work and so continued until the time of her marriage to Rev. J. B. Yaukey of the U. S. Reformed Mission, Yochow City, (1923) where her home is. 98


Louise Garrett (Graham) was born in Roxbury, Henrico County, Virginia, on September 21, 1898.... At fourteen years of age Miss Garrett was sent to the mountains of Maryland, her parents hoping that her physical condition would be benefited by the change of climate. There she attended Westernport High School, Westernport, Maryland, and completed the first year of high school there.

The next year, 1914, Miss Garrett attended the State Normal School at Farmville, Va., and completed her second year's work. In 1915 she entered Louisa High School, Louisa, Va., for her third year's work. In 1916 she entered the State Normal School at Farmville, Va., from which she graduated in 1920. Her course there had prepared her for teaching in the kindergarten of the State of Virginia...."In the spring of 1921 I decided to marry Mr. James R. Graham, and go with him to China...." Mr. and Mrs. Graham were married on August 20, 1921, and sailed for China in September of the same year.... 100

Associate Missionaries was the term used for those who helped in the work of the Mission without appointment as a regular missionary. They might be self-supporting or were sent out for a limited term of service. Two of these were marked as "associates" in 1921.

97 China Inv., pp. 133-134
98 China Inv., p. 163. Miss Grace Sydenstricker arrived in China in September, 1921, for missionary work at Chinkiang Station (AR, 1923, p. 47). She was there when her mother died (Oct. 21, 1921) and shortly afterwards she went with her father to live with her sister, Mrs. Pearl Buck, in Nanking.

At the 1922 Mission Meeting the Mission transferred her at her own request to the Mid-China Mission for work at Soochow (MNKM, 1922, pp. 9, 11). The transfer date was August, 1922. (See the 1923 Register of Mid-China missionaries.)
99 Min. Dir., 1861-1941, p. 261. See also China Inv., pp. 134-135
100 China Inv., pp. 135-136
1921

Miss Lina Bradley came to China in October, 1920, possibly as a self-supporting missionary, and is marked in 1921 as an "associate". She lived with the P. F. Prices in Nanking, and after her first year in the Language School, began to help him with secretarial work. Having passed her second year of language, she was appointed a regular missionary on April 10, 1923, her support at that time being provided by the Nanking Church Council. 101

Mrs. Margaret B. Baxter was born in North Carolina, a daughter of the manse. She was educated at Peace Institute, Raleigh, N. C., and finished her music course at the New England Conservatory in Boston. She taught voice for five years in two schools in Belwood, N. C. and at Agnes Scott College. At the end of that time she returned to Boston to study, and while there married. . . . In 1914 she came to Suchoufu, China... to teach the missionary children of the Station, which she did for six years. She returned to the U. S. A. when Dr. and Mrs. McFadyen went home on furlough.

"I had no intention of returning to China, but one cannot live in a land of appalling darkness without wanting to dispel that darkness, so at the end of 18 months, in 1921, I returned as an Associate Missionary, and have since that time been teaching English in the Boys' High School at Chinkiang...." 101a

Dr. and Mrs. Donald W. Richardson were transferred to the Mid-China Mission in June, 1921. In 1919 Dr. Richardson was called to Nanking Seminary to take Dr. Leighton Stuart's place. In 1920 he presented a request from the Southern Presbyterian Missionaries in Nanking that they be organized as a station of the Mid-China Mission. The Mission approved that request and asked Kiangsu Mission to transfer the Richardsons to the Mid-China Mission at the end of June, 1921. They were enrolled on June 29, 1921. 102

Mrs. Carrie Stulting (Absalom) Sydenstricker died on October 21, 1921, in Chinkiang, China. 103 Dr. Price said of her:

During her forty-one years in China she had moved her home twenty times, frequently living in Chinese houses. She bore seven children, four of whom preceded her to the grave. She was a lady of sorrows, and well acquainted with missionary hardships. Yet her faith and cheerfulness never forsook her. Wherever she pitched her tent was always home. Many

101 See below page 338 for Miss Bradley and for the Nanking Church Council
101a China Inv., p. 136. For Mrs. Baxter at Suchoufu, see our Volume IV, p. 341
102 MCH, 1920, pp. 13 and 14; 1922, p. 38
103 Miss-Sur., Vol. 12, p. 120
remember the delightful Southern hospitality she dispensed, no matter how limited her resources at the time might be. As wife, mother, and missionary, she adorned the doctrine of Christ. Faith in God, hope for the future, whatever appearances might be, and love for the Chinese people characterized her life of service. 104

1922

In 1922 fourteen new missionaries were added to the force in China, five to Mid-China and nine to North Kiangsu. Two North Kiangsu missionaries, (Dr. Sydenstricker and his daughter, Grace,) were transferred to Mid-China. There were two deaths in the Mid-China Mission,—Miss Irene McCain and Miss Mildred Watkins.

Miss Natalie Crawford Moffett arrived in China on February 19, 1922. Four of her sisters were already on the China Field.

Natalie Moffett was born in Lexington, Mo., October 22, 1895.... Her early life was spent first in Lebanon, Ky., and later in Pensacola, Fl., where she completed her high school education. She graduated from Florida State College for Women, Tallahassee, Fl., in 1917, receiving the A.B. degree, and later had special work at Peabody Teachers' College, and at Biblical Seminary, N. Y.

Miss Moffett received her appointment to China on October 14, 1921, and sailed from San Francisco, January 26, 1922. She is now engaged in education work, teaching English in the Union Girls' School, Hangchow.....106

Dr. and Mrs. John William Moore arrived in China September 20, 1922 and were assigned to the Elizabeth Blake Hospital, Soochow.

John William Moore, M. D., son of John Preston Moore....was born near Lexington, Rockbridge Co., Va., Nov. 6, 1869. He was brought up in Lexington... He studied three years at Washington and Lee University, and held various positions prior to his study of medicine.

Dr. Moore graduated in medicine from the University of New York and Bellevue Hospital Medical College in 1899. He spent nine months internship in the N. Y. Polyclinic Hospital...from which he later resigned to take a similar position in the Bellevue Hospital, N. Y. C., where he remained two years.

Dr. Moore, in 1903, located in Charleston, W. Va., where he built up a large private practice. This he surrendered in 1922, and came to China as a self-supporting missionary.

104 China Inv., p. 173. N.K. Mission at its annual meeting, 1922, held a memorial service for Mrs. Sydenstricker (MNKM, 1922, p. 23).
105 Miss-Sur., Vol. 12, p. 492
106 China Inv., p. 139
Dr. Moore, was married to Anna Estel Preston, of Lexington, Va., daughter of Rev. Thomas L. Preston, D.D. on October 6, 1909. Mrs. Moore died September 11, 1921. On July 6, 1922 Dr. Moore was married to Laura Venable, daughter of M. W. Venable of Charleston, W. Va. 107

Mrs. Laura Venable Moore, R. N. was born in Danville, Ky., in 1883.......

"My earliest recollections are connected with my little Brazilian missionary cousins, whose mother was my aunt, Frederica Venable Rodrigues. China missions were introduced to me at twelve years of age by Miss French of Hangchow.......

"My whole schooling with the exception of one year at Randolph Macon Woman's College, was gotten in the public schools of Charleston, W. Va."

Miss Venable graduated in nursing from Johns Hopkins Hospital, Baltimore, as a registered nurse, and after seven years spent in various nursing activities, among them being a year on the Labrador coast with Dr. Grenfell's Mission, and more than two years in France during the World War, she accepted an invitation from Dr. Moore, seconded by the Executive Committee, to come to China to be supported by the First Church, Charleston, W. Va. Kanawa Presbytery.

Miss Venable sailed on September 2, 1922, as Mrs. John William Moore,—Dr. Moore coming out for work in the Elizabeth Blake Hospital, Soochow. 108

Rev. and Mrs. Charles William Worth, Jr., arrived in China, Sept. 20, 1922, and were assigned to Kiangyin.

Charles William Worth was born in Wusih, China, April 11, 1897, the son of Dr. and Mrs. George C. Worth.....

"My early life was about evenly divided between China and America, and my education was much broken into by constant traveling. After attending Wilmington High School for one year, I went to the Donaldson Military School in Fayetteville for two years. I then entered Davidson College and graduated there, having my course interrupted for one year by entrance into the army."

Mr. Worth, having received his A.B. degree from Davidson, entered Union Theological Seminary, Va., from which he received the B. D. degree in 1922....

On June 2, 1922, he was married to Miss Grace McAlpine, daughter of Dr. and Mrs. R. E. McAlpine of our Japan Mission. Mr. and Mrs. Worth attended the Nanking Language School, after which they went to their station at Kiangyin... 109

Grace McAlpine (Worth) was born in Nagoya, Japan, July 9, 1900. When her parents went on furlough, she and her sisters were left in Rock Hill, S. C. where her aunt made a home for them. There she attended the Rock Hill schools and later Winthrop College. She also had one year in Westhampton

107 China Inv., p. 141. Dr. Moore, although self-supporting, was appointed as a regular missionary and worked under the direction of the Mission.
108 Ibid., p. 142
109 Ibid., p. 140. See also Min. Dir., 1861-1941, p. 798
College and Cornell University, after which she had a year at the Assembly's Training School at Richmond. Mrs. Worth received her appointment as a missionary to China in April, 1922. On June 2, following she was married to Rev. Charles W. Worth, and Mr. and Mrs. Worth sailed for China in August...

Nine missionaries were added to the North Kiangsu Mission:

Rev. and Mrs. Locke White reached China in January, 1922, and were assigned to Suchoufu Station.

White, Locke—b. Cabarrus Co., NC, Nov. 2, 1890; f, Richard Cress W; m, Mary Asenith Kirkpatrick; w, Emma Cabell Edmunds, Halifax, Va., April 3, 18; DavC, 09-13; BA; Phi Beta Kappa; UTSA., 14-17, BD p g wk, 29, DD; L, May 21, 17, Mack Pby; 0, Ju 12, 17, Eben Pby; p, Maysville, Ky, 17; chap, US Army, 18-9; p. Blacksburg, Va. 19-21; fm. Suchoufu, China, 21-7; (pastorates in the U.S., 1927....) 112

Emma Edmunds (White) was born in Halifax, Va., November 25, 1893....In the fall of 1910 Miss Edmunds entered Randolph Macon Woman's College, Va. At the end of four years she received the A. B. and M. A. degrees. In 1917 a chapter of Phi Beta Kappa was installed at the college and she was awarded a key. During her college course she volunteered for foreign mission service. After graduation she taught for several years, first as an instructor at Randolph Macon College, later at the Collegiate School, Richmond, Va., and still later, at Lewisburg Seminary, Lewisburg, W. Va. She was married in April, 1918, to Rev. Locke White.

On the return of Mr. White from war work in May, 1919, Mr. and Mrs. White went to live and work in Blacksburg, Va., a delightful college community. "After a little more than two very happy years there, we answered the insistent call for workers in the foreign field, and offered for service in China." 113

Miss Charlotte Audrey Dunlap, R. N. arrived in China August 22. She was born in Simpson, S. C., September 4, 1894. At the age of six she removed with her parents to Winnsboro, S. C., which has since been her home. After attending the public schools there, she taught in the public schools for two years. After this she spent a year at Draughons Business College, and worked a year with the Associated Charities, Columbia, S. C.

Miss Dunlap entered St. Joseph's Training School for Nurses, Baltimore, Md., January 5, 1916, graduating and passing the State Board examination in 1919. She was operating room superintendent at St. Joseph's Hospital, 1919-20. She did private nursing, 1920-22. In the spring of 1922 she volunteered for the mission field and sailed from San Francisco July 29.

Miss Dunlap spent one year at the Nanking Language School, and one year in Sutsien Station studying the language and doing hospital work. She is now the nurse in charge at the Goldsby King Hospital, Chinkiang..... 114

110 China Inv., p. 140. Pictures Miss-Sur., Vol. 12, p. 678
111 For their pictures, see Miss-Sur., Vol. 12, p. 182
112 Min.-Dir., 1861-1941, p. 765
113 China Inv., p. 138. For picture, see Miss-Sur., Vol. 12, p. 182
114 Ibid., p. 139. For picture, see Miss-Sur., Vol. 12, p. 679
Miss Orene McIlwain arrived in China in August, 1922, and was assigned to Suchoufu Station. She was born in Abbeville, S. C. on April 30, 1891, and was the sister of Mrs. D. W. Richardson. Graduating from Winthrop College in 1912, she spent ten years in teaching, in study at the Assembly's Training School in Richmond, and in D.C.E. work before she was sent to the China field in 1922. She was originally assigned to North Kiangsu, but the Joint Conference Committee, Jan. 28, 1924, transferred her to the Mid-China Mission.

Charles Henry Voss, M. D., arrived in China September 29, 1922. He was born in Monroe, La., April 30, 1892. He received his A. B. degree from Louisiana State University in 1914, and his M. D. from Tulane Medical College in 1918. He practiced medicine with Dr. Thomas B. Sellers of New Orleans, was an instructor in anatomy at the Tulane Medical School, and took a special course in radiology.

He sailed for China on September 2, 1922, and after a year in the Language School in Nanking, was associated with Dr. Bradley in Sutsien. In 1923 he married Miss Easley of New Orleans.

Dr. and Mrs. Caspar Ligon Woodbridge arrived in China in October, 1922, and were assigned to Haichow Station.

Caspar Ligon Woodbridge was born in Chinkiang, China, July 9, 1894, the son of Dr. S. I. and Jeanie Woodrow Woodbridge. He received his early education in various places in China and America, and graduated from Princeton University in 1916 with the degree of B. A. He was with the Y.M.C.A., British Expeditionary Force in Mesopotamia, 1916-1917. He graduated from Johns Hopkins Medical School with the degree of M.D. in 1921. He took his internship at Presbyterian Hospital, Philadelphia.

He married Miss Elizabeth Wilson, June 4, 1920, and Dr. and Mrs. Woodbridge sailed from Vancouver in September, 1921. They spent 18 months in the Language School at Nanking, and then went to Haichow.

Elizabeth Wilson (Woodbridge) was adopted by Mr. and Mrs. Benjamin Wilson of Baltimore, Md., in 1901, at about the age of six months. "They gave me the devoted love of a mother and father, for which I am deeply grateful to them and to God." Miss Wilson was graduated from the grammar school and Western High School, Baltimore. On June 4, 1920, she was married to Dr. Caspar Ligon Woodbridge. In order to prepare for the foreign field, she attended the Assembly's Training School in Richmond for a year. The year following this, Dr. and Mrs. Woodbridge went to Philadelphia...
Dr. and Mrs. Henry Ware Newman. At the 1922 N. K. Mission Meeting Chinkiang Station's call for Dr. Newman to become superintendent of the new Goldsby King Hospital was approved, and he was enrolled in the Mission as of November, 1922. An editorial on the Goldsby King Hospital said:

This is the hospital that is now being built in Chinkiang, and which will be in charge of Dr. H. W. Newman, who recently joined our Mission in China from the mission of the American Baptist Missionary Union. Dr. Newman is a man of the highest professional attainments and had a very remarkable record of service during the world war. Having been a Baptist he is a good Calvinist, and fortunately had no difficulty in accommodating himself to our Presbyterian view of open communion.

Dr. Newman was inclined to be independent in action and found it difficult to work as a member of the Station team. He also found it hard to adapt to the local Chinese dialect. So by mutual agreement he terminated his service with the spring of 1925, presenting the following request to the A.I.C. on January 16.

We, having been in China this term for five years, request to be allowed to go on a six months furlough in June of this year.
Signed: Dr. and Mrs. Newman.

The Resolutions Committee recommended that:

The Executive Committee of Foreign Missions be requested to pay Dr. H. W. Newman on the basis of regular furlough salary for six months, beginning from May 25th.

Miss Grace Sydenstricker was transferred to Mid-China Mission in August, 1922, for work in the Soochow Girls' School. In 1923 she married Rev. J. B. Yaukey of the U. S. Reformed Mission, Yochow, thus ending her connection with the Southern Presbyterian work.

Dr. Sydenstricker, at his own request, was transferred to Mid-China in August, 1922, to be located in Nanking.
Miss Elizabeth Irene McCain, (1915-1922) principal of the George C. Smith Girls' School at Soochow, China, died at the hospital in Richmond, Va. on July 27 (1922) after an illness of several months...

Miss McCain did not possess a very robust constitution and in her zeal for service she over-drew the resources of her physical strength. She had a nervous breakdown before leaving the field, from which she never recovered. 125

Miss Mildred C. Watkins died on August 12, 1922, at Kuling. She was a member of Mid-China Mission and the representative of our two Missions on the faculty of the American School in Shanghai. The China Press gave a brief account of her illness and death, and said:

"Her loss to the Presbyterian Mission and the American School in Shanghai is irreparable, for she was a rarely brilliant, wholly unselfish, consecrated Christian worker." 126

1923

Thirty-two new missionaries were added to the China Missions in 1923,—seven to Mid China and 15 to North Kiangsu. The Mid-China Missionaries were the following:

Miss Maud Craig Carson reached China January 31, 1923. She was born in Charlotte, N. C., July 27, 1897.

In the Fall of 1914 she entered the Sophomore class of Queen's College, Charlotte, graduating three years later. She later graduated from the University of North Carolina, receiving the B.A. degree. After two years' teaching experience in the Winston-Salem high school, Miss Carson spent two years at the Biblical Seminary in New York, graduating from its Missions course in 1922. Three months study in Teacher's College, New York, completed her educational preparation.... Quite unexpectedly came the call in the summer of 1922 to come out to the George C. Smith Girls' School in Soochow, and carry on the work which Miss Irene McCain had been doing before her death.... Miss Carson sailed from Seattle on January 14, 1923.... 127

She left China on June 10, 1927 and married Rev. William C. Cumming, (who had also gone on furlough,) in Charlotte, North Carolina, on November 26, 1927. She died in Henderson, North Carolina on January 19, 1929. 128

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125 Miss-Sur.. Vol. 12, p. 774. See China Inv., p. 173
126 Miss-Sur.. Vol. 12, p. 935
127 China Inv., pp. 143-144
For Rev. William C. Cumming, see below, p. 48
Rev. George Alexander Hudson returned to China August 25, 1923. George Hudson was born in Sinchang, Kashing Prefecture, China, October 1, 1894, the eldest son of Rev. Dr. and Mrs. W. H. Hudson....

After completing the Junior year at Davidson (College), Mr. Hudson returned to China for 18 months, teaching in Kashing High School. He again returned to the United States, and after attending Davidson a few months, joined the army.

Mr. Hudson entered Columbia Seminary in the fall of 1918, and while at Columbia completed the course in the University of South Carolina leading to a B.A. degree, and the Seminary course leading to the B.D. degree. He also took post-graduate work in philosophy and sociology at the University of South Carolina. He served as pastor of a small village church for one year before coming to the mission field.

Mr. Hudson was appointed to the China field on April 10, 1923. He attended North China Union Language School, Peking, and while there was married to Miss Katherine E. Hodgson of Arena, Wisconsin, then secretary of the Language School.

Mr. Hudson is now engaged in evangelistic work in the Kashing field.... 129

Rev. and Mrs. Francis W. Price arrived in China on September 21, 1923. Francis Wilson Price was born in Sinchang, Kashing Fu, China, February 25, 1895, the son of Philip Francis Price and Ester Wilson Price.... 130

When Frank was ten years of age the family moved to Tunghiang, another mission station in the Prefecture. "Frank was taught English School subjects by his gifted mother-teacher, and Greek and Latin by his father. He also attended Chinese mission school for two years, laying a foundation in the reading and writing of the Chinese characters which has been invaluable....

After a year of High School in America, Frank entered Davidson College, from which he graduated in 1915 as salutatorian. He was President of the Y.M.C.A., and entered into other important College activities.

He returned to China for three years (1915-1918) where he was Principal of the Hillcrest Foreign School, Nanking, and was for one year Secretary of the Nanking Y.M.C.A., when he and his pioneering colleague, Peter Lin, gained an entrance in Government Schools, hitherto closed to Christian effort. In the fall of 1918 Frank returned to the U.S.A., from whence he was sent to France for Y.M.C.A. work for Chinese laborers. For nearly a year he served in Chinese camps near Soissons. 131

From 1919-1923 Mr. Price attended Hartford Theological Seminary, Hartford, Connecticut, and Yale Divinity School, from which he graduated with the degree of B.D.; and the Teachers' College, Columbia University, from which he took his M.A. During this period he was Secretary of the Chinese Students' Christian Association of North America....

On June 14, 1923, Mr. Price married Miss Essie McClure of Greenville, Va.,...

129 China Inv., p. 145. For Mrs. Katherine E. Hudson, see below, page 55
130 For Dr. and Mrs. P. F. Price, see the indices of our Volumes, II, III, and IV.
131 For Hillcrest School, see our Volume IV, p. 381-382
and Mr. and Mrs. Price sailed for China on the Empress of Asia, August 9, 1923. While spending two weeks in Japan with friends, they were caught in the great earthquake of September 1. With much difficulty they finally escaped to Kobe. Mrs. Price came on to China with friends, while Mr. Price remained in Japan for two weeks' relief work among the Chinese students and laborers in Tokio.

Mr. Price is stationed at Nanking, where he is Professor of Religious Education in Nanking Theological Seminary.... 132

Essie McClure Price was born in Augusta County, Va., August 15, 1899. Her father, Mr. R. Wallace McClure, is an elder in the Bethel Presbyterian Church...

Miss McClure studied in the Greenville High School, attended Fort Loudon Seminary for one year, and was graduated from Stonewall Jackson College in Virginia in 1920. She then taught for one year in the Greenville High School, after which she was a student at the Assembly’s Training School in Richmond, Va., for one year.

She was appointed as a missionary to China in 1922... On June 14, 1923 she was married to the Rev. Frank W. Price, and together they sailed for China on August 9, 1923.... 133

Miss Ruby Maie Diehl, R. N. arrived in China September 21, 1923. (She) was born in Naxera, Gloucester County, Virginia, on March 6, 1900. Her early life was spent in Gloucester. She graduated from high school and the finishing school at Glenn Eden, Connecticut. Miss Diehl entered St. Vincent’s Hospital Training School for Nurses, in August, 1916, taking a three year’s course. After graduation she had a course in X-ray laboratory and anesthesia, and became a registered nurse under the laws of the State of Virginia.

She was doing work in the Kashing Hospital, Kashing, Chekiang, until her resignation in 1927. She was married on September 9, 1927 to Mr. Warren Cox..... 134

Reverend William Cooper Cumming reached China September, 1923. The Ministerial Directory gives the following:

Cumming, William Cooper—born in Wilmington, N.C., February 11, 1895; father William McRary Cooper; mother, Susie Cooper; wife Maud Craig Carson, Charlotte, North Carolina, November 27, 1929 (d, January 19, 1929); Davidson College 18, B.A. Phi Beta Kappa; Union Theological Seminary in Virginia 21, B.D.; Presbyterian Training School 22, Th.M.; L, Ap. 20, O. J1 21, Wilmington Presbytery; ss, Smithfield, North Carolina 22-3; fm, T, Kiangyin, China, 23-27; ss, Henderson, North Carolina 27-34;..... 135

132 China Inv., pp. 149-150
133 China Inv., pp. 150-151
134 China Inv., p. 154 Mr. Cox was an "associate worker" (three year term.) Dr. Price says that Mr. Cox reached China in September, 1924. He was born at Columbus, Mississippi, September 21, 1902. He received a B.S. degree from Davidson in 1924, and went to China to teach Chemistry in Hangchow College. He returned to the U.S.A. in 1927 after three years on the field. The Coxes did not return to China. (China Inv., p. 157.)
135 Min-Dir., 1861-1941, p. 161. For Maud C. Carson, see above p. 46
Miss Marion Wilcox was also in the party arriving in China on September 21, 1923. She was born in Elberton, Georgia, August 25, 1896, the daughter of Mr. and Mrs. W. M. Wilcox.

Miss Wilcox lived in Elberton until 1914, when she entered Queen's College, Charlotte, North Carolina from which she graduated in 1917. In the fall of that year she went to the University of North Carolina, from which the following year she took the degree of A.B. Again, in the fall of 1919 she went to Biblical Seminary in New York, graduating from that institution in 1922.

She received her appointment in the spring of 1922, being one of 30 being detained at home on account of lack of funds. She worked for a year as Pastor’s assistant in the First Presbyterian Church, Rock Hill, S. C., and the following year, Sept. 6, sailed for China....

Miss Wilcox’s first year was spent in the Soochow Language School, after which she went to her station at Kiangyin, where she had been further preparing for country evangelistic work.... 136

Fifteen new missionaries were added to the North Kiangsu Mission roll in 1923:

Miss Cassie Lee Oliver. R. N., March 1, 1923.
Cassie Lee Oliver was born in Lowndesville, South Carolina, of Presbyterian parentage... The family later moved to Alabama, and shortly after reaching that state, both parents died. The two girls, Myrtle and Cassie Lee, returned to South Carolina to live with their grandmother.

In 1909, Miss Oliver graduated from Thornwell Orphanage with the A.B. diploma. She taught in the grades in Thornwell for a year, and then entered the Grady Hospital Training School for Nurses, from which she graduated, also passing the Georgia State Board examination as a registered nurse. After a year at the Grady Memorial Hospital as assistant night supervisor, she returned to Thornwell Orphanage to take charge of the infirmary....

Upon the election of Dr. L. Ross Lynn as President of the Orphanage, she served as assistant treasurer and inspector of the homes. Following this she was for several months Acting Superintendent of the Petersburg Hospital, Petersburg, Virginia, and later after some months of private nursing, was elected Supervisor of the Dooley Hospital for Crippled Children, Richmond, Virginia.

In 1922 Miss Oliver volunteered for the foreign field and was accepted, and on February 8 of the following year she sailed for China arriving in Shanghai on March 1... After a year's study in the Language School at Nanking, Miss Oliver went to her station at Tsingkiangpu... 137

Mathilde Easley was born in New Orleans, La., August 5, 1895.... Finishing high school in 1912, she entered New Orleans Normal School, completing the course in the institution in 1915. She was appointed as a teacher in the public schools of New Orleans the following year and served in that capacity for six years before coming to the mission field.

136 China Inv., p. 152
137 China Inv., p. 144
Miss Easley....left for China July 1, 1923, and upon her arrival in China was, on July 19, married to Dr. Charles H. Voss, who had come to China the previous year.... 138

Miss Mary Barclay Woods, September, 1923
Mary Barclay Woods, daughter of Dr. and Mrs. Edgar Woods, then missionaries in China, was born at the Missionary Home, Shanghai, September 13, 1893... 139

Miss Woods attended private school until 13 years of age, when she entered high school. Her mother died when she was fifteen. Two years later she graduated from high school. After a year and a half in Randolph Macon College, she returned home to keep house for her father and four younger children, which she did for three years. She later graduated from college with the degree of A.B. at the age of 25. After a year of business training in Richmond, she entered the Assembly's Training School and there spent two years....

She was appointed a missionary in 1920. She sailed on August 7, 1923. After a year and a half in Language School in Nanking, she went to Haichow, arriving on Christmas Day, 1924. On June 7, 1925 she was married to Rev. T. B. Grafton... 140

Rev. and Mrs. Craig Houston Patterson arrived in China on September 11, 1923.

The Ministerial Directory has this on Mr. Patterson:

Patterson, Craig Houston--born Sutsien, Kiangsu, China March 4, 1897; father, Reverend Brown Craig Patterson; mother, Annie Rowland Houston; wife, Frances Thomas Glasgow, Lexington, Virginia J1 17, 23; Washington and Lee University, B.A. 15-9; D.D. 37; Y.M.C.A. secretary, Washington and Lee University, 27-9; fm, Sutsien, 29-36; war in China prevented return; p. Tazewell, Virginia, 38-9; fm, Sutsien, 39-41; (war in China, Pattersons did not return) 141

Mrs. Frances Glasgow Patterson belonged to a family prominent in church work. Her father, Dr. Robert Glasgow and her uncle, Hon. Frank T. Glasgow, were both elders in the Presbyterian Church, Lexington, Virginia. She tells her own story:

I was born in January, 1899, in Lexington, Virginia, a strong center of Presbyterianism and missionary zeal....

My education consisted in attending high school in Lexington, Virginia followed by four years at Agnes Scott College, Decatur, Georgia, from which I received my A.B. in 1919. After this I stayed at home for two years, being occupied most of the time teaching in the high school. In the fall of 1921 I went to the Assembly's Training School. A year later, my last year there, I felt that I was ready to apply for appointment early in the spring of 1923. In the mean time, a most important and unexpected had taken place, so I sailed from Vancouver in August, 1923, not as a single lady missionary, but as Mrs. Houston Patterson... 142
Rev. and Mrs. Robert Price Richardson, September, 1923. The Ministerial Directory says of Mr. Richardson:

Richardson, Robert Price—Born, Memphis, Tennessee, March 8, 1896; father Edgar Morrison Richardson, mother Anna Black Price; wife, Agnes Davidson Rowland, Augusta, Georgia, July 13, 23; South Western Presbyterian University, B.A., 13-7, Doctor of Divinity, 38; U. S. Army, Aviation Schools, 17-8; Union Theological Seminary in Virginia, 20-3, Bachelor of Divinity; L & O, May 13, 23, Abingdon Presbytery, fm, China, T & ev, Taichow, 23—143

Mrs. Agnes Rowland Richardson was born in Athens, Georgia, May 6, 1898, the daughter of W. M. and S. M. Rowland. The China Investment continues:

After graduation from Tubman High School, Augusta, Georgia, Miss Rowland spent a year at Shorter College, Rome, Georgia, and two years in teaching. She entered the Assembly's Training School at Richmond, from which, after two year's study, she received diploma of graduation... She received appointment on March 13, 1923, to go to China, the field of her choice.

On June 13 of that year she was married to Rev. Robert Price Richardson... Mr. and Mrs. Richardson sailed for China on August 13, on the "Empress of Canada"...spent one year in language study in Nanking, after which they were assigned to Taichow, where they began definite work on September 10, 1924.... 144

Miss Helen Bailey, September, 1923. Dr. Price writes:

Helen Bailey, daughter of Radford Bailey and Elizabeth Thomason Bailey, was born January 7, 1897, at Woodleaf, North Carolina. She attended public schools of that place until ready for college. In 1917 she graduated from Mitchell College, Statesville, North Carolina. Following this there was one year of normal work in Washington, D. C., two years of teaching—one in Woodleaf and one in Providence, R. I.—two years of Assembly's Training School at Richmond, Virginia, and one year as Director of Religious Education, Reidville, North Carolina. And then came China and Language School (Nanking), and now she is happy in her work in The Girls' School at Sutsien Station. 145

Miss Gussie Fraser, September, 1923. Dr. Price writes:

Gussie Louise Fraser was born of Scotch parentage...in Flemington, Georgia, on August 11, 1891. When she was ten years old the family moved to Atlanta. There she joined the Presbyterian Church.

Miss Fraser was educated in the Atlanta public schools, graduating from the Girls' High School and from the Atlanta Normal School. After postgraduate work in the Peabody Normal, Nashville, she taught in the Atlanta public schools for several years....

In 1919 Miss Fraser went to a missionary conference at Blue Ridge, North Carolina, where she was brought face to face with the needs of the foreign field....On May 26, 1920, Miss Fraser was appointed to China. She entered the Assembly's Training School at Richmond the same year, graduating in 1922.

143 Min-Dir., 1861-1941, p. 608. See also China Inv., p. 151
144 China Inv., p. 151
145 China Inv., p. 148
On August 21, 1923, she sailed for China, reaching Yokohama just after the earthquake. "I was reported in America as 'lost in the great disaster', but I wasn't.'"

Miss Fraser attended the Language School in Nanking for one year, and afterwards went to her station at Yencheng. 146

Reverend and Mrs. George Raymond Womeldorf arrived in China on September 21, 1923.

Raymond Womeldorf was born in Lexington, Virginia, September 7, 1894, the son of Mr. and Mrs. George Womeldorf. He is one of a large family. His father is an elder in the Lexington Presbyterian Church, and an uncle, Reverend C. R. Womeldorf, was a missionary to Brazil, and afterwards to Mexicans in Texas.

Raymond was educated in the Lexington public schools, at Washington and Lee University, from which he received an A.B. degree, and the Union Theological Seminary, from which he received his B.D.

Mr. Womeldorf was in army ambulance service for three years (Washington and Lee Ambulance Unit,) and in the A.E.F. one year.

He was appointed to the foreign field in January 20, 1922. He was married to Miss Mary Goetchius on June 21, 1923, and Mr. and Mrs. Womeldorf sailed for China on August 21 of the same year.

After taking one and a half years of language study (at Nanking), they entered upon their work at Hwaianfu Station. 147

Mary Goetchius Womeldorf born September 6, 1895 at Waco, Texas. Her early life was spent in Rome, Georgia, where she attended the public schools.

Miss Goetchius graduated from Shorter College with the degree of A.B., and from the Assembly's Training School in Richmond.

She was appointed to the mission field in January, 1921, and was married to Reverend G. Raymond Womeldorf on June 21, 1923. 148

Reverend and Mrs. James Edwin Bear, Jr. arrived in China in September, 1923.

James Edwin Bear is a "native" of China, his parents, Rev. James E. and Mrs. Laura A. Bear having been missionaries of our church stationed in Chinkiang, where James was born, January 17, 1893. 149

In October, 1903, the father died, and Mrs. Bear and James and his younger brother, Robert, went to Fredericksburg, Virginia, where at that time was located "The Assembly's Home and School." James was graduated from Fredericksburg College in 1912 with the degree of B. A. After teaching a year the family moved to Lexington, Virginia, where he was graduated from Washington and Lee University in 1915 with the degree of M. A. The next three years were spent in teaching, and then followed a year in the army spent in France and England.
Having been discharged from the army in the summer of 1919, Mr. Bear attended Union Theological Seminary in Richmond, Virginia, graduating with the class of 1922 with the degree of B.D. The following year was spent at the Seminary under the Hoge Fellowship, on the completion of which the Seminary Board conferred the degree of Th.M.

On June 12, 1923, Mr. Bear married Miss Margaret Irvine White, daughter of Rev. W. C. White of Churchville, Virginia. Mr. and Mrs. Bear sailed from San Francisco on August 21, 1923.

The first year in China was spent in the Nanking Language School. Mr. and Mrs. Bear are now stationed at Chinkiang, and he is laboring in the city in which he was born.

Margaret Irvine White Bear was born in Warm Springs, Virginia, where her father, Reverend William C. White, D.D., now of Churchville, Virginia was pastor. Her father and both grandfathers were Presbyterian ministers.

Miss Margaret graduated from the State Teachers' College (now Mary Washington College) at Fredericksburg, Virginia, in 1917, where she specialized in education and domestic science. In 1921 she graduated from the General Assembly's Training School at Richmond, Virginia. In the fall of 1921 she became city missionary in Richmond, having the supervision of the factory mission work of the Presbyterian League of that city, which position she held until coming to China.

She was married on June 12, 1923 to Reverend James E. Bear. Mr. and Mrs. Bear sailed from San Francisco on August 21. They were just one week out from Japan when the great earthquake took place, and arrived in Yokohama on September 7. They stayed on the Ship when she returned from Kobe to Yokohama to carry food and refugees and so did not arrive in Shanghai until September 28.

Rev. and Mrs. Evelyn Harrison Hamilton arrived in China in September, 1923. Before arrival they were assigned to the Mid-China Mission, and were welcomed as new members at the September, 1923 Mission Meeting. Their names also appear on the 1923 Mid-China Register of missionaries.

On January 28, 1924 the Joint Conference Committee voted to assign Miss Orene McIlwaine to Mid-China and the Hamiltons to North Kiangsu. The 1924 N. K. register of Missionaries dates the Hamiltons (somewhat inaccurately) as joining N. K. Mission, September 1923. North Kiangsu was the Hamilton's field of service.

E. Harrison Hamilton, known affectionately among his friends as "Ham" was born in Atlanta, Georgia, July 31, 1895.

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150 China Inv., p. 154. See also Min.Dir., 1861-1941, p. 44
151 China Inv., p. 155
152 MMCH, 1923, pp. 22 and 84
153 MMCH, 1924, p. 5
154 Ibid, p. 23
"Ham's" early life was spent in Atlanta, Georgia, where he graduated from the boy's high school. From thence he went to Davidson College, where he graduated in 1917 with the degree of A.B. He then went to France with the Emory University Base Hospital Unit, and was there for thirteen months. Returning to the U.S.A., he attended the Union Theological Seminary, from which he received the degree of B.D. in 1922. Later he spent several months in the Biblical Seminary, New York, and then was sometime assistant to Rev. Wade C. Smith at the Church-by-the-side-of-the-Road, Greensboro, N. C.

Mr. Hamilton sailed for China August, 1922 [should be 1923] jumping off in Japan to get married to Miss Estelle McAlpine, who had gone to Japan a year earlier. "We were married in Japan a day before the earthquake... We reached China September 22, 1923, and spent a year at the Nanking Language School, while Suchoufu of North Kiangsu and Hangchow of Mid-China were scrapping over us.............. 155

Estelle McAlpine (Hamilton) was born in Japan February 21, 1899, her parents, Dr. and Mrs. McAlpine, being our senior missionaries in Japan....

Estelle had two years of private school in Yokohama. At 12 years of age she went to the U.S.A. She received her A.B. degree from Winthrop College, S.C., in 1919, and then studied one year at the Assembly's Training School, Richmond, Va., after which she taught two years in a home mission school in Patrick Co., Va....

Miss McAlpine was appointed to China April 1922, and sailed on September 22, 1922.............She spent one year in Susaki, Japan, helping her mother with kindergarten and classes of young people.... On August 31, 1923, she was married to Rev. E. H. Hamilton at Karuizawa, Japan, and Mr. and Mrs. Hamilton sailed for China about three weeks thereafter, entering the Nanking Language School October 1, 1923.... 156

There were two transfers from Mid-China Mission to North Kiangsu in 1923.

Miss Bessie McCollum in May, 1923, and Miss Sophie Graham in September. 157

There was one death in North Kiangsu, Mrs. Jennie Junkin Vinson on March 25, 158 in Haichow.

There were two weddings in North Kiangsu: Dr. Henry McKee Woods married Mrs. Grace W. Taylor on April 26, 1923 in Shanghai, so Mrs. Woods became another new missionary for North Kiangsu in 1923. Dr. Price says:

Grace W. Kemp was born in Orangeville, New York, Feb. 9, 1871.....Having been a widow by her first marriage, Mrs. Grace W. Taylor, as she was then, started on a world-wide tour for the study for foreign mission work, in which she had always been so deeply interested. While in China in 1920, her path crossed that of Dr. Henry Woods. Interest in a common work drew

155 China Inv., p. 153
156 Ibid., pp. 153-154
157 For Miss McCollum see above p. 37. See also MMCH, 1923, p. 11, A.I.C. actions 687, and p. 17, #725. For Miss Graham, see MMCH, 1923, p. 5, action 658.
158 Bi-M, Vol. XIII, pp. 1446, 1448, 1472. See also the Memorial page in the North Kiangsu Minutes, 1923, last page.
them together, and on April 6, 1923, Dr. Woods and Mrs. Taylor were married in Shanghai........... 159

On July 13, 1923, Miss Minna Amis married Rev. C. H. Smith. The China Investment has this brief word:

On a British ship in Chinese waters on Friday, July 13, 1923, Miss Amis was married to Rev. C. H. Smith of Texas, evangelist in Yencheng..... 160

1924

Three new missionaries were added to the China Missions in 1924. To the Mid-China Mission, Mrs. George A. Hudson:

Katherine Hodgson (Hudson) was born in Arena, Wisconsin, November 19, 1897. She was educated in Green Springs High School and Capital City Commercial College, Madison, Wisconsin.

Miss Hodgson entered the work of the Y.W.C.A., and was assigned to the North China Language School, Peking, China, as Secretary.

She arrived in China, November 1, 1920. In addition to her secretarial work, Miss Hodgson took a full course in the Peking Language School.

On June 3, 1924, she was married to the Rev. George A. Hudson, and Mr. and Mrs. Hudson went to their station in Kashing.... 161

Two were added to North Kiangsu, both the children of China missionaries:

Miss Jeanie Woodrow Woodbridge was born in Chinkiang, China, May 13, 1900, just before the Boxer Rebellion... She is the youngest daughter of Samuel Isett and Jeanie Woodrow Woodbridge, missionaries to China.....

When "Jeanie" as she is affectionately known by her friends, was 18 years old, she went to the U. S. to complete her education. She attended Mary Baldwin Seminary, and the Moody Bible Institute of Chicago, graduating from the latter in August, 1921. She then entered Wooster College, Ohio. After one year there, she sailed for China, the land of her birth and the field of her choice....

Miss Woodbridge had come out in a private capacity, but in April, 1924, she to her great joy, received appointment as a regular missionary of the Southern Presbyterian Church. For one year she taught at the Kiangyin Girls' School, and for more than a year spent the time in studying Chinese.

She then became a member of the Yencheng Station.... 162

159 China Inv., p. 145. See also Bi-M, Vol. XIII, p. 1469.
161 China Inv., p. 156. For George Hudson, see above, page 47.
162 China Inv., pp. 155-156. Miss Woodbridge's name did not appear on the Mid-China Register. Her date of joining N. K. Mission is given as July, 1924 in the Register. It seems possible that she started teaching at Kiangyin the fall before her appointment. And then, in July, 1924, was assigned to Yencheng Station as a short term worker. (MNKM, 1926, p. 21)
James Baker Woods, Jr., M. D., was born in Tsingkiangpu, China, April 16, 1898, the son of Dr. and Mrs. J. B. Woods....

"All my early education was given at home, where my brothers and I were taught by my parents. Miss Sue Hall came out and taught us from 1911 to 1913, giving us the first two years of High School. The year 1913-1914 was spent in Shanghai, at the Shanghai American School, and three others with myself were the first graduates of that school."

Mr. Woods entered Davidson College the fall of 1914, from which he graduated in 1918 with the degree of B.A. From thence he went to the Medical College of Virginia in Richmond, where he received his M.D. in 1922. During the last two years of his medical course he worked at the Johnston-Willis Hospital, and for one year thereafter was intern in the same Hospital. Dr. Woods then obtained an appointment on the Second Division of the Belleview Hospital, New York, where his services terminated in July, 1924.

Dr. Woods, having volunteered as a missionary, asked to be sent back to the land of his birth. He received his appointment, April, 1924, and sailed for China in July of the same year. He spent a year at the Language School in Peking, and while there was appointed to take charge of the Goldsby King Hospital in Chinkiang.... 163

Two Associate Missionaries were sent to China in 1924:

Miss Lila Elizabeth Junkin was born in the manse at New Providence Church, Rockbridge County, Virginia, April 21, 1869. Her father was pastor of that church for 20 years....

Miss Junkin had two brothers and two sisters on the mission field, and though occupying useful positions at home, there remained with her an unquenchable desire to herself become a missionary. 164

At last, in March, 1924, she was appointed to go to China to care for her sister's motherless children, signing up for a term of three or four years. Miss Junkin is teaching all the children of school age at the station. 165

Mr. Warren Murdock Cox, Jr., was born September 21, 1902 at Columbus, Mississippi. He received his degree from Davidson College in 1924.... and received appointment on June 10, 1924 as a teacher of chemistry at Hangchow Christian College.... Mr. Cox returned to the U.S.A. in 1927.... On September 9, 1927, he married Miss Rubye Maie Diehl.... 166

Miss Bella McRoberts died in Kuling, China on June 11, 1924. For years she had been an associate missionary at Sutsien. 167

163 China Inv. p. 156 164 Her brothers were Daniel Penick Junkin, missionary to Japan, 1887-1890; William Francis Junkin, who went to China in 1896; her sisters, Misses Agnes Tinsley Junkin (Mrs. J. W. Bradley); and Jeannie DeForest Junkin, (Mrs. John W. Vinson), both of who, went to China in 1904. Miss Lila went out to take care of Mrs. Vinson's children at Haichow.
165 China Inv. pp. 156-157 166 China Inv. p. 157 For Miss Diehl, see above page 48.
167 AR, 1925, p. 32; Bi-M, Vol. XIV, p. 1602. For Miss McRoberts at Sutsien, see our Volume III, Index p. 5388.
1924—1925

Miss Grace Sydenstricker of the Mid-China Mission was married in 1924, to the Reverend Jessie B. Yaukey of the Christian Reformed Church in America, and was transferred to that Mission. 168

Miss Eliza B. French went on furlough in April, 1923, announcing her retirement, which must have become effective in 1924. 169

1925

In 1925 the China force was increased by eight missionaries. Three couples were assigned to the Mid-China Mission.

Rev. and Mrs. Augustus Rochester Craig arrived in China in September, 1925. The China Investment says:

Augustus R. Craig, familiarly known as "Gus" was born in Pendleton, S. C., July 8, 1898. He graduated from Davidson College and Union Theological Seminary.

Mary Alberta Bellingraph was born in Atlanta, Ga., Feb. 4, 1901. Augustus Craig and Mary Bellingraph were married in 1920 (sic.) and for five (sic.) years worked in Oklahoma, where Mr. Craig was pastor of a church and Mrs. Craig his indispensable helpmate.

Mr. Craig was appointed to China, June 6, 1922; and Mrs. Craig February 10, 1925, being assigned to work in Hangchow College. After studying the language at Nanking, they took up the work in Hangchow. 170

Rev. and Mrs. James Dyke Van Putten also arrived in China in September, 1925. Mr. Van Putten was born in Holland, Michigan, February 7, 1899. He received his A.B. from Hope College, 1922; and a B.D. from Louisville Seminary in 1925. The same year he married Frieda Gunneman, of Cooperstown, Michigan. She had received her A.B. from Hope College in 1922. They sailed for China in August, 1925, and he taught in Hangchow College, 1925-1927. 171

Dr. and Mrs. Philip Barbour Price arrived in China on December 22, 1925.

Philip Barbour Price, second son of Rev. and Mrs. P. F. Price, was born in Sinchang, Kashingfu, China, March 7, 1897. He was taught by his mother

168 AR, 1925, p. 32
169 See below page 69. The 1926 Annual Report lists her among those retiring in 1925-1926. We do not know the official retirement date.
170 China Inv., p. 157. See Min. Dir., 1861-1951 for more facts, including the correct date of his marriage,—June, 1923.
171 Min. Dir., 1861-1951, p. 696 and information from the Board of World Missions, Nashville, Tenn.
until he went to the United States in 1910. After completing High School, he went to Davidson College from which he graduated in 1917 with a B.A. degree. While at college he was president of the Y.M.C.A., editor of the Davidsonian, and engaged in other campus activities.

Philip studied medicine at the University of Virginia, 1917-1919, and at Johns Hopkins Medical College, 1919-1921, and from the latter he received his M.D. Entering Union Memorial Hospital in the fall of 1921, he was successively intern, resident, and resident surgeon.

He was married on November 5, 1925 to Octavia D. Howard of Baltimore, and sailed to China on December 5.

After a year at the Language School, Dr. and Mrs. Price went to Soochow and took charge of the surgical department of the Elizabeth Blake Hospital. 172

Mrs. Octavia Duvall (Barbour) Price was born in Baltimore, Md., March 12, 1912. After graduating from Bryn Mawr College, Pa., she took the nurse's training course at Union Memorial Hospital, Baltimore, graduating with honors. She was a volunteer for the foreign field, expecting to go out under the Episcopal Board.....but having become engaged to Dr. Philip B. Price, a volunteer for China under the Southern Presbyterian Church, she transferred membership to that Church, and she and Dr. Price were married in Baltimore on November 5, 1925..... 173

Miss Ruth Bracken, R. N. was born in Hastings, Neb., on April 12, 1892. She received her R.N. from the Hastings Hospital in 1918. She came to China in 1925 and was assigned for work in Suchoufu.

Mr. Wilbur S. Shires. The first mention of Mr. Shires is in 1920 when he came from the Shanghai Y.M.C.A. to teach in Kashing High School in the fall of 1920. Evidently he returned to the U. S. in 1921, and took a four year course in the University of California Teachers' College. He returned as a missionary to China in September; 1925 for work in the Kashing High School. Mr. Shires married Miss Grace Nicholson in 1926.

Miss Grace Nicholson was born in Bellview, Ga., on December 26, 1896. She received an A.B. degree from Greenville College in 1924. She was appointed June 10, 1926, sailed for China, and evidently married Mr. Shires on arrival. After the evacuation in 1927 they returned to the U. S. and in 1932 were given as "indefinitely detained in America." 175

172 China Inv., p. 158
173 Ibid., p. 158
174 From Board of World Mission files.
175 Information for the Shires, China Inv., pp. 157 and 159. Board of World Missions, Miss-Sur.. Vol. 11, p. 15
Miss Sally Lacy who resigned from the Mission on January 1, 1924 and returned to the United States, was re-appointed in August, 1925 as an "Associate Worker, self-supporting." 176

Miss Margaret Sprunt Hall came out in November, 1925, to teach the missionary children at Tsingkiangpu, and teach English in the Girls’ School. 177

There were two deaths and a wedding in the China Missions in 1925:

Mrs. J. L. Stuart, Sr., who retired from the work in 1918, and was then living with her son, Leighton, in Peking, died on Jan. 16, 1925. 178

Mrs. Lettie Taylor Grafton, of the North Kiangsu Mission, died in Haichow, China on February 13, 1925. 179

Wedding: Rev. Thomas B. Grafton married Miss Mary B. Woods, on June 7th, 1925. 180

Three missionaries were added to the North Kiangsu roll:

Dr. and Mrs. Walter Hobson Head arrived in China in January, 1926. Dr. Head was born in Blountsville, Ala., November 27, 1899, and was trained in medicine at Tulane University. Mrs. Head (Lora Lee Nabors), was born in Red Bay, Ala., November 3, 1905. Dr. Price said of them:

Dr. and Mrs. Head sailed for China Dec. 12, 1925, arriving in January, 1926. After language study, both at Nanking and Peking, Dr. and Mrs. Head went to Hwaian, he being appointed for hospital work at that Station. Barely had they begun before they had to leave /due to the 1927 evacuation of the Station/, not for long, let us hope. 181

Evacuating their Station, they sailed for the United States in June, 1927, although the Mission urged them repeatedly to take temporary work in the East. They did not return to China.

Miss Mary White Caldwell arrived in China, September 19, 1926.

176 AR, 1926, p. 5  Cp. AR, 1924, p. 155
177 China Inv., p. 158; MNKM, 1926, p. 12.
179 AR, 1925, p. 32; China Inv., p. 174
180 China Inv., pp. 66 and 155.
181 China Inv., p. 159; Board of World Missions
181a MNKM, 1927, pp. 49-(24), 54-(59), 55-(64), 57-(80), 60-(97).
Mary White Caldwell was the daughter of Rev. and Mrs. C. N. Caldwell, born in Hangchow, April 8, 1900. After schooling in Shanghai and the U.S.A., she took a nurse’s course and came out for hospital work in Taichow.... Miss Caldwell took language school work in Nanking, but was interrupted by ill health. She was compelled to return with her parents to the U.S.A. in 1927.... 182

There were three deaths in the China Missions in 1926:

Mrs. Emma Chadburn (George C.) Worth died in Kiangyin, April 24, 1926. 183

Dr. Price wrote of her:

(Shé) was one of the loveliest young missionaries who ever came to the China field and for thirty years she happily discharged her duties as wife, mother, and missionary. She was always cheerful, and the happy home she made was an abiding memory to many.... 184

Mrs. Leighton Stuart died in the P.U.M.C. Hospital in Peking, June 5th, 1926. 185

Dr. Price wrote:

Mrs. Aline Rodd (J. Leighton) Stuart (1904-1925), who came to China with her husband, Dr. John Leighton Stuart in 1904, had three homes in three large cities, Hangchow, Nanking and Peking. Handicapped most of her missionary life by ill-health, it was her ambition not only not to be a hinderence to her husband, but to help him in every possible way, and to give to her son the full measure of a mother’s care. She made a happy home for them and for "Mother Stuart" in the latter years. And not only so,—she kept open house for her missionary neighbors and her husband’s many Chinese friends.

She is remembered by many for her gentle ways, and innumerable acts of thoughtfulness of other people. Her only son is looking forward to the ministry of the Gospel. 186

Dr. S. I. Woodbridge was taken seriously ill with lobular pneumonia in June 1926, and died on June 23rd. 186

Dr. Price wrote:

Rev. Samuel Isett Woodbridge. D.D. (1886-1926) was the thirteenth generation of Presbyterian ministers in direct descent, and the line is still unbroken for of his eight children, four have been missionaries, and another, the youngest, a minister.

Dr. Woodbridge was for nineteen years an evangelist in Chinkiang and Changchow, and for 25 years the editor of the most widely circulated Christian news-paper in China, the "Chinese Christian Intelligencer." He was a pioneer in evangelistic and literary fields.

"A gentleman of the old school," a delightful companion and able colleague, and a Christian scholar, he left his impress on every circle in which he

182 China Inv., p. 159. Her name does not appear on the Mission Register.
183 MMCM, 1925-1926, the Memorial page.
184 China Inv., p. 174
185 Ibid., p. 175. See also Chinese Recorder, Vol. 57, p. 664; MMCM, 1926-1927, Memorial page; Monthly Messenger, Vol. XVIII, p. 1812
186 Monthly Messenger, Vol. XVII, p. 1822
1926

labored. Through the columns of the Christian Intelligencer he touched uncounted thousands through all parts of China, and through this paper.... "he being dead yet speaketh." 187

1924-1926 saw a number of withdrawals from the China work for various reasons other than death. The 1925 Annual Report lists the following:

The following missionaries have resigned during the year.....Mr. and Mrs. J. M. Wilson of our Mid-China Mission. Mr. Wilson will remain at Hangchow College until the close of the school year....

Miss Bess McCollum of our North Kiangsu Mission has been released for work with the Y.W.C.A. in China....

Rev. and Mrs. C. F. Hancock of our North Kiangsu Mission....Mr. J. L. Howe of our Mid-China Mission have retired from the field. 188

The 1926 Annual Report added the following:

Miss Emma Boardman of the Mid-China Mission....Dr. and Mrs. J. W. Moore of the Mid-China Mission, Dr. and Mrs. J. Leighton Stuart of the Mid-China Mission, Dr. and Mrs. H. W. Newman of the North Kiangsu Mission and Miss Jeanie Woodbridge of the North Kiangsu Mission have resigned during the year.

Miss Woodbridge has married Mr. Arthur Duff of China. 189

Mr. J. O. VanHook, a short term worker, will not return to China.

1927-1930 Personnel Changes. The evacuation of the China missionaries due to the advance of the Nationalists in the spring of 1927 brought great changes in the missionary personnel and their work. The 1928 Annual Report, (giving the situation in the spring of 1928) said:

Of our 187 China Missionaries, 108 are in America, of whom half are wholly or partly self-supporting, pending their return to China, and most of the rest are sick or are on regular furlough. Of the 79 still in the Far East 25 are back at their Station, 3 are in Japan, 5 in Korea, and 46 in the port cities of China..... 190

There is no section of China "Losses" in this 1928 Annual Report. They were too close to the Evacuation, and the outcome on the China Missionary force was far from clear. We will treat this period, 1927-1930 as a unit and will note the

187 China Inv., p. 175. See also MNNK, 1927, Memorial page; Monthly Messenger, Vol. XVII, pp. 1832-1833,—a memorial probably by Dr. Price; Chinese Recorder.
188 AR, 1925, p. 32. For further information see below: the Wilsons, p. 72; Miss McCollum, p.201; the Hancocks, p. 194f; J. F. Howe, p. 72
189 AR, 1926, p. 5. For further information see below: Miss Boardman, p. 70; the Moores, p. 124; the Stuarts, p.365; the Newmans, p. 161
190 AR, 1928, p. 9.
additions to the China missionary force in 1927–1930, the resignations and retire-
ments from the force, and the situation of those whose status was still unclear
in 1930.

No new missionaries were sent out to China in 1927, 1928, 1929.

Two "replacements" were sent out in 1929–30. Miss Katheryne Thompson,
(absent from the field July, 1926 to 1929) and Miss Mary Lee Sloan, reappointed
a missionary.

There were also two teachers of missionary children sent out, Miss Athalia
Hallum and Miss Wilmina Rowland.

Dr. Gladys S. Smithwick arrived in January, 1930. She was the first new
missionary to arrive since 1926. Her picture and this departure notice is found
in the Presbyterian Survey:

Dr. Smithwick is from Henderson, North Carolina. She graduated from
Oxford College with a degree in Home Economics. She received her M.D.
degree from the Medical College of Virginia. Dr. Smithwick will be
located in Suchoufu, China, where she will assist Dr. Nettie Grier. 193

The 1931 Annual Report, (for the year 1930–1931) lists the following under
replacements for China. We give the Mission Register dates of their arrival.
All were assigned to North Kiangsu.

Miss Elizabeth Grier, (November 1930)

Dr. and Mrs. Norman Patterson, — (Dr. P. Sept. 1929; Mrs. P. Nov. 1929.)

Dr. and Mrs. Felix Welton, (November 1930)

Rev. James Russell Woods, (July, 1930)

Miss Elinore Myer,— a short term worker, (April, 1931)

191 In place of the former term, "Reinforcements" the Committee now used the
term "Replacements" to cover both those who were new missionaries, and those
who were being sent back to the field.
192 AR, 1930, p. 53. For Miss Rowland, see Pres. Sur., Vol. 20, p. 233. She
was Mrs. R. P. Richardson’s sister and went to teach the children at Taichow.
193 Pres. Sur., Vol. 20, p. 93
Miss Mary McCown has returned as an Associate Worker.

The Losses in the China Mission Force, 1927-1930, were very severe. There were four deaths:

Miss Irene Hawkins died in Richmond, Va., June 9, 1927. Dr. Price says of her:

For many years, /1909-1925/ she did evangelistic work in city and country, traveling by house-boat or foot. Later, she was largely instrumental in establishing the Kashing School for Girls. Many women and girls received the impress of her teaching and her winsome personality. In 1925 she had to leave China /for health/ and then her service of suffering began.  

Mrs. Maude Carson Cumming of the Mid-China Mission died in Henderson, North Carolina, January 19, 1929.  

Mrs. O. V. Armstrong of the North Kiangsu Mission died at Mission Court, Richmond, Va., Nov. 21, 1929.  

Dr. John W. Bradley of the North Kiangsu Mission, died at Tsingkiangpu, China, November 23, 1929.  

Not returning to China because of Resignation or Completion of term.

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<th>Resigned</th>
<th>Short Term Service</th>
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<tr>
<td><strong>Mid-China</strong></td>
<td><strong>North Kiangsu</strong></td>
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<tr>
<td>Miss Mabel Currie</td>
<td>Rev. Charles Ghiselin</td>
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<tr>
<td>Miss Alma Hill</td>
<td>Miss Isabel Grier</td>
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<td>Rev. Warren Stuart</td>
<td>Mrs. Margaret Baxter</td>
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<td>Mrs. Warren Stuart</td>
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The date of the Norman Patterson's arrival. The 1929 date given in the 1931 Register (MNKM, 1931, p. 81) must be wrong, or is it? The A.I.C. meeting in February 1930, asked the Executive Committee to appoint Dr. Patterson as a regular missionary to take charge of the hospital in Sutsien, his salary to begin September 1, 1930. (MNKM, 1930, pp. 75-76) and both Dr. and Mrs. Patterson were welcomed as new missionaries at the 1931 Mission Meeting.

Yet Dr. Patterson was in China in the fall of 1929, and helped take care of Dr. Bradley before his death. (See Mrs. Bradley's MCL, Dec. 28, 1929.) Miss Athalie Hallum came out the fall of 1929 to teach missionary children. They were married in 1930? It would seem that Norman may have come out on a visit in Sept. 1929 without an appointment. Deciding to stay, he had Miss Hallum come out in November?? Then, at the Request of the A.I.C. the Executive Committee appointed them regular missionaries in 1930. The Mission Register, however, dated them back to the time of arrival.

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195 AR, 1928, p. 37
196 China Inv., p. 175
197 AR, 1929, p. 9. See also Pres. Sur., Vol. 19, p. 159
198 AR, 1930, p. 55. See also Pres. Sur., Vol. 20, pp. 37, 159
199 AR, 1930, p. 55. See also Pres. Sur., Vol. 20, pp. 98, 160
200 AR, 1927, p. 7; 1928, p. 36; 1929, pp. 7-8; 1930, p. 54. For the Hancocks, see below, pages 194-201
Resigned

**Mid-China**

1928
- Miss Rubie Diehl, R.N.
- Miss Margaret Dixon, R.N.
- Dr. A. C. Hutcheson
- Mrs. A. C. Hutcheson

1929
- Dr. E. W. Buckingham
- Mrs. E. W. Buckingham
- Miss Nettie McMullen
- Rev. D. W. Richardson
- Dr. W. H. Venable
- Mrs. W. H. Venable
- Rev. J. D. Van Putten
- Mrs. J. D. Van Putten

**North Kiangsu**

1929
- Miss Mary Lee Sloan
- *Rev. C. F. Hancock
- *Mrs. C. F. Hancock

1930
- Mr. Edward Evans
- Mrs. Edward Evans
- Miss Orene McIlwaine

**Short Term Service Completed**

1928
- Dr. J. W. Hewlett
- Mrs. J. W. Hewlett

1929
- Miss Mary Lee Sloan
- *Rev. C. F. Hancock
- *Mrs. C. F. Hancock

1930
- Mr. Warren Cox
- Miss Caroline Lee
- Miss M. Sprunt Hall
- Miss Helen Abbott

**Retired Roll.** In 1927-1929 the following missionaries were put on the retired list because of age, years of service and/or health.

1928
- Miss Rida Jourolman has retired from active service and will not return to China.

Mrs. Anna Sykes has retired from our Mission work, and will make her home with her daughter, Mrs. Bryars, of the Northern Pres. Mission.

1929
- Rev. A. Sydenstricker, age 76, after 48 years of service.

Mrs. M. P. McCormick, age 69, after 33 years of service.

*Miss Sallie Lacy*, retired, will remain in America.

Rev. C. N. Caldwell, age 66, after 39 years of service, and Mrs. Caldwell.

Rev. J. W. Paxton, age 61, after 38 years of service, and Mrs. Paxton.

Rev. Henry M. Woods, age 71, after 45 years of service, and Mrs. Woods.

Others in the United States who had not returned by 1930. The Executive Committee comments as follows:

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201 See AR, 1928, p. 36; 1929, p. 8.
202 See AR, 1928, p. 36; 1929, p. 8.

* For Miss Lacy, see above p. 39.
Miss Lina Bradley, Rev. and Mrs. R. C. Douglas and Miss Sadie Nesbit will probably not return to China.

Mr. and Mrs. Wilbur Shires... are at least temporarily detained in this country on account of the educational situation in China.

Rev. and Mrs. P. C. DuBose and Dr. and Mrs. C. H. Voss are detained on account of health.

Miss Hazel Matthes will not return for at least two years.

Miss Lily Woods. Miss Mary Bissett, R. N. and Miss Mary McCown are detained in America on account of health.

Rev. and Mrs. J. C. Crenshaw and Mrs. S. I. Woodbridge will not return on account of health.

Mr. Hugh McCutchan is indefinitely detained in America.

The 1930 Roll of China Missionaries. By the end of 1930 the missionary roll in China was pretty well stabilized. Most of those who were returning had come back. We give the names of those on the roll as listed in the November, 1930 Presbyterian Survey.

Note the following:

* Opposite name indicated on furlough
+ Opposite name indicated Associate Worker—Short termer.
# Opposite name indicates temporarily working in the United States

Mid-China Mission (58)

Hangchow Station, 1867
Blain, Rev. and Mrs. J. M.
Craig, Rev. and Mrs. A. R.
Graham, Miss Sophie P.
Moffett, Miss Natalie C.
McMullen, Rev. and Mrs. R. J.
*Stribling, Miss Frances
*Wilson, Miss Annie R. V.
Wilson, Miss Rebecca

Kiangyin Station, 1895
Allison, Mr. and Mrs. Andrew
Lee, Miss Janie V. (M.D.)
*Little, Rev. and Mrs. Lacy L.
Moffett, Rev. and Mrs. L. I.
Moffett, Miss Carrie L.
Thompson, Miss Katheryne L.
*Wilcox, Miss Marion
Worth, Dr. George C.
Worth, Rev. and Mrs. Charles W.

203 See below p. 241, Miss McCown returned as an Associate in 1931.
204 Mr. McCutchan returned to China in Sept. 1932 (MWMK, 1933, p. 58)
205 See above, pages 35-36 for the December 1920 Mission Roll.
206 Pres. Sur., Vol. 20, p. 703
Kashing Station, 1895
#Corriher, Miss Elizabeth, R.N.
Crawford, Dr. and Mrs. P. R.
*Davis, Rev. and Mrs. Lowry
Hudson, Rev. and Mrs. George A.
Hudson, Rev. Waddy H.
*Hudson, Mrs. W. H.
Lynch, Miss R. Elinore
McGinnis, Rev. and Mrs. J. Y.
Satterfield, Miss Ruby
#Shires, Mr. and Mrs. Wilbur S.
*Talbot, Miss Elizabeth

Soochow Station, 1872
Reaves, Rev. and Mrs. Henry L.
Sloan, Miss Addie M.
*Sloan, Miss Gertrude
Young, Dr. and Mrs. M. P.

North Kiangsu Mission (85)

Chinkiang Station, 1883
*Bear, Rev. and Mrs. James E.
Bradley, Mrs. J. W.
Dunlap, Miss Charlotte, N. R.
Farrior, Mr. and Mrs. Stacy C.
#Matthes, Miss Hazel
Smith, Rev. and Mrs. C. H.
Woods, Dr. James B., Jr.

Yencheng Station, 1911
Bridgeman, Rev. and Mrs. H. T.
Fraser, Miss Gussie
White, Rev. and Mrs. Hugh W.

Tsingkiangpu Station, 1887
Bell, Dr. and Mrs. L. Nelson
Graham, Rev. and Mrs. Jas. R., Sr.
Hall, Miss Jessie D.
Oliver, Miss Cassie Lee, R.N.
#Stephens, Rev. George P.
Talbot, Rev. and Mrs. A. A.
#Wayland, Rev. and Mrs. J. E.
Woods, Dr. and Mrs. J. B., Sr.
Woods, Rev. J. Russell

Suchoufu Station, 1896
Armstrong, Rev. O. V.
Brown, Rev. and Mrs. Frank A.
Grier, Mrs. Mark B. (M.D.)
Hamilton, Rev. and Mrs. E. H.
Lancaster, Rev. and Mrs. L. H.
McFadyen, Dr. and Mrs. A. A.
Sloan, Miss Mary Lee
Smithwick, Miss Gladys (M.D.)
*Young, Miss Lois

Nanking Station, 1920
*Nickeles, Miss Florence
Price, Rev. and Mrs. Frank W.
Price, Rev. and Mrs. P. Frank
Sydenstricker, Rev. A.

Shanghai
Smith, Rev. and Mrs. Maxcy

Taianfu
Price, Dr. and Mrs. Philip B.
Shields, Dr. and Mrs. R. T.

Hwaianfu Station, 1904
+Hallum, Miss Athalie
Montgomery, Rev. and Mrs. Jas. N.
Wells, Miss Lillian C.
*Womeldorf, Rev. and Mrs. G. R.
*Woods, Miss Josephine
Yates, Rev. and Mrs. O. F.

Tengshien
Hopkins, Rev. and Mrs. M. A.
Patterson, Rev. and Mrs. B. C.

Sutsien Station, 1893
*Bailey, Miss Helen
Graham, Rev. and Mrs. J. R., Jr.
+Johnston, Miss M. M.
*Junkin, Rev. and Mrs. W. F.
McCutchan, Miss Mada
Patterson, Rev. and Mrs. C. H.

Taiachow Station, 1908
Farr, Miss Grace
Harnsberger, Rev. and Mrs. T. L.
Mizell, Miss Margaret
Price, Dr. and Mrs. Robert B.
Richardson, Rev. and Mrs. R. P.
+Rowland, Miss Wilmina
Taylor, Rev. and Mrs. H. Kerr

Haichow Station, 1908
*Bracken, Miss Ruth, R.N.
Currie, Rev. and Mrs. E. S.
McLaughlin, Rev. and Mrs. W. C.
Morgan, L. S. (M.D.)
Morgan, Mrs. L. S. (M.D.)
Rice, Mrs. A. D.
Vinson, Rev. J. W.
The Development of the Mid-China Stations, 1921-1930.

HANGCHOW STATION. 207

Personnel of the Station in 1921. There were 19 active missionaries on the Hangchow roll, (including two short term workers at the College,—Mr. W. E. Smith, 1920, and Mr. Jas. L. Howe, 1921. Nine of these would be listed as evangelistic workers: Misses French, Boardman, Annie Wilson, Rebecca Wilson and Nettie McMullen; Rev. and Mrs. R. J. McMullen and Rev. and Mrs. J. M. Blain. (Mrs. Blain also gave some time to teaching in the Union Girls' School.)

Misses Sophie Graham and Frances Stribling were giving full time to the Union Girls' School.

There were eight connected with Hangchow College: Pres. and Mrs. W. H. Stuart, Mr. and Mrs. J. M. Wilson, and Mr. and Mrs. Edward Evans. Messrs. Smith and Howe had come out for a three year term each.

The Work of the Station—We will first sketch the evangelistic work by years and then turn to the educational work,—the Union Girls' School and the College.

Evangelistic Work, 1921-1930

1921 Personnel Changes. Mr. and Mrs. Blain and Miss Nettie McMullen went on furlough in June, returning in September, 1922.

The work of the Station is sketched in the Annual Report for 1921-1922.

In our oldest Station of Hangchow, Miss French and the other ladies have been using the method of teaching the Bible to the women in groups and classes,—Miss Rebecca Wilson has 43 in such classes...Miss McMullen has a class of Government School girls. Miss Boardman gives thanks for two genuinely Christian homes....

Miss Li An Yih, a former pupil and teacher in our old Hangchow school, later a teacher in the Nanking Bible Teachers' Training School, has been giving special assistance in classes and evangelistic meetings in the Hangchow and Kashing fields. Miss Boardman says of her, "We have never heard stronger or more earnest Gospel messages." Miss Li spent last year in the distant province of Yunnan, and in all her freshness and enthusiasm gave the most interesting and inspiring reports of the work and need of that great field in Yunnan....

207 See our Volumes II, III, and IV for the previous history of Hangchow Station.

208 The list in the 1921 Missionary Survey, (Vol. 11, p. 797) also includes two retired missionaries, Mrs. J. L. Stuart (Peking) and Rev. G. W. Painter, (Pulaski, Va.)

209 For this Yunnan work see our Volume IV, p. 72.
Mr. Blain took part in a leadership conference in October under the auspices of the Union Committee. "China for Christ" was emphasized. The Annual Report continues:

In the late fall special meetings were held in all of our churches in the city, and many of the country chapels. Mr. Sang, who had returned from his trip to Yunnan in the summer, was the preacher at most of these meetings, and gave us fine Gospel sermons....

Bible study classes were held for men in the Tehtsing field....

There seems to me a great willingness to listen to and even to study the Bible. Everywhere there seems to be a more or less passive acceptance of the claims of Christ, but a lack of willingness to take a definite, decisive stand for Him. Nevertheless, 63 members have been added to the church during the year.

One encouraging fact is the increasing willingness of the Chinese churches to undertake financial responsibility, paying from one to five months salary of their pastors. The Stuart Memorial Church has just finished an every member canvass made on a Sunday afternoon which resulted in nearly all of the $12.00 per member that their budget called for.... Aid and Missionary Societies are sending contributions to the famine sufferers and to the Yunnan Mission. 210

1922 Personnel Changes. Miss Annie Wilson went on furlough in June, and Dr. and Mrs. Warren Stuart in July. In September Mr. and Mrs. Blain and Miss McMullen returned to the field.

Miss Sophie Graham evidently requested a transfer to the North Kiangsu Mission in November, 1921, against the desire of the Mid-China Mission. The transfer was finally granted. She went on furlough late in 1922, and returning, was enrolled in North Kiangsu Mission, September, 1923.

Miss Natalie Crawford Moffett reached China on February 19, 1922. Her work was teaching English in the Union Girls' School. We suppose she started work there in 1923, after a year of language study.

The evangelistic work of the Station, 1922. We are dependent on the Annual Report for any information we have. Mr. Allison wrote the report and it is an excellent overall picture of the situation and the work of the Mission as a whole. However, only three brief paragraphs speak of the work in the Hangchow field:

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210 AR, 1922, p. 57. For this famine in N.K. see this Annual Report p. 13, and Miss-Sur., Vol. 12, pp. 116, 121, 124

211 M M C M , 1922, p. 3 (592); 1923, p. 5, (658)

212 Miss-Sur., Vol. 13, p. 24

213 China Inv., p. 139
Hanchow reports a heroic keeping up with the work in giving, despite the fact that during the past year heavy typhoons and floods have devastated parts of the field, even to famine conditions. The average per capita was more than $4.00 (Mex), and the women of the Tai Binchiao Church have lead all the rest.

Another bright spot was the erection of a church at Cyao-S, on land given by a farmer, by the contributions and personal labors of the Christian community...

The independent Wu San church has added 68 members to its rolls during the year. This is a flourishing and well supported church. At Wu-Z the gentry have given land and walling, and are looking for us to provide the buildings for an institutional church. Shall we do it?... 214

1923 Personnel changes. Miss Rebecca Wilson went on furlough in June, returning in August, 1924. Miss Frances Stribling left in July and did not return until August, 1925. Miss Annie Wilson returned to the field in September, 1923.

Miss Eliza B. French, who had gone to China in 1888, left China in April, 1923. She had announced her approaching retirement to the 1922 Mission meeting, at which time Mr. Blain moved the following resolution of appreciation:

In view of the early departure of Miss Eliza B. French for the homeland, not, as we understand, to return to China, we the members of the Mission desire to place on record our appreciation of the long, fruitful, untiring service rendered by Miss French, and the affection in which she is held by all who know her. For thirty-five years Miss French has gone from house to house in the city of Hangchow, preaching the Gospel to the women, healing the diseases of women and children as she had opportunity, and sympathizing with them in their sorrows. Only eternity can fully reveal the fruits of such a ministry. Miss French carries with her as she leaves the Mission field the warmest and best wishes of all her fellow workers. 216

Evangelistic Work, 1923. Our information is limited. Mr. Blain, writing in the spring said:

So far as evangelistic work is concerned, Hangchow is "long" on the woman's side and "short" on the men's. One evangelist has been set aside definitely for the "Famine Relief" work, or "Flood Relief" as I prefer to call it, Dr. McMullen giving more than half of his time to that.... Dr. Blain was also helping. We are rendering help by giving work to more than a thousand of the poorer men in rebuilding dykes injured by the flood last spring and summer resulting in the entire destruction of crops in many places. It keeps me out nearly all the time in every direction from Yu Hang.... Perhaps as much as $10,000, possibly more, will be spent in giving out food in February, while more than $40,000 will be put into public works. I am very thankful to say that the money all comes from the Chinese.... I begrudge

214 AR, 1923, pp. 52-53
215 Bi-M, Vol. XIII, p. 1438
the time taken from regular mission work, but hope and pray that the contacts made with the gentry, village elders and other prominent people may be worth something to the cause in the future.....

The Stuart Memorial Church has had quite an ingathering in recent months. I understand that about 50 new members have been received. Of these quite a number were students, one was the district magistrate, one the Chief of Police of the province and a number of women.

Dr. Eddy and party were here for five days, and the pastors are said to be doing fine work in following up those who signed cards..... 217

Writing in September, Dr. Blain said:

The most important event of recent months in the evangelistic line is the taking over of the Grace Mission with headquarters at Tangsi, only twelve miles away.... 218

With the many opportunities growing up in this growing city and suburbs, and with the enlarged country field, two foreign evangelists cannot handle the work so the Conference Committee was good enough to give us Mr. and Mrs. Hamilton..... 219

Daily Vacation Bible Schools were the order of the day in Hangchow and vicinity during the summer. Twenty-six schools were conducted, of which ten were connected with our work..... 220

The Annual Report for the year has only this on the evangelistic work:

Twenty-five Baptised. The work among the Government School students in Hangchow has been carried on in five schools, and during the past year more than 25 government school students have been baptised at the Wu-San Church. At Wu-Z, deeds for the land given by the gentry for a church have been turned over to Mr. McMullen..... 221

1924. Personnel Changes. The Warren Stuarts had gone on furlough in July, 1922. While in the U. S. they were transferred to the Seminary at Nanking, so were lost to Hangchow Station.

Miss Boardman went on furlough in June 1924, and did not return. Miss McIlwaine said: "It is touching to see how the Chinese have expressed their love for her, and their appreciation for her 30 years of service here.... 223

Dr. Price wrote in 1925: "In order to care for an invalid sister in the home
land, Miss Boardman has, after 31 years of service, retired from active mission
work."

Miss Orene McIlwaine of Suchoufu came to Hangchow for work in the United
Girls' School in January, 1924.

An exchange of the E. H. Hamiltons, who had been assigned to Hangchow, and
were currently in the Nanking Language School, for Miss McIlwaine, had been
worked out between the two Missions in 1923.

Miss Rebecca Wilson returned from furlough in August, 1924.

The Evangelistic Work, 1924. The report for the year 1924-1925 gives the
following:

All are rejoicing over the erection of.....the Hawes Memorial Church in
Hangchow. Churches at Haia Chiao and at Lin Bin have also been built
during the past year. 226

Hangchow can report one year's work in our new Tang Si field completed, and
still another whole country turned over to us by the Baptist Mission. They
are leaving, and as it adjoins our field, we feel that we must go in. It
is connected with Hangchow by an automobile line. 227

Originally there were seven preachers on the Tang Si field, but the
Presbytery has only taken on three. Two of these are ordained men. There
are 130 members on the church roll, and since these were trained as Baptists
they need to be taught in order to feel at home in our Presbyterian Church.
Four places own chapels and houses for the pastors. Our great need is for
more consecrated preachers.

At the last meeting of Hangchow Presbytery there were many deeply spiritual
messages....This year Hangchow celebrates the 60th birthday of three of its
leading pastors, Sang, Lui and Djen. Under the Hangchow Union Committee
all Christian workers men and women, foreigners and Chinese, have met to-
gether monthly for a day's retreat, Bible study and prayer. These add much
to the unity of the work as well as to the deepening of the spiritual life....

There has been a steady advance in the work done in the Government Schools
in spite of the attacks made by the anti-Christian movement....In Hangchow
Dr. McMullen's work among the students has grown until it has become
necessary to get someone to help him with this work....Mr. Tsu, a college
graduate, is now giving part of his time to this work....

224 China Inv., p. 47
225 MMCM, 1924-1925, p. 4,--actions 736, 747; See also Bi-M, Vol. XIV, pp. 1549,
1570
226 For the Hawes Memorial Church see Bi-M, Vol. XIV, p. 1605. The money for the
Lin Bin chapel came from friends of Dr. Blain in the First Presbyterian Church,
Richmond, Va. (Bi-M, Vol. XIV, p. 1571)
227 We are not sure whether the "another whole country" turned over by the Baptist
Mission was in addition to the Grace Mission at Tang Si, run by the Kennedys, or
not.
War Relief Work. During the fall of 1924 many of our missionaries were called upon...Dr. McMullen at Hangchow was in this work....

Women’s Work... has been steadily growing on mainly the following lines: regular weekly visits to our out-stations, conducting Bible classes, or the Stuart Memorial class, under Miss R. E. Wilson, or else classes at the out-stations... 228

1925. Personnel changes. Miss Frances Stribling, who had gone on furlough in July 1923 returned in August, 1925. She had spent the year, 1924-1925 in Teachers' College, Columbia University.

Rev. and Mrs. James Dyke VanPutten and Rev. and Mrs. A. R. Craig, arrived in China in September, 1925. They attended the Language School in Nanking 1925-1926, before taking up their assignment in Hangchow College.

Mr. James Howe, having completed his three year term at Hangchow College was succeeded by Mr. Warren Cox for a three year term.

Mr. and Mrs. J. H. Wilson resigned from the work at the College in 1925 to become a partner in an Architect’s Bureau in Shanghai, which would independently put themselves at the disposal of the Missions for construction work.

Evangelistic Work, 1924-1925. The Annual Report gave this on evangelistic work:

Mr. Blain reports that most of his time has been given to the Tang Si field. This work begun by the "Grace Mission," but recently turned over to us.... The Presbytery is interested in the development of this work and is planning to organize two sessions during the coming year.

In reporting on his work Dr. McMullen says: "Thanks to the generosity of the church at home, funds have been provided for the erection and equipment of the institutional building and also the church building in the Wu-Z field.... The institutional building was completed in June and the church will be completed in the fall.

A number of interesting and helpful classes for women have been conducted in the Hangchow field by the ladies of the station. 233

Miss McMullen tells of her work, partly in the country work, partly in the new institutional church opening in the fall. She writes:

228 AR, 1925, pp. 73-75. See also Bi-M, Vol. XIV, p. 1599 for supplementary information.
229 China Inv., p. 115
230 For the Craigs and VanPuttens see above p. 57
231 For Mr. Howe see below, p. 84. For Mr. Cox, above p. 56.
232 AR, 1925, p. 32; China Inv., p. 99
233 AR, 1926, p. 71; Pres. Sur., Vol. 16, p. 103
Most of my life in China has been spent in the country. What we call country is rather misleading, for Yu Hang, one place, has about 50,000 or 80,000 people. The whole country of which it is a center has about 130,000 people. Now another country adjoining it called Lin-an, is as large. In neither of these countries is there any other work among the women except what I with the help of a few Christian women am able to do....

1926. Personnel changes. The May, 1926, Mission Meeting voted 35-17 for Frank Price to go to Hangchow College as a Head of the Department of Religious Education, with the possibility of his returning to Nanking after a period at Hangchow. It would seem that they (Mr. and Mrs. Price) started work in the College in the fall. Miss McMullen transferred to Hsuchoufu (see below p. 317)

The Craigs and VanPuttens, having finished a year at the Nanking Language School, also went to Hangchow, the Mission saying that they should spend their time largely in language study.

The Evangelistic Work of the Station is summed up thus by the Annual Report:

Bible study classes for women have been held in the city and country stations of the Hangchow field. The annual "Six weeks Class" was held at Stuart Memorial Church. Both in the Annual classes and the weekly classes increased interest in study and financial support on the part of those attending the classes are marked features....

Mr. Blain writes: "It is a pleasure to testify that my Chinese brethren have done a really good year's work. There has been marked improvement in some, and more work has been done than in the average year. A result has been that an addition of 22 members, in addition to 27 in the Tehtsing field where Mr. Sang is in charge." Mr. Blain has helped to organize three new sessions, of which two are in the Tangsi field. These people were all Baptists, but have taken to our Presbyterian forms without objection, not excluding infant baptism. In case the ordination of deacons and elders was carried out by a commission of Presbytery in a dignified and solemn manner.

Mr. McMullen also reports a church organized at Yuhang with two elders and three deacons. They have assumed half the support of a preacher and of their day school in addition to all other expenses. Their hope is to become entirely self-supporting in five years....

During the past year the Lakeland Institutional Church has been completed and dedicated. No financial campaign has been put on because we wanted to give the community a sample of work before we asked for financial support. We have a good staff, but they are inexperienced. We need a pastor badly, and we trust we have the right man in view.

234  Pres. Sur., Vol. 15, p. 621
235  MMCM, 1926, pp. 17, 21
236  Monthly Messenger, Vol. XVII, pp. 1819, 1830
237  Ibid., p. 1819.
238  AR, 1927, pp. 45-46. For this Institutional Church at Wu-Z, see above, pages 69 and 72.
The 1927 Evacuation. In the April, 1927 Missionary Survey is an article, "Missionaries Safe in China," written probably the end of February or early in March. It said in part:

Friends and relatives of the missionaries in China can rest assured that the American Consuls are doing everything in their power to protect the lives of Americans. Our Consuls in China have a list of every American in that country; they keep in close touch with them, advising them of danger or possible danger, and giving instructions as to precautions to take. Sometime ago some of the women and children were ordered to go to Shanghai. In some instances, at least, this was precautionary, rather than as fear of immediate danger.

One of the American Consuls went up to Kuling to personally bring back from that station the missionaries who were there. Among those brought down from Kuling were Dr. and Mrs. W. H. Venable.

Southern Presbyterian Stations Evacuated. The North Kiangsu Stations were not evacuated until after the "Nanking Incident" of March 24, 1927. The Mid-China Mission lay in the path of the Nationalist push from Kiangsi to the coast through Hangchow to Shanghai which came in the early spring.

Hangchow, of course, would be among the first of the Southern Presbyterian Stations to be evacuated, but the others would also be in danger. Orders for evacuation, especially of women and children, were given earlier in the spring, but the response was uneven in the various stations, and we have little definite information about the evacuation in many of the stations.

A side light on the China situation is given in a letter of Mr. Bridgeman, telling of their experience the first part of March. They had been given leave to take a furlough, and left Yencheng on March 1. At Chinkiang on March 5th they tried to get transportation to Shanghai by both train and steamer but could not. He wrote:

Monday morning [March 7th] we tried the train again, but it was so crowded there was not even standing room. But hearing a steamer of the British line was in, we went aboard after catching a snack at the Rest House, and though its accomodations were full too, the captain let us travel in the dining saloon. These passengers were missionaries from north of Hankow, members of the Norwegian Lutheran Mission, returning on regular furlough or on sick leave, some to America by out steamer, and some to Norway. We

240 See above, page 28.
arrived in Shanghai the next day at one p. m. We found everything crowded with refugees, the Missionary Home full, but arrangements had been made for us (five) to have one of the two suites of rooms rented nearby the M.H. by Miss Nesbit of Kiangyin. For four days we lived a hectic life, without servant, having breakfast with Miss Nesbit, but getting our dinner and supper anywhere we could. We were glad that the Hewetts were at the M.H. for their girls often came over and helped us with the children, so that we could get out single or together occasionally. Dr. Waddy Hudson of Kashing and Miss Rebecca Wilson of Hangchow were also with Miss Nesbit, and many others of the Mid-China Mission were scattered elsewhere in Shanghai perhaps half of the Mission, mostly women and children.

The Bridgmans went aboard the "Empress of Asia" on March 12th, and the Hewetts of Yencheng and Mrs. Evans and her small daughter of Hangchow College were among their fellow passengers.

Dr. Frank Crawford wrote on February 14th from Shanghai:

From the heading you will see that I have joined the noble or ignoble band of refugees. Our station decided that it was best to leave Kashing on February 2nd. This was in response to urgent communications from our consul, and also in response to advice from our local Chinese Christians, some of them at least. They felt that they could better care for the work with us absent than with us present, since the agitation is an anti-foreign one rather than anti-Christian....

This is the only station action we have found involving the whole station.

As we trace the work in the several stations we will note the information in evacuation that we find. We saw that Miss Rebecca Wilson of Hangchow was in Shanghai the middle of March. The Gus Craigs went down to Shanghai in February, and about the end of March they were advised to take their baby to Japan, which they did.

After the "Nanking Incident" of March 24, 1927 all the Southern Presbyterians were out of their Stations. The 1928 Annual Report (giving information up to March 31, 1928) said:

Of our 187 China missionaries, 108 are in America, of whom half are wholly or partially self-supporting pending their return to China and most of the rest are sick or on regular furlough. Of the 79 still in the far east, 25 are back at their stations, 3 are in Japan, 5 in Korea, and 45 in the port cities of China.

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241 H. T. Bridgman, Missionary Correspondence Letter (MCL), April 1, 1927
242 F. R. Crawford, MCL, Feb. 14, 1927
243 A. R. Craig, MCL, July 3, written from Gifu, Japan.
244 AR, 1928, p. 9.
In Hangchow all our missionaries are back at work except those on furlough and Miss A. R. V. Wilson, who will probably soon transfer her residence from Shanghai to Hangchow. The people are as friendly as ever. The Mission has asked for the return of Rev. Dr. and Mrs. R. J. McMullen this summer.

Hangchow Christian College is open and running with Rev. F. W. Price, Rev. A. R. Craig, and Miss Rebecca Wilson representing our Church on the Faculty. 245

On November 25, 1927, Mr. Craig wrote:

We are happy to be able to return to work, at least some of us. It is a joy to teach history and Bible in Hangchow College, and it makes us rejoice to see the willingness of so many of the students to do religious work on Sunday. Across the river from the college is a very large district with only one little church, and before we began going over to it, no Sunday School. Two or three students go with me to three of their villages where we have begun Sunday schools: - one in a small church, one in a tea house and one in a carpenter shop. Last Sunday about two hundred were present at the three places. I am also still studying Chinese, and especially enjoy reading parts of the Bible in Chinese.

May and Mary Ann are still living in Shanghai, but we hope that it will be possible for them to go to Hangchow before long.... 246

1928. Personnel. The Blains went on furlough in June, 1928, (a year early) on account of health. 247 The McMullens returned from furlough in September, 1928. Miss Natalie Moffett returned with them. The closing of Hangchow College, fall of 1928, due to the Government registration demands, led the Mission to loan the Frank Prices to the "China Christian Education" for a year, and the Craigs to Kashing for a year to work in the High School.

Comments on Evangelistic Work in 1928 are meagre. The Annual Report has a few sentences in a composite Mission report; which said:

We thank God that no government regulations are against doing all the evangelistic work it is possible for the present force to compass...

Classes lasting ten days each have been held by Miss A. R. V. Wilson for daily instruction given the women, decisions for Christ being made at these meetings....

245 AR, 1928, p. 7. The Hangchow Missionaries in China, (not necessarily in Hangchow) in the fall of 1927 were, Misses Annie and Rebecca Wilson, the Blains, Miss Stribling, the Craigs and the Frank Prices.
246 Mr. A. R. Craig, MCL, Nov. 25, 1927
247 MCH, 1927-1928, p. 14 (1141)
248 MCH, 1928-1929, p. 2, (1176-1177) For the school situation, see above, pages 12-13. For the Mission’s policy on registration, see below pages 428-432.
In the Hangchow country field Dr. McMullen has helped the Chinese organize 60 village groups which are to hold weekly services in the homes of Christians.... 249

Mr. Craig, writing February 24, 1928 said that he and three students on their way to their country Sunday schools across the river had had their boat overturned by the waves, and they had narrowly escaped drowning. 250

The end of 1928 Miss Rebecca Wilson wrote:

Although the Hangchow Christian College has been closed, work is being carried on by the College Church in a most effective way. Zakao, the nearest town of great importance, is being opened up,—chapel services, night classes, a systematic house to house visitation, and a Clinic, which is held once a week. Also there are many villages, both up the river and off in the hills where intensive evangelistic work is being done. Last Sunday there were 61 of these humble folk present at the service held in the College Chapel. 251

1929. Personnel. Miss Annie Wilson went on furlough June, 1929, returning in August, 1930. The Blains returned from furlough in September, 1929. The 1929 Mission Meeting advised the Craigs to continue their work at Kashing for another year if the College did not open. The question of their transfer permanently to Kashing was left open. The Frank Prices were given permission to take furlough in June, 1929, with the prospect of his returning to the Nanking Seminary in 1930. Miss Sophie Graham seems to have worked temporarily at the Union Girls' School, going on furlough in June, 1929. 254

Evangelistic Work. The Annual Report said:

In the Hangchow field Dr. and Mrs. Blain have been preaching, counseling, comforting the Christians, holding evangelistic meetings at night, and organizing Sunday schools in many centers. In Dr. McMullen's district it was found that about 60 villages had one or more Christian families. The effort is made to have a Christian service in a Christian home in each of the 60 at least once a week.

The villages around Hangchow Christian College, and also points in the city have been reached by Miss Rebecca Wilson in the afternoons, after her duties as Head of the English Department of the College are over. She

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249 AR, 1929, p. 39
250 A. R. Craig, MCL, Feb. 24, 1928
251 Pres. Sur., Vol. 19, p. 27
252 MMCM, 1928-1929, p. 13
253 MMCM, 1928-1929, p. 5, (1201); p. 7, (1218)
254 MMCM, 1928-1929, p. 1, (1172) She remained a member of the N.K. Mission, but her name got on the Hangchow Station roll, see Presbyterian Survey, November 1929
also does personal work among the college girls and the wives of the Chinese teachers. Among these groups Bible classes are being formed. The College was closed the Fall of 1928, so this activity of Miss Wilson was before that time. 255

Mr. Lowry Davis, in an article published in the August 1929, *Presbyterian Survey* has this paragraph:

At the Lakeside Community Center, Hangchow, Mr. McMullen has been greatly blessed in the attitude of most of the non-Christian patrons of the school, both Junior High and Primary departments. The governing board is composed of Christians or those favorable to Christianity. Hence, when Mr. McMullen asked the parents to choose or refuse Bible study courses and Christian chapel for their children, only four objected to the Bible... 256

1930. Personnel. In 1930 the following could be counted as the active members of the Hangchow Station: Miss Annie Wilson (who returned from furlough, August, 1930), Miss Rebecca Wilson, the Blaines, Miss Stribling, (who went on furlough in July, 1930), the McMullens and Miss Natalie Moffett. 257

Evangelistic Work, 1930. The Annual Report said:

In the Hangchow field there have been 72 additions to the churches, 14 more than the previous year. Bible institutes have been held for both men and women. The men's classes at these Institutes go out every evening in twos or threes and hold meetings in nearby villages, usually in the homes of Christians or inquirers. Definite decisions for Christ are often made by the young people.

The woman's Class and Conferences of the Dangsi-Tahtsing Field were held in the home of one of the Christian families. About 60 women and girls slept in this spacious domicile, the others slept in boats or at the homes of neighbors. Every evening the large front hall was packed with most attentive audiences.

At Lakeland Community Center the evangelistic work has taken on new life with the coming of Miss Yih, our new woman evangelist....

Hangchow Presbytery has divided its whole territory into "preaching Districts", the preachers and the women evangelists in each district organizing themselves into "Evangelistic Bands," in connection with the Five Year Movement in the Presbytery. Each band will endeavor to cover its entire district, building up the Christians, inspiring them to do evangelistic work, and attempting to reach every village and settlement with the Gospel. 258

Educational Work of Hangchow Station, 1921-1930.

255 *AR*, 1930, pp. 24-25
256 *Pres. Sur.*, Vol. 19, p. 493
257 Compare this Station roll with that of 1921, (page 35 above).
258 *AR*, 1931, pp. 32-33
Nine of the nineteen members of the Station were in Educational work at the Station in 1921. We will be able to touch only a few of the high points in the life of the two schools,—the Union Girls' School, and Hangchow Christian College, noting especially the relation of our Mission to the Schools.

The Union Girls' School.

1922. The Director's report to the Mission said in part:

The school reports the best year of its history. The already overcrowded dormitories have been stretched to accommodate a few more of those begging to be admitted. The enrollment for the year was 364. Of this number 100 were in the High School and Normal departments. This is almost exactly double the enrollment in these departments four years ago....

The question of separating the Higher Primary Department from the High school and Normal departments has been considered during the year, and diligent search was made for a site upon which to erect buildings into which the lower grades might be moved....

During the year Miss [Sophie] Graham has resigned from the school. Her going is a great loss to the school in which her ability as a teacher was even surpassed by her wonderful spiritual influence over the students. Miss Milliken of the Northern Presbyterian Mission enters upon her work as teacher of domestic science. Miss Natalie Moffett, who arrived too late to enter the Nanking Language School in the spring, took regular work in the school during the spring term. She has been elected Head of the English Department of the School.

The Board voted that in their judgment each of the three cooperating Missions should provide three missionary workers or their equivalent in salary. The Ad Interim Committee has agreed to this policy and in addition to Misses Stribling and Moffett have asked the Executive Committee to send out a music teacher as soon as possible.

Attention should be called to the need for our Mission's providing the salary of a short term worker for the year between the time Miss Graham would ordinarily return from furlough to the time when Miss Moffett can finish her language study and take up her duties as teacher in the school...

1922-1923. The report of the school to the Mission, meeting in October, 1923, tells us:

Miss Rawlings, head of the kindergarten normal department resigned....

During Miss Stribling's absence on furlough [July, 1923-August, 1925] Miss Millikan has been asked to supervise Primary Normal department and Practice School.

259 AR, 1922, p. 58
260 For the previous history of this school see Volume III, pp. 335-339
261 See above page 68. Miss Graham joined the M. C. Mission, September, 1923
262 See above, page 41 for Miss Moffett
263 MCM, 1922, pp. 45-46
The six-six plan has been approved by the Board for the school....The Board gave much time to the Plan of Reorganization..... 264

The 1924-1925 Minutes cover the period October, 1923 to May, 1925. The Union Girls' School reported to the 1925 meeting of the Mission:

The Kiangsu-Chekiang War cut down the enrollment from 398 to 296 and thus created a financial crisis. The teaching staff rallied valiantly to the support of the Institution by voluntary gifts to its budget. The enrollment has increased to 355 this term and we believe the crisis is passed.

Miss Peterson, the Principal, leaves on furlough in June. The Board asks your approval of its election of the Chinese Dean, Mr. C. D. Yuan as acting Principal and Miss Moffett as acting assistant Principal during Miss Peterson's furlough. You are also asked to ratify the elections of Miss Chen Mei-yu as Dean of Students. 265

The 1925-1926 report of the school to the Mission:

The school is closing one of the best years in its history. Mr. Yuan, as principal has proved the ability of our Chinese co-workers to take the lead in our institutions. The enrollment for the year totals 383, of which number 102 are in the Jun-Mid. School, and 69 are in the Senior Middle School.

At the request of the Baptist Mission, Miss Peterson has been released from work in the school. The Board invited Mr. K. D. Yuan to become permanent principal. He was urged by the entire student body, faculty and Board. He has decided that teaching is not to be his life work, and has therefore declined the call. The Executive Committee of the Board is nominating to the Board Miss Myi Sih-me for principal. Miss Myi is a graduate of Ginling College and has had four years' experience as co-principal of a girls' high school. She has been in America for a year, and will remain for another year for study. Until she is able to take up the work as principal, the Executive Committee is asking the Board to elect Miss Moffett as acting principal.

The Board asks the Mission to approve of several changes in the constitution, all of which are in line with the recommendations of the Educational Department in Peking. The Policy of the Board is to comply with these requirements in all respects except the teaching of the Bible and the statement of purpose. The Board has decided not to take any further steps looking towards registration at present.... 266

1926-1927. In the spring of 1927 the missionaries were evacuated from the interior and the only report we have on the Union Girls' School is this from the Mission Secretary, given to a meeting of the Mission in June, 1927:

The Hangchow Christian College and the Union Girls' School are carrying on with Chinese faculties and are hoping to open in September with a full

264 MMCM, 1923, p. 51
265 MMCM, 1924-1925, p. 69
266 MMCM, 1925-1926, p. 44 Miss Orene McIlwain was in the Faculty, 1924-1926.
complement of both foreign and Chinese teachers unless government regulations makes this impossible. Both institutions are graduating large classes. 267

1927-1928 The report of the School to the May, 1928, meeting of the Mission is as follows:

In spite of difficulties of carrying on Christian schools in Chekiang, this school has carried on all the time. The propagandist department of the government took some of the best buildings and occupied them up to the time for the autumn semester to open. They were finally evacuated and the school opened in September, 1927, with both Chinese and foreign members on the faculty. Miss Myi, the Principal, has done excellent work, notwithstanding her imperfect health. The Mid-China Mission has had but one member, Miss Stribling, in the school, but the school is looking forward to having Miss Moffett return in the Fall. According to the revised constitution, each Mission will support but two members on the faculty.

The following statistics will be found of interest to all. Total number of pupils, 347 of whom 115 are boarders. Kindergarten, 63; Primary, 158; Junior Middle, 58; Senior Middle, 56; and Normal, 12.

With the exception of the Presbyterian missionary members of the Board, all members, both Chinese and foreign, have favored registration with the government. The school has been fully reorganized to comply with the regulations of the government, and is ready for registration again, the former application having been refused. In applying for registration, however, the Christian purpose of the school will be clearly stated in the registration, and if registration is refused on that ground, the school will try to function without registration.

It was recommended:

1. That the Mission approve the usual $1,800 on budget. 267
2. The Mission appoint a member or members on the Chinese Board of Founders to comply with the government regulations.
3. That the Mission request Miss Moffett's return in time for the fall semester. 268

For an understanding of the Mission's struggle with the problems of registration it is necessary to note several actions taken by the A. I. C. and the Mission in 1927-1928. In August, 1927, the A. I. C. had approved the revised constitution and agreed to the school's applying for registration. The school was leased to the Chinese Board of Founders for three years. The Mission's attitude towards registration had not changed. It was to be understood that the Mission might find it necessary to withdraw.

267 MMCH, 1926-1927, p. 26
268 MMCH, 1927-1928, p. 32. Miss Moffett returned in September, 1928
269 MMCH, 1927-1928, p. 4, (1081)
At a called meeting of the Mission, Feb. 2-4, 1928, the Mission considered among other things, a paper by Dr. Worth on Union Schools, which was adopted by a vote of 13 to 6. It is as follows:

We wish to reaffirm our full belief in the right of the Government to regulate the secular curriculum and other functions of schools; but we expect the purely religious function, which is one based on personal conscience only, and should therefore be left to private decision in private schools as is done in free democratic countries.

Should, therefore, two or three regulations for the registration of schools be altered by the Government as to permit, on the part of Founders of Private Schools a declaration of purpose consistent with their religious object, and permit also the right of private decision as to the religious teaching and worship which may be carried on in private school; or if the Mid-China Mission shall make arrangements with the Synod to transfer control of its educational interests to the Synod, the Mid-China Mission will continue the Constitution and Agreement made with the Board of Directors of the Hangchow Girls' School for the stipulated three years.

If, however, the desired changes are not effected by the Government, or if the suggested transfer to the Synod is not brought about, or if the Board of Directors proposes to register under the present regulations, it is only fair to state, though with deep regret that the Mid-China Mission will be obliged to withdraw from participation in the Constitution and Agreement between the Founders and the Board of Directors of the Hangchow Union Girls' School before the stipulated three years.

The Annual Mission Meeting, May 10, 1928, voted the following:

Voted in response to the request from the Board of Directors of the Hangchow Union Girls' School, the Mission appoint one Chinese to serve on a group of "founders" in accordance with the regulation of the Chekiang Government.

That, subject to concurrence of the Central China Presbyterian Mission and the East China Baptist Mission, we request the Board of Education of the East China Synod to take up with the Board of Education of the Chekiang-Shanghai Baptist Convention the matter of forming a group to serve as "Founders" for the Hangchow Union Girls' School, on the condition that...the Board of Directors agrees not to mortgage the property, or to offer it or any part of it as security for any loans or indebtedness, or to sublet it or any part of it without the consent of the Missions.

1928-1929 The report to the Mission said:

All the departments of the school have been carried on as usual. The enrollment is 390, the faculty consists of 29. Bible study and worship have been maintained in all departments with an increasing interest on the part of the students.

Miss Myi, the Principal, has done excellent work and is supported by a group of fine teachers. The spirit of the school is better than for a number of years.

270 M M C M, 1927-1928, pp. 19-20
271 M M C M, 1927-1928, p. 25
The question of registration has been pressed upon the school by the Chekiang Provincial officials. It will be impossible to continue to run the school unless it registers. A new agreement based on the Kashing plan has been unanimously approved by the committee representing all bodies concerned. It is now in the process of being formally approved by these bodies. Our Ad-Interim Committee has approved of the plan and the Executive committee has seemingly approved it. It is hoped that this agreement can soon be signed. 272

1929-1930. The report to the 1930 Mission Meeting concludes our survey of the Hangchow Union Girls' School. It said:

The attendance in the school this year has been large. There are now enrolled in the school 459 as compared with 384 a year ago. The work of the school has been carried on without interruption and throughout the year a fine spirit has prevailed.

Two-thirds of the teaching staff are Christians. Two-thirds of the High School students have elected Bible courses. In the Primary department, 104 students, or 45% have been enrolled by their parents in the Bible courses. Although only about 30% of the students attend chapel, yet three-fourths of the boarders attend church. Since the evangelistic meetings held by Mr. Chow in the Fall, over 50 students have been enrolled in enquirer classes. Six have joined the Church during the Fall Term.

During the year the transfer of the control of the School to the Chinese Churches has been consumated, and the school is now under the management of the East China Synod of the Church of Christ in China and the Shanghai-Chekiang Convention of the Baptist Church. In making this transfer, all three representing the Missions on the former Board of Directors were asked to continue to serve on the Board. The term of Miss Lee on the Board expires this year, and the Mission is asked to nominate a successor to the Synod's Board of Education, which has the power of appointing Board members.

Miss S. N. Myi, the Principal of the School, resigned. The Board reluctantly accepted the resignation. Miss Sarah Chow was elected to the principalship, and during this year has given entire satisfaction. She is a very earnest Christian woman and hesitated to accept the position because she had planned to give her life to evangelistic work among women.

Application for registration has been made, and some four of the steps necessary to register have been taken and the prospects are that the school will complete the red tape and accomplish this within the near future. To do so with the definite statement of the purpose of the school is to develop Christian character, will be a great gain. 273

In December, 1929, the A. I. C. approved some changes in the "Agreement" with the new Board of Control. The following two are of interest:

The purpose of the Leases in conducting the Hangchow Union Girls' School is to carry out the general educational aim of the Government and to develop Christian Character...
The Lesses agree to maintain the Christian character and the educational standards of the school in accord with the purpose of the Lessor, the statement of purpose and regulations of East China Synod of the Church of Christ in China and the Ch'ing-chang Baptist Convention for the Conduct of Schools, to give every opportunity for Christian service among the students, it being agreed that as long as the school is run, there shall be Bible study and worship in the High School Department, at least on an elective basis, and in the Primary and Kindergarten Departments, as an extra-curriculum study, at least on an elective basis. 274

The Registration of the Girls' School was completed during the year 1931-1932. 275

Hangchow Christian College.

1921. Personnel changes. Mr. Andrew Allison, who had been "pinch-hitting" in the College, 1920-1921, returned to his work at Kiangyin the summer of 1921. 277

The J. M. Wilsons returned from furlough in 1920 and in 1921 he was Head of the Mathematics Department and also of the Construction Department. 278

The Edward Evans came out with the Wilsons in 1920. After a year in the Language School, he became Head of the Physics Department. 279

Mr. J. L. Howe, Jr., a graduate of Washington and Lee University, came out in September, 1921 as a "short-termer" to Head the Chemistry Department, and remained in that work until 1925. 280

The Proposed New Program for the College. The September, 1920, Annual Meeting of Mid-China Mission adopted a program for the College offered by the Board of Directors. We summarized the important points as follows:

274 MMCM, 1929-1930, p. 8, (1290)
275 MMCM, 1931-1932, p. 72
276 For the previous history of the College see our Volumes III, (pp. 339-343) and IV, (pp. 81-88) See also Warren Stuart, "Ten Years at Hangchow College" (Miss-Sur., Vol. 11, pp. 125-127) and Clarence B. Day, Hangchow University, (New York: United Board for Christian Colleges in China, 1955), p. 183 ff.
277 See our Volume IV, p. 174; Volume V, p. 1. For Mr. Allison's experience at the college, see AR, 1922, p. 59.
278 AR, 1922, p. 59
279 See our Vol. IV, p. 51 for the Evans.
280 For further information on Mr. Howe in China, see Miss-Sur., Vol. 12, p. 244, (teaching Chemistry to Chinese students); Vol. 13, p. 85, (his part in preparing a Chinese-English Chemical Dictionary); Bi-M, Vol. XIII, p. 1500, (the death of his fiancee) Day, Hangchow University, p. 52, said Mr. Howe was back at the College, 1927-1933. Mr. Howe wrote me that he was at Hangchow College part of this time and teaching in the "The Great China University," Shanghai, part of the time.
1. The development of a full Senior College at Hangchow, with a separate Junior College. The Senior College was to grant degrees under a Board of Trustees incorporated in the United States.

2. The Mid-China Mission to appropriate the sum of $105,000, and place this amount as high as possible on the equipment list.

3. Each Mission was to furnish six missionary teachers.  

A Charter to Grant Degrees was obtained in November, 1920 by incorporating under the laws of the District of Columbia, and in 1921, the Mid-China Mission approved the Board of Directors granting the A.B. degree to those who fulfilled the requirements of the Junior Department of the College and then finished the Nanking Seminary Course.

In April, 1921, the A.I.C. of the Mission approved of Hangchow College building a Science Hall, costing up to a maximum of $72,000.

The Warren Stuarts went on furlough in July, 1922, and remained in the United States for graduate work until August, 1924.

Dr. Robert F. Fitch was elected to succeed Dr. Stuart as President of the College. He and a delegation from Hangchow College spoke at the 1922 Mid-China Mission Meeting. The 1923 Annual Report said:

Hangchow Christian College reports a better spirit of well ordered student activities than ever before and a fuller loyalty.

Alumni, teachers and students sent representatives to the Mission Meeting to plead for support in maintaining the Senior College; and one of the pleas of the Chinese faculty representative was that Hangchow College was our best chance to maintain conservative college teaching. The Mission backed up the Senior College program solidly, and the new President, Dr. R. F. Fitch, appeared before the Mission and solemnly pledged himself to conserve our standards and our interests. It was an impressive occasion, and it showed the hold that the college had on the hearts of the Mission. The Mission is trying to retain Dr. Warren Stuart as teacher of Bible in the College.

In the spring of 1923 President Fitch went to the United States to raise money for the College. The Board of Directors reported to the 1923 Mid-China Mission Meeting:

281 MMCM, 1920, p. 33. For the proposed budget for equipment, see MMCM, 1922, p. 42.  
282 Dey, Hangchow University, pp. 46-48; MMCM, 1921, p. 39  
283 MMCM, 1921, p. 9; Miss-Sur., Vol. 13, p. 335  
284 Min. Dir., 1861-1941, p. 694. While in the States he was called to a Chair in Nanking Seminary, and accepted it. (MMCM, 1923, p. 33)  
285 AR, 1923, p. 54  
286 BF-M, Vol. XIII, p. 1441
The Institution has gone forward with most encouraging strides, the number of students being the largest in its history. Only the lack of dormitory space prevents the number from being much larger. The Mid-China Mission in addition to the regular faculty members the W. H. Stuarts, the J. M. Wilsons, and the Evans is represented by Prof. James Howe, who is staying a year longer, and by Prof. Buchanan, sent out by the Occidental College for one year.

President Fitch is in America endeavoring to raise the required funds for equipment. He reports a warm reception by our Executive Committee, who promised to do their best for the College....

Each Mission is asked to add one teacher to the staff for the fall of 1923, making seven in all from each body....

Rev. D. W. Richardson, D.D. has been elected as the head of the Department of Religious Education in the College taking Dr. Stuart's place.... 287

A Senior College or Not? Mr. Evans, writing in 1924, said:

Hangchow College came in 1921 to what seemed to be the parting of the ways. In 1924, we are in some ways where we were then. The question before us then was whether we should seek adequate support as a college, or, accepting the impossibility of running a college, seek for some other sphere of usefulness.

It involved a college which for many years has served the Presbyterian and other Christian churches in this part of China, and for us Southern Presbyterians was the only place to which we could look for trained leaders for the work under our care.

Today [1924] we are still waiting a final decision by the Home Boards. Both the Northern and Southern Missions have voted unanimously in favor of the program of expansion outlined by the Board of Directors.

In the meantime our College enrollment has steadily increased from 44 in 1920 to 68 in 1921, 122 in 1922, and 134 in 1923. We are now stopped by lack of accommodations. Of the 134 college students 83 are Christians. The freshman class is 57% Christian, and the Senior Class is 100% Christian. 288

The Board reported to the 1925 Mission Meeting:

War conditions affected the number of students, but there has been an increase since Chinese New Year.... 289

Mr. James Howe, Jr. has returned home, and Mr. Warren Cox has been sent out on a three year term. We are also supporting Mr. Walker of Occidental College, who returns home this summer. In addition to these we furnish support for two Chinese returned student professors. The Executive Committee has promised to increase our number of permanent men to eight, but so far no permanent men have materialized.

The extra $1,000 on the budget has been paid, bringing the amount this year up to $7,000.

287 MMCM, 1923, p. 45
289 On the war situation, see a letter by J. L. Howe, September, 1924, (Pres. Sur., Vol. 15, p. 106) Also see Day, Hangchow University, p. 56
It is with great regret that we are losing Mr. and Mrs. J. M. Wilson who leave us in June, and also that Dr. Richardson could not see his way clear to accept the call to our faculty.

We are gratified that the Alumni of the College have appointed a committee to raise $40,000 for the new Library Building.

We fear that we are facing a very serious situation in the conduct of the College because of the failure of our church to meet its obligations on the equipment fund. In October the Stewardship Committee sent out a list of 424 churches that had been asked to contribute to this fund. More than 2,000 letters were written to individuals whose names were furnished us by that Committee. So far not even the postage has been paid. Dr. Fitch was received by the Executive Committee and they agreed to stand back of the institution, but to date the only change in the situation is that we have $20,000 less for the fund than we had two years ago, since one contributor has withdrawn that amount. We would like to see the Mission make another effort to secure the practical cooperation of our church. Unless that is secured, it is difficult to see how it can be conducted much longer as an union college.

The College expansion drive had come at a bad time for the Executive Committee, as each year, 1921-1923, not enough was given to support the current program and appropriations had been cut. Some effort was made to publicize the needs of Hangchow College in the 1924 Presbyterian Survey.

The report of the Directors for 1925-1926 is found in the 1925-1926 Mission Minutes:

The printed report for the year ending in the spring of 1926 will soon be in the hands of the Mission secretaries for distribution. In spite of the general unrest since May 30 of last year, the students are in excellent spirits and the work of the institution is progressing.

On May 6, Dr. R. F. Fitch was formally inaugurated as President...Dean Andrew Wu was elected Vice-President of the College.

There follows a number of small appropriations for various aspects of the College, and then these actions--

Voted that we invite Rev. Frank W. Price to become head of the Department of Religious Education of Hangchow Christian College, and urge Mid-China Mission to assign him to that work.

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290 Mr. Wilson resigned from the Mission to become a partner in an Architect’s Bureau in Shanghai. (China Inv., p. 99)
291 MMCM, 1924-1925, pp. 69-70
292 See above, page 33.
294 For this "Shanghai Incident", see above pp. 7-8; Day, Hangchow University, p. 57
295 The Mission voted 35-17 for Price to accept this call to Hangchow, MMCM, 1925-1926, p. 17
Voted that we approve of requesting the Southern Presbyterian Mission Board to increase their annual grant to the College to $8,000 for 1926-27; and both Boards to $9,000 Max for 1927-28.

Voted to approve the united campaign for funds for Hangchow Christian College in the United States.

Voted to approve the Revised Constitution. See Appendix B. (pp. 54-56)

The 1927 Annual Report said of the 1925-1926 year:

The past year at the college has seen a number of interesting trials of strength between the students and the college authorities, but the result of it all has been a more intimate understanding between students and teachers, and a more loyal spirit on the part of the boys.

The Y.M.C.A. and other Christian activities of the boys have rather neglected active Christian work and degenerated to organizations chiefly for their own benefit...To counteract this we have opened work at the nearby suburb of Zakow to give the boys an outlet for Christian work which will indirectly benefit their own Christian lives. Dr. David Chen, a graduate of the College, is giving his whole time to directing this work, and other Christian activities for the boys.

The students are subject in all schools to a running fire of materialistic and anti-Christian propaganda, and need building up in their faith to withstand it.

Our new members of the Southern Presbyterian quota on the college staff, Mr. and Mrs. Craig and Mr. and Mrs. Van Putten, are still at the Nanking Language School, and we are looking forward to their joining us on the completion of their course.

The Year 1927 saw the evacuation of our missionaries from their stations, and the records give only the following bits of information on the College. The Mission Secretary reported to the Mission Meeting held in February (?):

The Hangchow Christian College and the Union Girls' School are carrying on with Chinese Faculties, and are hoping to open in September [1927] with a full complement of both foreign and Chinese teachers unless government regulations make this impossible. Both institutions are graduating large classes.

The 1928 Annual Report (for 1927-1928) said:

Hangchow Christian College is open and running with Rev. F. W. Price, Rev. A. R. Craig, and Miss Rebecca Wilson representing the Church on the faculty.

To Register or not to Register? This was now the pressing question before the
College authorities and the Missions. The M. C. Ad Interim Committee meeting in November, 1927, had before it a letter from President Fitch saying that he was asking the Board of Trustees in America to approve of registration and the A.I.C. wrote the Board through its Secretary, Mr. Willis, giving the Mission's position against registration under present Government regulations.

Dr. W. H. Hudson, a special delegate to the Board of Hangchow College, meeting May 1-2, 1928, made the following statement to the Board:

That the Mission cannot agree to the registry of Hangchow Christian College, nor be a party to registration unless the registry regulations permit a clear statement of the Christian purpose of the College, and second, grant to the Founders of the College the absolute right of religious liberty, meaning thereby the right of the Founders and the institution alone to determine the question of religious instruction and worship....

The College Board at this meeting considered several recommendations as to the place of Hangchow College in the coordinated program of Christian Higher education.

The Mission's special delegate, having stated the Mission's view on registration, your representatives [Messrs. Allison and Hudson] did not feel it necessary to protest further the following actions of the Board looking towards registration:

1. To proceed to register with the National Government.
2. To preserve the statement of Christian purpose.

The Field Board had drawn up a proposed Constitution, which had this article on the Aim of The College:

The Aim of the College shall be, through Christ's spirit of service and sacrifice and in accordance with the educational standards of the Chinese government, to provide college training for complete citizenship....

The 1928-1929 Meeting of the Mission had before it the Majority Report of the Directors of the College, which was:

The College was closed at the end of the session last year. This was caused by the failure to secure from the Southern Church permission to register and from the Northern Church the funds asked for.

A called meeting of the Board considered the report of the reorganization committee and it is asked that the actions taken at that meeting be approved by the Mission. These actions have in substance been approved by the Central China Mission, and recently by the Board of Trustees in the U.S.A., subject to approval of the two missions concerned.
The Board asks for $9,000 for 1929-1930 if the College opens.... 303

The Mid-China Mission took the following action:

Consideration of the majority and minority recommendations from the directors of Hangchow Christian College were taken from the docket.

Dr. McMullen moved that the Mission approve the reorganization plans of the College Board involving registration.

Mr. Allison moved a substitute.

Resolved that the Mid-China Mission write to the Executive Committee of Foreign Mission, strongly urging the Committee to use its influence to induce the U.S. Trustees of the College to maintain their attitude in refusing to allow the College to register under circumstances depriving the College Boards of their right to determine the religious policy of the College.

After discussion the Aye and No vote was called for on the substitute and resulted as follows:

Ayes--Miss Talbot, Miss A. Sloan, H. M. Smith, Mrs. Smith, Miss A. H. V. Wilson, Miss G. Sloan, J. Y. McGinnis, Mrs. McGinnis, Miss Lynch, L. Davis, Mrs. Davis, A. Allison, Miss Satterfield, C. W. Worth, Miss Wilcox, A. R. Craig,—16.

Nos--W. H. Hudson, Miss R. Wilson, L. I. Moffett, Mrs. Moffett, R. J. McMullen, Mrs. McMullen, M. P. Young, Mrs. Young, Miss Stribling, Miss Natalie Moffett, F. W. Price, Mrs. Price, R. T. Shields,—13.

Voted to notify the Northern Presbyterian Mission of our action and offer to withdraw from the College..... 304

In July, 1928, the College having been temporarily closed, the A.I.C. assigned Mr. F. W. Price to work with the China Christian Educational Association and Mr. Craig to Kashing Station for a year. 305

The Mid-China Mission did not withdraw from the College, and the following report of the Representative on the Hangchow College Board came to the Mission Meeting in January, 1930:

The Trustees of the College in the U.S. having authorized the College to proceed with registration, the first question of importance to come before the Field Board was the time for re-opening. At the Annual Meeting of the Board in April, 1929, it was decided to postpone reopening until the Fall of 1930, but at an adjourned meeting of the Board held May 31, when there was a fuller attendance of the Chinese members, the matter was reconsidered with the result that it was decided to open in September, 1929.

303 MidCM, 1928-1929, p. 25
304 Ibid., p. 17
305 MidCM, 1928-1929, p. 2
In the opinion of your representatives too little care was exercised in the reception of new students, and far too large a proportion of non-Christian students were received. Acting President Li had done well in the management of this large body of students, better than could reasonably be expected. Just before the end of the first term it leaked out among the students that the faculty were not going to permit certain ones to return for the second term on account of unsatisfactory work. These students succeeded in organizing a strike which compelled the College to close before the examinations were given.

There has been much discussion of the future status of the College, and the plans now under most serious consideration by the Acting-President and his advisors have not been formally passed on to the Board.... The fact that the Mission is nearly evenly divided on some important questions connected with the conduct of the College, we recommend that this report be received as information.... 306

C. W. Worth reported on the Hangchow College Board to the January, 1931

Mission Meeting:

The spirit and personnel of the Board is excellent, and the alumni are working for the College with commendable enthusiasm in spite of the fact it is called a "College" and not a "University."

The process of acquiring registration with the Government is still incomplete, though the causes for delay are obscure.

The general attitude of the students towards Christianity is better than it was last year, but the attendance of religious exercises is about the same... 307

Statistics for Hangchow Station. The reader may refer to our Volume IV for the Church statistics for Hangchow Station, 1912-1920.

I am here giving certain selected items from the statistical tables published in the Mid-China Mission Minutes. (The Minutes for 1922 gives the figures for the year, April 1, 1921 to March 31, 1922. The Minutes for 1924-1925 contain two sets of statistics,—for 1923-1924, pp. 50-54; for 1924-1925 (April 1, 1924 and March 31, 1925, pp. 87 f.) The statistics for the evacuation year, 1927-1928 are incomplete, and are omitted.

For the full statistical forms used by the China Missions, see pages 457-460 where we give the N.K. Statistical Report for June 30th, 1920 to June 30th, 1921.

306 MMCM, 1929-1930, pp. 28-29
307 MMCM, 1930-1931, p. 26 Registration was completed in 1931-1932. (MMCM, p. 72)
Hangchow Station Statistics, 1921-1930

### Foreign Force

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The Chinese Church

| Ord. workers | 3 | 3 | 5 | 5 | 8 | 8 | 7 |
| Unordained  |   |   |   |   |   |   |   |
| Men evangelists | 7 | 7 | 9 | 7 | 7 | 5 | 7 | 6 |
| Bible Women  | 6 | 4 | 5 | 6 | 5 | 4 | 6 | 5 |
| Org. Congregations | 13 | 13 | 16 | 21 | 21 | 21 | 10 | 10 |
| Out-stations  | 16 | 15 | 20 | 20 | 20 | 20 | 22 | 22 |

Communicants

| Men | 372 | 405 | 550 | 572 | 579 | 538 | 577 | 597 |
| Women | 303 | 324 | 371 | 418 | 440 | 443 | 470 | 388 |

Added in year

| Men | 83 | 88 | 73 | 97 | 74 | 58 | 77 | 38 |
| Women | 20 | 19 | 12 | 14 | 14 | 14 | 14 | 14 |

Sunday Schools

| Pupils | 860 | 854 | 754 | 1021 | 1000 | 1000 | 982 | 1000 |

Native Con for Church work

$2764. 2169. 3118. 3850. 3855. 3683. 3413. 3630.

Hangchow Educational Statistics, 1921-1930. (These statistics do not include any Union Institutions,—e.g. the Union Girls' School and College.)

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**Kindergarten**

| Schools | 1    | 1    | 1     | 1     | 2     | 2     | --    | 1     |
| Pupils  | 18   | 16   | 16    | 20    | 30    | 35    | --    | 15    |

**Lower Elementary**

| Schools | 10   | 9    | 12    | 13    | 13    | 10    | 3     | 3     |
| Teachers | 15   | 13   | 15    | 17    | 20    | 23    | 7     | 6     |
These statistics are for the educational work carried on by the Mid-China Mission alone. The figures for the evacuation year, 1927-1928, for the Kindergarten are omitted as they are incomplete. Year by year accounts of the two Union institutions,—the Girls' School and the College, are given above, pages 79-91. The decrease in elementary education, 1928-1930, was due to the problems raised by the Government regulations for schools. (See below, pages 428-432 for the Mid-China Mission's Educational Policy.)

KASHING STATION, 1921-1930

The Kashing Station Roll. There were twenty listed on the Roll in 1921, which included Dr. and Mrs. Venable, then in medical work in Kuling. Eight of the 18 were in evangelistic work: the Hudsons, the Douglasses, (who had just come to the Station,) Miss Lynch, Miss Hawkins, (with special responsibility for the day schools,) the McGinnises. (Mr. McGinnis gave his time to Hospital evangelism.)

In the Boys' School were Mr. and Mrs. Davis, Miss Talbot and Miss Anna Campbell, (a short termer.)

Assigned to the medical work: Dr. and Mrs. Crawford, Dr. and Mrs. Buckingham (who were in the Language School,) Miss Corriher, R. N. and Miss Satterfield.

Furloughs. Miss Talbot went on furlough in September, 1920, and did not return until April, 1922. Miss Corriher left in July 1920, and on her return was sent to Kiangyin to meet a pressing need. She returned to Kashing in 1922. Dr. and Mrs. Crawford went on furlough in May, 1921, returning in February, 1922.

For Kashing Station field (including Sinchang and Tunghiang) see the Indices of our Volumes II, III, and IV.
Arrangements had been made with Dr. L. S. Huizenga of the Christian Reformed Mission to take over the Hospital till October 1st. Dr. E. W. Buckingham was then to drop out of the language School and take over the Hospital until the Crawfords' return. Mr. and Mrs. McGinnis went on furlough in July, 1920, and returned in September, 1921. Dr. Hudson went on furlough in June, 1921, Mrs. Hudson, on account of health, having gone the previous November.

1921, Evangelistic Work. Mr. Hudson wrote in May, 1921:

I have recently organized two more churches, making 13 in our Kashing Presbytery, with 7 chapels....

The Kashing Presbytery is now functioning with an executive committee, which really directs and controls the work of the men not actually pastors. This is a great gain in time and efficiency, as far as the foreign missionary is concerned. The paternal hand must be lifted at some time or other, and we are training the Kashing preachers gradually, so they can go ahead with or without missionaries. 311

The Work of the Station is summarized in the Annual Report:

The gathering of the evangelistic workers at the Central Station for Chinese New Year from all the outstations has resulted in group evangelistic campaigns all over the field, from three to five preachers combining and work each place in turn.

This has been planned and worked out by the Chinese themselves. We report the largest number of accessions to our churches in the history of the station. The Kashing Presbytery was organized in October. Two new sessions established,—Do dien-z and Kashan.

Six of the churches have increased their percentage on pastor's salaries. Every congregation pays some part of the preacher's allowance, ranging from ten per cent to 100 per cent.

New responsibilities and authority have developed the old as well as the newly ordained evangelists.

Especially effective is the Evangelistic Committee with power to direct and control all preachers except ordained pastors. The Committee on salaries are none of them paid by the Mission. Where we have acceptable men, the churches grow and pay, others languish.

Miss Lynch, Miss Dong and Mrs. Liu have held outstation groups of women in Bible study with satisfactory results....

309 In 1921 the North Kiangsu Mission approved the call extended to the Christian Reformed Mission by Taichow and Yenchang Stations to locate southeast of Taichow with a center at Rukao. (MNKM, 1921, p. 3.) See also our Volume IV, p. 247A
310 For Dr. and Mrs. Buckingham, see Vol. IV, p. 51 and Vol. V., p. 37
311 Miss-Sur., Vol. II, p. 606
The Kashing Christian Institute has had another successful year of work,—Bible classes, night classes, summer school and social service in connection with officials and gentry in the famine relief. The students are going out two by two for the summer vacations. 312

1922. Personnel Changes. The Crawfords returned from furlough in February, Miss Talbot in April, and Dr. Hudson in September. Miss Corriher returned from Xiangyin to Kashing. Miss Satterfield took up her work as business secretary for the Hospital.

Evangelistic work. According to the Annual Report, Miss Lynch was busy with the women's work in the country and Miss Hawkins in the city. Mr. McGinnis was giving full time to Hospital evangelism. The report continues:

The Kashing Christian Institute is now in its new building and this progressive form of institutional church work has proved popular. Gospel preaching, reading and recreational rooms, a book room and night classes have all been maintained. Some work for women and girls has been done there by Mrs. Douglas and Miss Hawkins, but Kashing station feels the need of greater emphasis on woman's work in both evangelistic and educational departments.... 314

1923. Personnel changes. Miss Lynch went on furlough in June, returning in August, 1924.

Evangelistic work. Mrs. McGinnis wrote in the spring that Mr. McGinnis felt he had at last found the place where he could be most effective—giving his full time to hospital evangelism. She also said:

With a full time foreign evangelist (Mr. McGinnis), and Mrs. Crawford freed from the secretarial work by the coming of Miss Satterfield, and the coming of a new Bible woman, the spiritual side of the hospital work is receiving more nearly the attention desired than in several years past.... 315

The Mid-China Mission report has this on the work in Kashing:

The evangelistic work in the Kashing out-stations is in charge of Dr. Hudson, Mr. Douglas and Miss Lynch, and since Miss Lynch's departure on furlough, Mrs. McGinnis.

Dr. Hudson spent a busy year adjusting the difficulties among helpers and church members, due to the cut the Executive Committee was forced to make in Mission appropriations; repairing and remodeling buildings for the Girls' School; building a church and a manse at an outstation; and attending numerous committee meetings and conferences....

312 AR, 1922, p. 58
313 See our Volume IV, p. 51, for Miss Satterfield
314 AR, 1923, p. 52
315 Bi-M, Vol. XIII, p. 1464. See also AR, 1924, pp. 63-64
Mr. Douglas found almost all of his time taken up with the activities of
the Kashing Christian Institute... A Sunday School conducted by Mrs. Douglas
has also been a feature of this work....

The South Gate Woman's center has been most enthusiastic over the new course
of Bible study, and is doing fine work. Miss Hawkins also holds Mothers'
Meetings in the homes of the school children... 316

1924. Personnel changes. Miss Lynch returned from furlough in August. During
the year, (probably after the summer) three more missionaries were added to the
Kashing group. Rev. George A. Hudson arrived in China in August, 1923 and had
gone to the Union Language School in Peking. There he met Miss Katherine Hodgson
and married her on July 3, 1924. They took up evangelistic work in Kashing. 317

Miss Ruby Diehl, R.N. arrived in China in September, 1923 and attended the
Soochow Language School. In April, 1924 the A.I.C. advised her to take up work
in Kashing.

Evangelistic work. Doubtless the work continued as in 1923, but our sources
do not comment on it.

1925. Personnel changes. Miss Satterfield went on furlough in August, re-
turning in August, 1926. Miss Hawkins went on a health furlough in October, 1925.
She died in the U.S. on June 9, 1927. Mr. W. S. Shires, who had previously worked
in the Boys' High School as a "short termer", returned in September, 1925 as a
regular missionary.

On the work, the Annual Report gives this information:
Dr. Hudson reports: Fifteen or more church buildings have been kept in
repair, a new church and manse are being built in one place, the churches
have been kept open for regular services even during the war, and good
voluntary work has been done at some of the outstations....

Rev. George Hudson gives an interesting account of an eight-day meeting
conducted by Mrs. Hudson, Miss Lynch and himself in the outstation where
he was born, [Sinchang.] He says, "prior to the meetings cottage prayer
meetings were held in the homes of the Christians. I preached twice each
day; once to Christians only and at night to outsiders. My subject each
night was "God, Sin, and Salvation." After the service an after meeting
was held in the school room, 40 to 60 men remaining night after night to
receive further instruction. At the close of this meeting 60 signed cards
to become inquirers..... 320

316 Bi-M. Vol. XIV, pp. 1560-1562
317 For the Hudsons, see above pages 47 and 55
318 For Miss Diehl, see above page 48
319 For Mr. Shires, see above page 58 See also our Volume IV, p. 115
320 AR, 1927, p. 71
1926. Personnel changes. Miss Satterfield returned from furlough in August.

Miss Corriher left on furlough in June and the Lowry Davises in September. The
Buckingham left on furlough in October.

Mrs. Shires. Miss Grace Nicholson came out to China in June, 1926 and married Mr. Wilbur Shires on arrival in China.

The work of the station. Dr. Hudson writing on September 13, said:

After numerous farewell feasts a large crowd at the station saw Miss Corriher depart on Furlough late in June. The Douglas and McGinnis families with Miss Lynch summered at Kuling. The Davises, George Hudsons and the newly wed Shires families went to Mokanshan. The Crawfords, Buckingham, Miss Diehl, Miss Talbot and Grandfather Hudson remained at Kashing.

The drought and the heat, as high as 105 on the compound, were unusual. Cholera broke out and kept the Hospital staff busy. More than a 100 cases were saved by the saline treatment, etc. Everybody took the anti-cholera serum. But even so Mrs. Crawford had an attack of it. Dr. Hudson had ptomaine poisoning,...Grandmother Buckingham came from the U.S.A. to see her grandchildren and will return with the entire family on furlough via Europe....

At a conference of the Chinese preachers, elders and deacons and elected church representatives there was very little enthusiasm over the proposal to turn over the churches to the Chinese entirely and at once.

The situation in China is so confused and so unsettled, that so far as I can sift the opinions expressed, the preference seems to be for continued cooperation on the part of the foreign missionaries with terms advantageous to the Chinese. There is an undercurrent of expectancy that the new Southern Military leader, Chiang Kai-shek will win and unify China under a new regime, racially, nationally and socially.... 323

The Annual Report gives the last full sketch of the work before evacuation:

321 The Buckingham were to have gone on furlough in May, 1926, and the missionary Register for both 1926-1927, and 1927-1928 give May 26 as the date. However, Dr. Buckingham wrote a Correspondence Letter on September 23, 1926, in which he says: During the early months of the spring I did not write as we were expecting to go home during the summer, then our plans were altered on account of sickness in the family....

At a recent meeting of the station it was decided that as Mrs. Buckingham's health had improved sufficiently, we should make plans to go on furlough in October, and return the middle of next summer so that Dr. and Mrs. Crawford could leave then for their furlough....

We have engaged passage to England the middle of next month, and after a short visit with Mrs. Buckingham's mother and family we will reach America about the middle of December....(E. W. Buckingham, MCL, Sept. 23, 1926)

322 For Mrs. Shires, see above page 58 (Grace Nicholson)

The city work in Kashing has kept the men and women evangelists quite busy. The death of the assistant pastor of the North Gate Church necessitated the closing of the East Gate Chapel, which had had a promising beginning. The woman's societies and C.E. have been doing good work. The South Gate Church now has a resident preacher, and good reports are given of the work there. Mr. Douglas reports that 4,819 people have heard the Gospel in the Christian Institute. The reading room continues popular and the school has been kept up regularly. At the two institutions where Mr. Douglas preaches 67 persons have been examined and 23 received into the Church.

Mr. McGinnis finds great joy in his evangelistic work in the hospital and has preached to 17,198 people. Some work has been done visiting these people in their homes, and by correspondence with those who come from a distance.

Dr. Hudson reports as one of the most encouraging features of the country work the opening up and continuing of preaching places by three of the outstations. Several elders, deacons and church members are assisting in these outlying districts. But he reports an apparent "stand still" in many places on account of the hostility to foreigners and the reaction of the church workers and church members in regard to patriotism. The Presbytery is having difficulty in getting the churches to pay their part of the preacher's salaries.

Mr. George Hudson has continued his evangelistic campaign in the outstation field and reports 14 such campaigns in the last year in which a Chinese pastor and a student assisted. Miss Lynch and her Chinese Bible women also assisted in many of these.

The annual study class for the out-station women was held in Kashing in November. The attendance was less than usual, but in earnestness and interest there was no lack. Study classes for women were held in several of the out-stations during the first month by Miss Lynch and her co-workers. 324

1927 Kashing Station was evacuated on February 2 at the urging of the American consul.

In a letter written in September, 1927 Dr. Hudson tells something of the situation in China and says:

I have made frequent visits to Kashing. People friendly, civil officials courteous, and our friends most cordial, many urging us to return to reside. I attended Kashing Presbytery on September 23-24, passing through several out-stations. After making many calls on September 25, two soldiers came to my house, demanded my keys, said I could remove books and papers but must leave everything else for their commander to use. When I called on the local magistrate, he told me he was powerless to do anything. The soldiers were taking the temples, ancestral hall, Catholic and Protestant Churches, all alike for the famous "First Army" who wanted one of their divisions to rest a while in our city and Soochow, first for short, later for longer visits.

At last account, certain officers had moved into my house, their attendant soldiers had threatened to break into other residences unless opened to them to do as they pleased with what ever they found inside.

324 AR, 1927, p. 47
325 See above, page 75 (Dr. Crawford's letter of Feb. 14.)
Orders came from military headquarters for this lot to move on, the next lot not yet arrived. As soon as I can arrange it, I expect to go to Kashing and see what remains. Fortunately, I had already removed some clothing, bedding and most important land papers to Shanghai.

To conclude this letter, it seems to me that the articulate instinct of the Chinese people is trying to find expression in "Nationalism", whatever that may be or become in the near future. On the surface, it is "China for the Chinese", in fact, it is now "most of China for a few Chinese." Sincere Christians are feeling, if not saying, "All of our China for all of our Chinese."

This feeling of union and independence is finding expression among Chinese Christians. As I write, delegates from all parts of China are here in Shanghai to form the Church of Christ in China, uniting Presbyterians, Congregationalists and others now under a simple credal statement and graded local, district, regional and national Church Courts, equal representation of ordained and lay commissioners. They hope for Baptists and Methodists and other denominations to come in by degrees.

The attitude towards missionaries, so far as manifested is, "Yes come along, work with us and help us, but do not try to rule over us." As to Mission property, "rent, lease, sell or give it to us and we will do the best we can with it."

Personally, I do not endorse all that is being said and done in these meetings, but I do approve of constructive efforts and this seems to be of that kind.

This letter of Dr. Hudson's gives a very good picture of the background of the situation, not only at Kashing, but to a greater or less extent in all of our China field, and helps us to understand what is said about mission work and problems in the evangelistic field.

The 1928 Annual Report has this on the general situation at Kashing in 1927-1928:

At Kashing the Boys' High School has been kept open and running under Chinese management without expense to the Mission. The Kashing Hospital has been kept open under our Chinese staff. The Mission has requested the return from this country of Rev. Dr. Lowry Davis, Dr. Frank Crawford, and Rev. J. Y. McGinnis. The evangelistic work is proceeding as usual under Chinese management. Dr. Hudson, Miss Talbot and Miss Lynch have returned permanently to Kashing.

1928. Personnel of Station. Kashing missionaries on the field for 1928 were Dr. Hudson, Miss Talbot, Miss Lynch and Miss Satterfield. The McGinnises returned in September, the Lowry Davises in November. The A. R. Craigs were assigned to

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326 For the Church of Christ in China, see below page 403
327 Pres.-Sur., Vol. 18, pp. 38-39
328 AR, 1928, p. 8. For the field as a whole, see AR, 1929, p. 5
Kashing for work after the closing of Hangchow College. 329

The 1929 Annual Report has a little information on the Kashing Evangelistic work, 1928-1929.

Despite political disturbances and religious persecution in the last two years, the evangelistic opportunity as reported from all the Stations is very fine....

Miss Lynch reports that she and her Chinese co-workers have had the best half year they have ever had. Mrs. McGinnis, well known as an enthusiastic and competent Bible teacher, after telling of her Bible work among the student nurses, says: 'The rest of my time and strength has been used in a 'desultory' manner, as the old Manual said the woman should work; therefore it must have been thoroughly orthodox....

The three Presbyteries which include our Mission territory have all shown commendable zeal in their management of the evangelistic work, which is done largely ad-interim through executive committees. Dr. Hudson says Kashing Presbytery has had to face many problems: one of them in which he has been able to help them, the disposing of "unsatisfactory preachers"; a good sign showing that the Presbytery wants only worthwhile material.... 330

1929. Personnel changes. Dr. Hudson went on furlough in April, returning in May, 1930. The George Hudsons returned to China in October. In September 1929 the A.I.C. advised the Craigs to return to Hangchow College, where he was to be Head of Religious Instruction.

Evangelistic Work, 1929-1930. The Annual Report said:

Kashing Presbytery's Committee, representing our Kashing field and work, is stressing:

(1) The promotion of personal evangelism in each church of the Presbytery.
(2) The organization of a Sunday School in each church.
(3) The holding of special services for outsiders in every Church on Sunday night.
(4) The holding of a series of meetings for Christians and out-siders each quarter in each church, visiting preachers assisting with the services.
(5) The promotion of extensive evangelism in the fall in new towns, with tents and evangelistic bands.

Mr. McGinnis and Mr. George Hudson have been out in the country field two or three Sundays a month preaching to attentive audiences in chapels and by the wayside, the former's chapel audiences numbering 4,287 and the latter also emphasizing Sunday Schools as a valuable means of evangelism.

The women of the 15 Kashing outstations have also been cared for by Miss Lynch and her faithful and efficient Bible women, using the same methods in fruitful use at our other Stations....

329 For the Craigs at Hangchow, see above p. 88
330 AR, 1929, pp. 37-38
331 MMCM, 1929-1930, p. 4 (1252)
The Kashing Annual Woman's Bible Class was in harmony and enthusiasm the best in years, some of the women going back to their villages to put into practice what they had learned.... 332

1930. Personnel changes. Dr. Hudson returned from furlough in May, 1930, and the Crawfords in June. On account of Mrs. Lowry Davis' health, the Davises left China in March, 1930. Miss Talbot went on furlough May, 1930 and Miss Lynch in July.

Evangelistic report, 1930-1931. The following are some of the highlights of that report:

In Kashing the work shows many encouraging signs. The outstation workers report that the people are eager to hear the Gospel....

During March the Annual Bible Study Class for women was held in the Girls' School building. There were over 50 women....

In the evangelistic tent meetings held by Mr. George Hudson, the attendance at each place has been very large, and the local people very friendly. In each of several places 20 odd persons signed cards expressing their desire to become inquirers....

Since we have no day schools in the Kashing field, we are endeavoring in every possible way to reach the children of outsiders as well as to teach the children of Christian homes the basic truth of Christianity. To this end we are laying great stress on Sunday Schools in the various Churches throughout the field, and have found the children eagerly responsive....

The Kashing Christian Institute has done evangelistic work, and has conducted night classes for the illiterates; also a reading room. 334

Kashing Station Statistics, 1921-1930

For comments on the Mission Statistics in this period, see page 91 above on the Hangchow Station Statistics.

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332 AR, 1930, p. 24
333 MMCH 1929-1930, p. 17
334 AR, 1931, p. 33 No day schools because of registration requirements
Kashing Station Educational Work, 1921-1930

There was only one boarding school at the beginning of this period,—the Boys' High School. All of the others were day schools, including the South Gate Girls' School with its 100 pupils. In 1919-1920 there were two kindergartens, 12 Lower and 2 Higher Elementary Schools. In 1921-1922 there was one kindergarten, 7 Lower and 2 Higher Elementary Schools. We are placing here the educational statistics for the period as a background for our comments on the schools. The practical discontinuance of educational work by the Station after 1927 was due to the government regulations.

Kashing Station Educational Statistics, 1921-1930

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335 See our Volume IV, pages 107-115 for the educational work at Kashing, 1912-1920
336 AR, 1922, p. 59
337 See above, pages 12-13 for the Government regulations in schools.
The Minutes for 1922 give the statistics for April 1, 1921 to March 31, 1922.

We will now follow the progress of the South Gate Girls' School and then the Boys' High School. (See our Volume IV, pp. 109 f. for these schools)

The 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 a hundred pupils. The accommodations are entirely insufficient. But now the recent purchase of an adjacent lot with old residence, will insure the development of this school. Miss Hawkins has given some time to this work, following up the teaching in the school by visits to the children's homes.... 338

The land for the development of this school was just south of the hospital and the money for the purchase and remodeling of the building came from special gifts.

By circular letter the Mission approved the opening of a Junior High School for Girls at Kashing.

Mrs. Crawford wrote in the fall of 1923:

Our Junior Girls' high School, which was opened on the new property in September has made a splendid beginning. We all agree that Dr. Hudson came very near making something out of nothing when he took over an apparently hopeless mass of Chinese houses and developed a fine looking

338 AR, 1922, p. 59
339 MMCM, 1923, pp. 43 and 48
Girls' School. Miss Hawkins has borne the burden of running the school alone, and we are hoping someone will be sent out to help her very soon.  

The total enrollment was 152, of whom 24 were boarders.

Miss Hawkins reported for the year 1924-1925:

As a Junior High School, working in our present quarters, we shall soon be two years old. We seem to be emerging from a stage of early infancy and the trials incident to our almost too sudden growth, and as we look back over these two years, we can see the good hand of God in our countless blessings.

We are back to normal conditions again (after the various war scares) with an enrollment of 232 students. We have had to limit the number in our primary grades for lack of space. The spirit has been good and a great deal of earnest Christian work has been done. At the last communion ten girls were received into the church.

In 1925 Miss Hawkins had a break in health, and was advised to take a complete rest. The Mission voted that Miss Talbot assume the acting principalship of the school for 1925-1926, retaining her work in music in the Boys' High School.

Miss Hawkins went on a health furlough in October, 1925. A letter from Mrs. Douglas in the June 1926 Presbyterian Survey gave a good, brief background sketch of the school, and then said:

The beloved and able Principal of the Girls' School has just gone to America, with a disease which, humanly speaking, renders her return to China very improbable. A competent worker has been taken from the Boys' High School, where her work is badly needed, to act as principal for a short time. Miss Hawkins has given of her time, strength and herself most unreservedly both in the beginning of the boarding school work in Kashing and through the last few years of marvelous growth, and has been ably assisted by Miss Talbot, who has now taken up for a short time, the work Miss Hawkins has laid down.

What the future of this promising Girls' School will be, depends upon the way in which some consecrated teacher may be led to feel an interest and answer the call to a great work.

The report for the year 1926-1927 tells of this change in the administration of the school, and some of the problems involved. It concludes:

The enrollment has reached 220, and the number of boarders has more than doubled since last year. The present quarters are taxed to accommodate the teachers and sixty resident students. The prospect for a still larger enrollment next year makes it imperative to move part of the staff to nearby houses. From this you will see that we have great cause for rejoicing.
in the provision God has made during the past year. 345

1927. The station was evacuated in February, and the girls' school was closed. Because of the government regulations forbidding religious teaching in Primary and Junior Middle Schools, the school was not reopened.

Kashing Boys' High School, 1921-1930. 346

Mrs. Crawford, in a letter in the January, 1921, Missionary Survey, said:

One more introduction and you will know us all,—Mr. and Mrs. Davis of the Boys' High School. They really haven't time to stop and be introduced, for they have 235 boys over here this year and are having a time trying to find sleeping space for them all!....I must not leave out Mr. Shires, who has just come to us from the Y.M.C.A. in Shanghai. His coming is a great release to Mr. and Mrs. Davis. He has taken 25 hours of teaching work which will greatly lighten their load. Miss Talbot, who has just gone on furlough, will return to that work next year. 347

The report for the spring of 1921 said:

The Kashing High School has an enrollment of 260 including all departments, and has had a good year, undisturbed by any radical movements.... 348

1921-1922. The report said:

Our largest school, the Kashing High School, has now over 300 pupils, and had in the summer 248 applicants, of who, only 80 could be received. Mr. and Mrs. Davis have been wonderfully successful in their work, and the Educational Commission that went over the China field last year, gave the spirit and method of the School their highest praise. 349

"Progressive, conservative in doctrine," is the principle of the institution. And the many-sided School City, and an unusually loyal and consecrated group of Chinese teachers are applying the best and newest methods to the task of making live Christian men. And how unchanging the truly good is, is shown by Mr. Davis' words in speaking of his Columbia University methods: 350

"My father's method in rearing his large family, including his pastoral letters to his congregation, are those now used in Kashing High School. All the later training I received after leaving home namely threw more light on the principles I received from him. These ideas are now making Kashing High School a Christian home for 300 boys. Modern methods on a conservative foundation were used, and are directly responsible for the school spirit for which the institution is now famous. Everybody asks,

345 AR, 1927, p. 50
346 For this High School, 1912-1920, see our Vol. IV, pp. 109-115
347 Miss-Sur., Vol. 11, p. 15. For Mr. Shires, see above page 58 Miss Talbot did not return from furlough until April, 1922.
348 AR, 1922, p. 59
349 See Chinese Recorder, Vol. LIII, March frontispiece for a picture of the Commission; May, p. 331, for a summary of its findings.
350 While on furlough, 1918-1919, Mr. Davis earned an M.A. from Columbia University. (Min-Dir., 1861-1941, p. 175)
'Where did you get your school spirit?' I answer, "From Christ's living vital power and presence in our school family." 351

In 1923 the Kashing High School undertook the experiment of teaching the illiterates to read. Mr. Davis has a paragraph on it in the January 1924 Missionary Survey:

We have been teaching illiterates at night for four months by the use of lantern slides and they are learning 1000 Chinese characters. We have a newspaper printed for them in these 1000 characters. The experiment was proposed by the Shanghai Y.M.C.A. because they said the Kashing High School, of all the schools in China, was the best place for an experiment requiring a tremendous amount of sacrificial effort. On the basis of this experiment 500 schools will be established in Peking and many other places in the fall. 351a

Miss Anna Campbell, who had been a short term worker in the School, (1920-1923), was replaced by another short termer, Mr. J. O. Van Hook. (1923-1926)

Mr. McGinnis wrote in the spring of 1924:

Turning...to the boys school, Mr. and Mrs. Davis, Mr. Van Hook, Miss Talbot and Mr. and Mrs. Douglas have their hands full in looking after the interests of 336 pupils....

The Watkins Memorial Building, however, is already up to the second story. The first floor of the building will be for classrooms, the second for chapel, Y.M.C.A. room and library, the third floor, if the top story under the roof should be designated as a "floor", will be for dormitory space. 352

In addition to the Watkins Memorial Building, which is going to be a beauty, the students of the school have already subscribed more than $900 and the teachers $200 for a new gymnasium. With the Gold $1,000 already given by Mr. Craig in the home land, and an enthusiastic drive by the alumni, no doubt the Mex. $5,000 needed will be raised.

The school is nothing if not evangelistic, and the faculty hope soon to have meetings conducted by Dr. Poteat, Miss Wang, the daughter of our former Kashing magistrate, and Mr. Kiang, all coming successively. 353

Mr. Davis wrote June 11, 1925:

We have had nearly 2000 applications for entrance in the last six years. Less than one fourth could be admitted for lack of room. This last year we had nearly 500 new applicants. Only 120 could be admitted. In spite of the war, last term we reached our maximum enrollment in the twenty-five year history of the institution, totaling 370. 354

351 AR, 1923, p. 53
352 In 1922, 16 mow of land adjacent to the school had been bought for $2,600 Mex. (MMCH, 1922, p. 16)
353 Bi-M, Vol. XIV p. 1587. See also AR, 1925, p. 70
354 Pres. Sur., Vol. 15, p. 557
The last report for the school, under Mr. Davis' administration 1925-26, said:

Mr. and Mrs. Davis report an unusually fine year with no strikes or spirit of insubordination, in spite of the threatened anti-Christian movement at Christmas time when we expected howling student mobs and ignorant coolie demonstrations engineered by the enemies of the Cross. Just before the time set for this demonstration Dr. Mary Stone and her band held a week of meetings. At least 600 of our boys and girls heard her daily. Over 50 of our boys signed cards. We have organized them into separate inquirers' classes. At a recent enquirers' examination for church membership, 28 boys came before the church session. Three of the senior class were received.

The Christian students, especially of the Y.M.C.A., send out bands every Sunday to teach Sunday School at the South Gate Church, in an orphanage conducted by the city people, and several other points.

The school city has done especially fine work. The students and teachers are good friends and work well together in the "Family System".

Just before the expected anti-Christian demonstration during the Christmas week, two days of fasting and prayer were held, which we feel had much to do with our deliverance from the evil results of the public agitation against Christian schools, and with the expression of more good feeling towards us than ever before at this season of the year.

One of the big events in the life of the school has been the return of an alumnus and teacher in the school, Mr. Samuel G. Wang, who has spent a year and a half studying in the U.S.A., where he obtained his M.A. degree from the University of California. As he was the first to go to America from the Kashing High School, he was naturally accorded great honor on his return.

Mr. and Mrs. Davis went on furlough in September, 1926. In view of this, the Mission adopted the recommendation of the Educational Committee:

Voted to approve the Kashing Station's action making Mr. S. C. Wang acting principal of the boys' school during the absence of Mr. Davis on furlough.

February, 1927, saw the evacuation of Kashing Station. The only word we have on the progress of the school was:

At Kashing the Boys' High School was kept open and running under Chinese management without expense to the Mission.

The A.I.C. at its meeting on April 8, 1927 took the following actions:

Voted, I. That we authorize the appointment of a temporary Board of Control of Kashing High School to serve till July 31, consisting of three members of the Mission appointed by the A.I.C., one Chinese appointed the Executive

355 See above, page 105 for this "school city."
356 AR, 1927, pp. 51-52
357 MMCM, 1925-1926, p. 37
358 AR, 1928, p. 8
Committee of the Alumni Association, one by the faculty of the School, one
by the Presbytery, the Principal to be ex-officio a member but without vote.
2. This Board take up as soon as practicable all of the problems connected
with the work of the school during the current term and make recommendations
to the A.I.C.
3. On motion, appointed W. H. Hudson, Andrew Allison and J. M. Blain. 359

A Called Meeting of the Mission in Shanghai, June 1, 1927, after much dis-
cussion, decided to close the Kashing High School as a Mission School, and voted:
1. That the present Board of Control of Kashing High School be continued
and asked to take up with the Synod of East China (or its successor) the
question of the responsibility of conducting the school as from September,
1928....
2. That the Mission representatives on the Board of Control prepare a
sympathetic reply to the letters from the Faculty, the Alumni and students
stating the reason for taking the above action and our regret in being
obliged to close. 360

The Annual Report for 1929 gave the 1927-1928 situation of the School:
The Kashing Boys' High School, which was run independently by the Chinese
for a year, has been conducted this year under the auspices of the Board
of Education of the East China Synod of the Church of Christ in China.
The school has had over 300 students with a competent Chinese staff
assisted by Dr. Davis and Mr. Craig and Miss Talbot. 361

The report for 1928-1929 is as follows:
The Kashing High School for Boys is still under the Board of Education of
the East China Synod of the "Church of Christ in China," and now is in the
second year of the experimental three year contract between the Chinese
Synod and our Mission. Though the students' attendance on Bible Classes
and chapel exercises is not compulsory but voluntary, "the method forced
on us by the Chinese government", yet from 100 to 300 attend chapel exer-
cises.

Bible courses have been taught by Mr. Craig, Miss Talbot, and Mr. and Mrs.
Davis, and the most spiritual Chinese Teachers. Some 200 students have
elected these courses, 53 of whom have been from the Senior High School....362

The report of the representative on the Kashing School Board to the Mission
Meeting, January, 1930 was both encouraging and discouraging:
The enrollment during the fall term has been 376, of which 30% are in the
High School department. 50% of the Chinese teachers are Christians. Over
50% of the High School Students are electing Bible courses. The attendance
at Chapel has been very much better, but church attendance is still very
poor...

The staff of the school presents many problems. The Hangchow College Board
urged Mr. S. C. Wang, the principal of the school, to become dean of the
college. An agreement was finally reached between the two boards, by which

359 MMCM, 1926-1927, p. 10 Action 1029.
360 MMCM. 1926-1927, pp. 24-25
361 AR, 1929, p. 39 The Davises returned to China in November, 1928
362 AR, 1930, pp. 25-26
Mr. Wang was to be known as dean-elect of the College, but was to continue to be principal of the Kashing High School for the current year. The Kashing High School Board elected Mr. Ku vice-principal and gave him a year of further study in order that he might be better fitted to become principal...

In addition to this problem the Board finds other difficulties in the staff. During the year Mr. and Mrs. Craig have been transferred to Hangchow College. Miss Talbot and Mrs. Davis have not been able to do full work because of sickness. Dr. Davis has also found many station and mission responsibilities which have interfered with his giving as large a part of his time to the school. In addition to this several of the stronger Chinese teachers have been unable to do the work planned for them due to sickness. Should Dr. and Mrs. Davis be required to return to the U.S.A. the situation will be quite serious...

The Davises had to leave on health furlough, March 14, 1930. The report for 1929-1930 emphasized the religious aspect of the school. It began:

Mr. William D. Ku, the new principal of the Kashing High School has shown integrity and firmness in his endeavor to conduct the school along religious lines...

During the term six different courses have been offered on religion. The students are free to elect them or not, and in spite of the large number of new students, who are more or less ignorant of the character of these courses, we still have more than 130 students taking religious courses. The two top classes are taught by Mr. McGinnis and Mrs. G. A. Hudson, and the others by other members of the Committee.

Medical work, Kashing, 1921-1930

In 1921 the medical work was badly handicapped by a shortage of personnel, due to furloughs, and we know little about the work.

The report for 1921-1922 shows a return to normal. It says in part:

Kashing reports four changes of hospital superintendents during the absence on furlough of Dr. and Mrs. Crawford, but Dr. and Mrs. Buckingham and Miss Satterfield are now back from the Language School, the Crawfords are again in their place and Miss Corriher has returned to Kashing from Kiangyin. So the prospects are better than ever. The out-patient clinic has been open daily and 17,576 visits are reported.......

In-patients were 2,501, a gain over any previous year. They are now required to stay at least five days in the hospital, and this has given much better results, both in diagnosis and evangelistic opportunities.

Dr. Crawford after giving statistics for 1922-1923, said:

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363 MCM, 1929-1930, pp. 22-23
364 AR, 1931, p. 36
365 For the previous medical work at Kashing, see our Volume III, pages 185-193
366 For the personnel changes in 1921, see above pages 93-94.
367 AR, 1923, p. 56. For Miss Satterfield, who took Miss Nesbit's place as hospital business secretary, see our Volume IV, page 51
The laboratory has been enlarged and artesian well bored and a water system installed in the hospital. With an eye for the future, tentative plans have been drawn for rebuilding the hospital, using the Palmer Memorial as it stands for a nucleus. This plant will provide space for about 200 patients. In the Nurses' Training School there are now 18 girls and 19 boys. Last year four nurses were graduated and passed the examination of the Nurses' Associations of China and received diplomas. 368

For the year 1924-1925 we have this from Dr. Crawford:

Some of you know that we are building a wing on the woman's hospital. It is four stories, 20 beds to a floor. It is going to be very nice. There will be a reinforced concrete porch across the end, about 30 by 12 feet, also four stories high, with stairs outside for a fire escape. It will be a tremendous improvement. The porch was given by a Chinese lady living near us.

We are also about to let the contract for a children's ward of twenty beds. This is the gift of a friend of the hospital in Virginia. There are many encouraging things about the work. We have a better Chinese staff than we have ever had. Have two foreign nurses now. About 40 in the school. We have a very good laboratory with four technicians at work. We have a motor boat that will take us out on calls and bring us back. The X-ray is working well. Local finances are in better shape....369

The Annual Report adds this:

Kashing Hospital is rejoicing in the coming of Miss Diehl, their new trained nurse, and also for the fact that their staff has been better provided for than for several years past... They have a training school for nurses of 45. 370

The report for 1925-1926 told of the completion of the work on the Palmer Memorial and of the Children's ward. The budget had doubled in the last six years due to increase in cost of living, more efficient staff and increased volume of work. There were 61 in the nursing school, the largest number in their history. 371

The Annual Report for 1928 has this line: "The Kashing Hospital has been kept open under our Chinese staff." 372

On April 9, 1927 the A.I.C. expressed their judgment that the Kashing Hospital should be closed temporarily. 373 They evidently suggested to the Chinese Staff

368 AR, 1924, p. 69
369 Pres. Sur., Vol. 15, 752
370 AR, 1926, p. 78
371 AR, 1927, pp. 57-58
372 AR, 1928, p. 8 The station was evacuated in February, 1927.
373 MNCM, 1926-1927, p. 11, action 1033.
that they rent the hospital. On April 19, Dr. Tsan of the Hospital reported that
the Staff Group had decided to accept the Committee's proposition to rent the
hospital for eleven months from May 1st, and a Committee was appointed to draw
up the rental agreement. 374

The 1929 Annual Report has this statement:

The Kashing Hospital has for two years been leased to a group of Chinese
Christian physicians, most of whom were formerly on the staff. The
Ad-Interim Committee of the Mission has always kept in close touch with
this hospital. Under the blessing of God the institution has done well
materially, and maintained its Christian character. The Staff is urging
the return of Dr. F. C. Crawford. For the latter half of the year Mr.
McGinnis has, at the request of the Chinese, resumed his old position as
leader in hospital evangelization. 375

Our last information is from the 1930 Annual Report:

Kashing Hospital has been leased by the Mission to a Chinese Committee
of eleven on the Staff who are responsible for the entire management
and financing of the institution. Though its reputation is not so high
as when under a foreign physician, yet it bears a good name, has the
same number of patients as formerly, pays its expenses, and keeps up
the spiritual side of the work. Several of the servants have been re-
ceived into the church. In the Nurses' Training School the Bible is
regularly taught, seven joined the church during the year. Mr. and Mrs.
McGinnis are active in Bible teaching and evangelistic work, the former
preaching in eleven months to 14,697 in the clinic alone. The Board of
Management with four foreign and nine Chinese members, recently formed,
has seconded the hearty call extended by the Staff to Dr. and Mrs. F. R.
Crawford to return, he to be Head of the Surgical Department and advisor,
and she to give her time to evangelistic work as formerly. 376

Kashing Station Medical Statistics, 1921-1930

|----------|------|------|-------|-------|-------|-------|-------|-------|
| **Foreign**--
| Doctors--male | 2 | 2 | 2 | 2 | 2 | 2 | 1 | --- |
| --female | -- | -- | -- | -- | -- | -- | -- | -- |
| Nurses | 1 | 2 | 2 | 2 | 2 | 2 | -- | -- |
| **Chinese**--
| Doctors | 4 | 4 | 3 | 5 | 6 | 8 | 2 | 7 |
| Med. Assistants | 3 | 5 | 2 | 7 | 6 | 5 | 8 | 2 |
| Nurses | 28 | 1 | 3 | 4 | 5 | 5 | 5 | -- |
| **Hospital**
| Buildings | 8 | 8 | 7 | 9 | 10 | 10 | 14 | 14 |

374 **MMCM,** 1926-1927, p. 13, action 1038.
375 AR, 1929, p. 40
376 AR, 1930, p. 27
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<td>1225</td>
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<td>*1621</td>
<td>*1386</td>
<td>825</td>
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<td>35</td>
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* Includes both major and minor operations

Figures for 1927-1928 omitted,—incomplete

**Kuling Medical Work, 1921-29 — Dr. W. H. Venable.**

We are including this work here as Dr. Venable's name was still on the Kashing Station roll, although he was on "detached service" in Kuling. See our Volume IV, pages 121-122, for the beginning of this work in 1919.

The report on this work for 1920-1921 is as follows:

Our third Union Medical Work is in Kuling where Dr. and Mrs. Venable have a hospital for Chinese Tuberculosis patients.

The hospital staff consists of one graduate doctor, two male and two female nurses and one pharmacist. In addition we have a patient who is paying his expenses by acting as hospital secretary. He is a college graduate and has also studied in America.

The Leila Berkin Memorial Hospital for women has been completed. It will accommodate 25 patients.

About $6,000 has been donated towards a new men's hospital, but we are having difficulty in getting a suitable lot.

In the meantime we are using the main hospital building for men patients and renting a hotel nearby for winter work and two bungalows for summer work....377

**The Report for 1921-1922:**

Dr. and Mrs. Venable were welcomed to the Mission Meeting, October, 1922, for the first time in several years. There are many in our Mission who are gladly testifying to the fatherly and motherly care of these two over the people in Kuling in general and our Southern Presbyterians in particular. But their report shows that their work has by no means been confined to the caring for the births, ailments and deaths of missionaries.
During the year they have been able to secure property for a Men's Hospital for Chinese, on which $10,000 of our $17,000 (Mex.) has already been paid, with no expense whatever to our Mission. The Chinese are coming more and more to recognize the great value of the four-thousand-foot high sanatorium on cases of the great Chinese scourge, consumption; and expansion has been much needed....

The Kuling Medical Mission maintains a day school with 60 pupils and two Christian teachers, one of whom was formerly a secretary to the Christian General, Feng Yu Hsiang. It has also an organized Union Church with a foreign and a Chinese Pastory. And ceaseless street evangelistic work is being done by a zealous and fine-souled Chinese evangelist. 378

1922-1923 Dr. W. H. Venable, a member of Mid-China Mission, in reporting on his hospital work in Kuling, with which our Missions have no organic connection, expresses great joy over the fact the China Council of the Northern Presbyterian Board, has appointed Dr. Buswell permanently to the work in Kuling. There are three separate branches of this work—each entirely separate from the other: The work among the Chinese, the work among the foreigners, and the care of teachers and pupils in two large schools, American and British. More than 50% of these are students. New property is being added to the equipment, and the work is being extended. The Chinese staff is faithful and efficient. 379

1923-1924. At Kuling Dr. Venable reports 150 tubercular in-patients, 108 non-tubercular patients, of whom 111 are Christians; 15 of these are evangelists, 36 teachers, 64 students, 6 physicians. We feel this work is saving some of our best young people to the Church in China 380

1924-1925. Dr. Venable reports from Kuling:

It is hard for us to express our feeling in regard to the staff of faithful and efficient helpers that in God's providence have been sent to us here. It is with the feeling of the deepest gratitude that we recognize the value of their work.

In connection with our hospital a day school is conducted for the children of the Chinese community. We also have a free kindergarten supported by a Chinese Christian merchant in Shanghai.

After carrying on inpatient work for foreigners for three years in borrowed bungalows and for three years more in rented quarters, we are hoping soon to enjoy the privilege in working in a building of our own. 381

Dr. and Mrs. Venable went on furlough, October 1, 1925 to September 4, 1926. There is no report on the work for 1925-1926, or for 1926-1927. The Venables evacuated Kuling with the other foreigners in the spring of 1927. On August 25, the A.I.C., because of the uncertain conditions in China, approved the Venables

378 AR, 1923, p. 57
379 AR, 1924, p. 49
380 AR, 1925, p. 72
381 AR, 1926, p. 78
accepting a position at the Catawba Sanatorium in Virginia. They resigned from the Mission in 1929.

SOOCHOW STATION, 1921-1930

At the end of 1921 there were 15 active members listed on the Soochow roll. Of these nine were in evangelistic and day school work: Misses Addie and Gertrude Sloan (the latter returning from furlough in April, 1921); Mr. and Mrs. Reaves; Mr. and Mrs. Maxey Smith, (in Shanghai in 1921, "pinch-hitting" for Mr. Caldwell who was on furlough); — all in "North Soochow". In the South Soochow Field: Mr. and Mrs. P. C. DuBose, (who went on furlough in February, 1921) and Mrs. McCormick, (who left on furlough in July.)

Three were assigned to the George C. Smith Girls' School: Miss McCain, (who left on a health furlough in February, 1921, and died in the U. S. in July, 1922), Miss Mabel Currie and Miss Alma Hill, (a short term worker, arriving in March, 1921).

Connected with the Medical work were Dr. and Mrs. Young and Miss Bess McCollum, (who arrived in February, 1921 for secretarial and bookkeeping work.)

Following our plan, we now take up the evangelistic work of the station, with the station personnel changes for each year, then the educational and finally the medical work.

Evangelistic work, 1921-1930

1920-1921. The report for the year said:

The past year has been one of desperate attempts to "carry on" in the face of continued loss of workers. The year had hardly begun when Mr. Smith had to leave for Shanghai, and Miss Addie Sloan became acting "Bishop" of the stations north of Shanghai. Since she had to give up these things and take charge of the Girls' School we have been left alone indeed.

This brief report is supplemented by a letter written by Mr. Reaves in the summer of 1921. He said:

382 MMCM, 1927-1929, A.I.C., August 25, ¶1082
383 AR, 1929, pp. 7-8
384 For the previous work at Soochow, see our Volumes II, III, and IV
385 Mrs. Haden is marked as on furlough. She left China in 1912 to educate her children in Switzerland, and never returned.
386 See our Volume IV, page 133
387 For Miss McCollum, see above page 37.
388 AR, 1922, p. 58
As for the evangelistic work, it is managing to limp along. Miss Gertrude Sloan, with the help of Pastor Lin, has practically taken over the Dze-Men work.

The outfields, both North and South, are not so fortunate, for there is only one Reaves for this extended field. While trying to cover the territory and to look after the city work at the same time, I am fully conscious of my own shortcomings....May we ask your prayers also for the speedy recovery of Mr. DuBose....389

1922. Personnel changes. The DuBoses and Mrs. McCormick returned from furlough in August. Miss McCain died in July. 390 The Youngs left on furlough in September, returning in October, 1923. Dr. and Mrs. John W. Moore arrived in September, 1922, and he was able to help out in the hospital. 391 Miss Grace Sydenstricker was transferred from N. K. to Mid-China Mission in August, 1922, and helped in the Girls' School until her marriage in 1924. 392 Mr. Caldwell returned to China in October, 1922, and we suppose at that time the Smiths went back to Soochow.

The report for 1921-1922.

Mr. Reaves reports similarly for Soochow, revising lists of members, trimming off all nomina nuda, as they say in scientific nomenclature, showing no net gain, though 80 were received during the year. (Gifts have increased almost 100% in the past three years, and churches have been sacrificially built. Tithing among Christian workers is now, while not universal, very general, a recent development of much promise.) The twelve are not going away....393

Mrs. DuBose wrote in December that Mr. DuBose was building a motor boat for his evangelistic work. Special services had been held at Dong Li and Wu Kang with some success. Two elders had been installed at Dong Li. The city work was handicapped for the summer storms so damaged the old Yang Yoh Hang church that it had to be torn down, and they were worshipping in a mat-shed. She wondered when the "DuBose Memorial" could be built. 394

1923. Personnel changes. In May Miss McCollum was transferred to the North
Dr. Henry Woods was living in South Soochow, working on the I.S.B.E. In October the Youngs returned from furlough. In January Miss Maud Carson arrived in China, after a year of language work she helped in the Girls' School. Miss Alma Hill, (a short termer), became a full missionary.

The report for 1922-1923 said in part:

In South Soochow the evangelistic work has been hampered by the lack of a church building...Plans are being drawn for the DuBose Memorial Church, and by next year it is hoped that all the funds for this much needed building will be in hand, and the long hoped for church a reality.

The motor boat has been a great help to Mr. DuBose in his country work....

Mr. Reaves reports 23 baptised by him during the past year, and much time spent in committee meetings, bookkeeping, etc. Of these latter he says, "These things while not exactly vicious in themselves, take time that should have been spent in the Ministry of the Word." 398

Writing in September, Mr. DuBose said:

One chief item of news in which we are rejoicing is that after 51 years of evangelistic work at the "old stand" in Yang Yoh Hang we are to have a real church building. It is hoped that the work may be started by the first of next month. We had only G. $5,500, but in July the Executive Committee guaranteed us Max. $14,000 and in August we received another cable saying that another G. $2,000 had been given. So it seems, "Heads I win, tails you lose." With exchange, we shall have at least $14,000 and for this, Mr. Wilson thinks that we can build a two story building 60 x 50 feet with reading room and Sunday School rooms down stairs and the church auditorium up stairs....399

1924. Personnel Changes. Sometime during the year Miss Grace Sydenstricker was married to Rev. Jessie B. Yaukey of the Reformed Church, and was transferred to that Mission Board. The Reaves went on regular furlough in July, 1924, returning in November, 1925.

The 1923-1924 report, written by Mrs. DuBose, said:

In South Soochow the evangelistic work has been hampered by the lack of a church building, and since June services have been held in a mat shed. This fall (1923) a chapel has been rented in a busy center outside the West Gate. Here, weekly evangelistic services are held, and Sunday services and weekday evangelistic services are held in the mat shed.
Plans are being drawn for the DuBose Memorial Church....The motor boat has been a great help to Mr. DuBose in his country work this fall. Mrs. DuBose is beginning regular country work, going out each week with her husband....

In North Soochow much seed sowing was done at the open air meetings during the summer....401

Later in the year Mr. DuBose spoke of the rising tide of idolotry since 1921. He said the church building was progressing faster than they had hoped for funds to complete it. They had no money for furniture so far.

The work of the Sunday School and Christian Endeavor are deeply indebted to Miss Carson and Miss Wilcox, and what we shall do when they graduate from the language school and Miss Wilcox goes to Kiangyin and Miss Carson to the girls School outside the Dyie Men we do not know.....

The meeting of our evangelistic association two weeks ago was very helpful but nothing unusual was brought up for consideration....402

Writing in 1924 Miss Addie Sloan spoke of the effect of the war in their area. She said:

The contending armies in our territory are running true to form. They have torn up the railroad from Soochow to Nanking, and also the one to Hangchow. They have also cut the telegraph wire. Our missionaries, are of course greatly inconvenienced by these things, but they have not so far met with any personal violence, and do not seem to fear they will....404

1925. Personnel changes. Dr. and Mrs. John Moore resigned in May for health reasons. 405 Dr. and Mrs. Phil Price arrived in China in December to take the Moore's place, but had a year in the Nanking Language School before starting work in the E.B. Hospital in 1926. 406

Miss Addie Sloan went on furlough in May and the Maxcy Smiths in June. The Reeves returned to China in November.

The Report for the year 1924-1925 said:

The regular evangelistic work in and around Soochow was much interrupted on account of the war, but many opportunities were given for personal work among the refugees at the DuBose Memorial and the two Mission Compounds. Mr. DuBose has also been active in the follow up work among

401 BI-M. XIV, p. 1958
402 BI-M. Vol. XIV, p. 1584
403 For this Kiangsu-Chekiang War, see above pp. 18-24
405 MMCM, 1924-1925, pp. 64 and 67
406 For the Phil Prices, see above pp. 57-58
the people who attend the reading room and the clinic at the DuBose Memorial. Growing out of this work, a young men's evangelistic club has been organized...407

The DuBose Memorial was completed during the year.

1926. Personnel changes. Miss Addie Sloan returned from furlough in March, 1926 and the Maxcy Smiths in September. Miss Gertrude Sloan left on furlough in October. Miss Mabel Currie resigned from the Mission in October, 1926, and was married the next year. Miss Alma Hill also resigned.

The report for 1925-1926 is a rather long one. We will select certain items:

Soochow reports a successful conference for workers during the month of February.... The past year has been quite interesting from many points of view. Beginning with the intense feeling that followed the Incident of May 30, [see above, p. 7] the situation did not seem very hopeful, and many were fearful for the future of Mission work in China.

In the Soochow field at least one helpful tendency has manifested itself as a result of this anti-foreign feeling. There has been real growth in the Chinese Preachers....Soochow Presbytery ordained Eldor Mo and Licentiate Chang as Pastors and manifested a forward looking spirit in other ways....In speaking of his country work he [Mr. Reaves] says: We find a very cordial welcome everywhere, and see very little anti-foreign feeling manifested....410

Writing later in the year Mr. Reaves said:

I have just been holding a splendid meeting at Li Li. It was the time of the Harvest Moon festival, and I have never seen as much idolotry, since I have been in China. Twice a day the idols were taken on a parade through the streets....I wish I could have taken pictures of the processions, but there is so much Anti-Christian and Anti-Foreign feeling abroad that I did not like to do anything to arouse the passions of the drunken crowd of fanatics.....

As far as numbers are concerned, we are now in a trying time. Very few are willing to accept "Imperialistic, foreign owned and controlled, Christianity." Such is the fierceness of the propaganda that many "walk no more with Him." However, the Church needs just such a testing time as seems to be at hand. The opportunity for sacrifical Gospel-living and preaching was never better than at this time when Christianity is in the limelight....411

Returning now to the report for 1925-1926:

407 AR, 1926, p. 72
408 AR, 1925, p. 73
409 MMCM, 1926-1927, p. 6 (999); China Inv., p. 122
410 AR, 1927, p. 46
411 Pres-Sur., Vol. 17, p. 94
One of the forward movements of the year is the launching of the DuBose Memorial Chapel drive in the southern part of the field. Embolden by the fact that the Mission has some funds in hand from the sale of Mr. DuBose's boat and also a balance from the DuBose Memorial Church Building fund, the Church is endeavoring to raise five thousand dollars in China, while asking the Mission for ten thousand dollars. Planning to raise the full amount in five years, they expect each point to raise most of their third before asking for the Mission's two-thirds. 412

Mr. DuBose reports: At the clinic held at the DuBose Memorial there are daily opportunities for personal work, and three times a week evangelistic services are held....There have been some additions to the Church, but we long for more of an ingathering.

Miss [Addie] Sloan, with two voluntary workers, has done fine work in the country villages [in the N. Soochow field]. Help has been given by the George Smith School girls in Sunday School work....413

1927.  Mid-China Evacuation--- In the 1926-1927 Minutes is this note under "Committee Reports":

It has not been possible to secure complete committee reports owing to the fact that many of the ladies were evacuated from their stations at the end of January and all others, both men and women, at the end of March. The whole of the Mid-China field was a storm center in the Nationalist revolution. The following facts are compiled by our secretary in lieu of committee reports:-/There follows comments on the situation in Nanking, the Hangchow schools, the High Schools in Kashing and Kiangyin, and the hospitals, the Shanghai American School, and the Chinese Christian Intelligencer./ The following two paragraphs are included which are of interest to us now:

As practically all of the evangelistic work of the Mission is under the direction of the Presbyteries, it is going along with Chinese substituting for missionaries. The Mission continues certain subsidies.

In all lines of work, missionaries temporarily in Shanghai are keeping in touch with the work by occasional visits to the stations, and frequent visits of Chinese co-workers to Shanghai. 414

1927. Personnel. Miss Gertrude Sloan returned from furlough in April, 1927. The Mission approved of the following returning to the U.S. after the evacuation:

The Reavees in April. (They returned to China in March 1929). The Younges in May. (They returned in March, 1928). Miss Maud Carson in June and the DuBoses in July.

Mrs. McCormick in August. In August Mr. Maxcy Smith was appointed to succeed Mr.

412 The A.I.C. approved the sale of DuBose's motor boat for $3,564.60 that the money would become part of an evangelistic equipment fund. It was understood that the boat would not be replaced. (MMCM, 1, 1925-1926, p. 6, action 942.)
413 AR, 1927, p. 46
414 MMCM, 1926-1927, p. 26
Caldwell (who was retiring from the work,) as Mission Treasurer, so the Smiths were lost to the Soochow work. 415

Thus, at the end of 1927 the only members of Soochow Station who were in China were Misses Addie and Gertrude Sloan and Dr. and Mrs. Phil Price.

The work of the Station. There is no report of the work of the Station for 1926-1927 except the following paragraph which gives the situation in the early spring of 1928. It is as follows:

At Soochow the Girls' High School is closed at present. The Elizabeth Blake Hospital has been kept open under Chinese management. Since early September [1927] the Misses Sloan have been back at their evangelistic and teaching work, and report the most cordial welcome from the Chinese, and the cessation of anti-foreign persecution. Dr. Phil Price visited there in November, and reported a warm atmosphere of friendliness in both city and country. He and Mrs. Price returned in January [1928] to reside. Dr. M. P. Young and family, whose furlough in this country has recently expired, [March 1928] have also returned to Soochow. 416

1928 Personnel. Dr. and Mrs. Young returned to Soochow in March. In September the A.I.C. approved the call of Tsinan Medical School for Dr. and Mrs. Phil Price.

The Evangelistic report for 1928 is rather general, and we select the statements which throw some light on Soochow. The report begins:

Despite political disturbance and religious persecution in the last two years, the evangelistic opportunity as reported from all the stations is very fine....

Evangelistic work in the hospital wards and outside clinics has continued, noticeably in Soochow, as reported by Miss Sloan and Mrs. Young....

Both Chinese male and female evangelists resident in outstations have done a faithful year's work. The three Presbyteries which include our Mission territory have all shown commendable zeal in their management of the evangelistic work, which is done largely ad-interim through their executive committees....We thank God that no government regulations are against doing all the evangelistic work it is possible for the present force to compass....417

A sketch of the situation in the various stations at the end of 1928 by Miss Rebecca E. Wilson of Hangchow gives us this on Soochow:

415 MMCM, 1927-1928, p. 3, actions 1077, 1078.
416 AR, 1928, p. 8
417 AR, 1929, pp. 37-38
The autumn of 1927 found the organized work of the Southern Presbyterian Church in Soochow badly demoralized. As in most places, the Chinese Christians were trying to carry on under great difficulties the institutions thrust upon them by the sudden departure of the missionaries. Arrogant, lawless and stupid soldiery and extreme young Nationalists dominated the city. The DuBose Memorial Church within the city and the smaller church outside the city near the hospital continued to function under Chinese pastors, although there were threats and sometimes services had to be held secretly. The Pastors, who had been somewhat anti-foreign and critical before, have through this experience become noticeably more humble, spiritual and fruitful men....

Outstation work came to a standstill, largely because of a lack of workers, and of danger of travel.

**Misses Addie and Gertrude Sloan** returned to Soochow early in the fall. But their work was largely confined to talking to visitors in their own house. The wane of the radical party and especially the departure of nearly all the troops in January /1928/ brought rapid and marvelous improvement in the whole situation...

Facilities for evangelistic work have also improved greatly, and there has been a more and more insistant call on the part of the Chinese for a foreign, ordained evangelist....418

1929. Personnel. The Reaves returned in March for Evangelistic work. On December 19, 1929, the A.I.C. took this action:

Voted to approve of Miss Gertrude Sloan's return to the United States for health reasons, and to give Miss Addie Sloan leave of absence from the field to accompany her. 419

The evangelistic report for 1929 said:

Our Soochow field is putting into effect a plan for visiting, preaching, and Scripture distribution all over the field, each evangelist giving one week a month to some other field besides his own, three visiting evangelists going to the field of the local men, the aim being in five years to build up the Christian home and double the church membership.

Mr. Reaves has given all of his time to country work, visiting and holding meetings in Christian homes....and distributing 10,000 Scripture portions.

Miss Sloan has been visiting and preaching in the villages around the Elizabeth Blake Hospital, using, with other workers, the hospital boat for extended trips. She has also been busy evangelizing in clinics and hospital wards, and with her sister, till the latter's health failed, doing Sunday School work. 420

The word from a letter gives us our final glimpse of the group as a whole:

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418 Pres.-Sur., Vol. 19, p. 28. See also page 33 for Miss Addie's letter on the "Spiritual Growth in the Chinese Church."
419 MCM, 1929-1930, p. 8, action, 1291
420 AR, 1930, p. 24
Mrs. McCormick, though retired, is living in a house which she built from savings, and she is doing a good deal of voluntary work in conducting Bible classes. 421

Miss Addie is now the senior member of our Mission force in Soochow and can always be found on the job. Mrs. Young has her work in the Hospital, and Mr. and Mrs. Reaves complete the missionary force. 422

SOOCHOW STATION STATISTICS, 1921-1930

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<th>Foreign Force</th>
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<td>MMCM for 1922</td>
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| Men | Ordained | 2 | 3 | 3 | 3 | 3 | 2 | 1 |
|     | Unordained | 1 | 2 | 2 | 2 | 2 | 1 | 1 |

| Women | Single | 5 | 7 | 6 | 6 | 5 | 2 | 1 |
|       | Married | 3 | 5 | 5 | 5 | 4 | 3 | 2 |

| Short Term Workers | 1 | 1 | 1 | --- | 1 | 1 | --- | --- |

The Chinese Church,-Soochow, 1921-1930

| Ord. Workers | 3 | 4 | 3 | 3 | 5 | 4 | 4 | 5 |
| Unordained-- | | | | | | | | |
| Men evangel. | 9 | 7 | 8 | 9 | 9 | 7 | 6 | 6 |
| Bible Women  | 3 | 4 | 3 | 2 | 2 | 2 | 2 | 3 |
| Org. Congregations | 5 | 5 | 6 | 5 | 6 | 6 | 6 | 7 |
| Outstations  | 12 | 12 | 9 | 9 | 12 | 9 | 9 | 6 |

| Communicants | | | | | | | | |
| Men | 279 | 283 | 344 | 353 | 346 | 360 | 397 | 387 |
| Women | 156 | 131 | 174 | 189 | 193 | 218 | 218 | 245 |

| Added in Year | 79 | 50 | 34 | 34 | 73 | 48 | 27 | 31 |

| Sunday Schools | 7 | 7 | 4 | 5 | 8 | 4 | 4 | 5 |
| Pupils         | 540 | 500 | 499 | 570 | 664 | 512 | 269 | 370 |


The 1922 statistics for the year April 1, 1921 to March 31, 1922
*Statistics for 1927-1928, (evacuation year) are omitted,—incomplete.

421 For Mrs. McCormick's retirement in China, see MMCM, 1928-1929, AIC action 1202, Mission action, p. 15.
422 Pres-Sur. Vol. 20, p. 489. (The writer had already mentioned Dr. and Mrs. Young.)
Soochow Station Educational Statistics, 1921-1930

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*No educational statistics are given for Soochow, 1927-1928 and 1928-1929. For Jan. 1 – Dec. 31, 1930 the 1930-1931 Minutes give the Lower Elementary statistics given above.*

Soochow Educational work was never as well developed as it was in the other stations. In North Soochow the emphasis was on the Hospital and in South Soochow on preaching, especially in Yang Yoh Hang Church. What educational work was done was carried on by some interested ladies,—Mrs. DuBose, Sr. and Mrs. McCormick in South Soochow, and in North Soochow by Miss Fleming and Miss Gertrude Sloan. Miss Fleming's school, which developed into the George C. Smith School for Girls was the only one which had a real educational program. This school will account for the Higher Elementary and Middle School statistics, and its lower elementary pupils before 1922 would be also numbered in that category.

423 See our Volume IV, pp. 135-138 for these schools in that period.
Lower Elementary (Day?) Schools. The report for 1920-1921 gives us the following:

Educational work is carried on in three Day Schools, the George C. Smith Girls' Boarding School, and a special school conducted by Mrs. McCormick. The 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. The surrounding Government schools have been unable to compete with it, and sometimes there are indications that they eye it with jealousy....There are over 50 pupils in this school....

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's aim is to make the school an agency for bringing the pupils to know Christ. 424

There is no mention of these Day Schools in the report for 1921-1922. In the report for 1922-1923 we have the following:

At the Day Schools under Miss Gertrude Sloan's care there have been 110 pupils under instruction. Forty of these are crowded into a small room connected with the North Soochow Church, and 70 similarly crowded into the building first rented for a street chapel. Last year the higher primary was added to the lower primary, and this school became the primary school of the George C. Smith, taking care of the day pupil problem.

In the South Soochow School both Mr. and Mrs. Reaves teach. Mrs. Reaves, in speaking of her work there, says: 'I have promised to teach Bible in the school because I am interested in the boys and want to visit in their homes.' Mrs. McCormick, with absolutely no material equipment, is doing a good work among the young people. She has daily English classes in her own home. This year one of her pupils joined the church. 425

We have nothing on these schools in 1923-24 or 1924-1925 except this from the spring of 1925:

Miss Gertrude Sloan has opened her day school again. The enrollment is now 101 in two schools, a considerable increase over last term. 426

The report for the year 1925-1926:

Mrs. McCormick gives a good report of her English classes....The main purpose of the school is to give the Gospel to the boys who come for English...

Miss Gertrude Sloan opened Zong Chu School September 1st....Enrollment 135. 427

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424 AR, 1921, pp. 52-53
425 AR, 1924, p. 67. See also Bi-M, Vol. XIV, p. 1559
426 Pres. Sur., Vol. 15, p. 365
427 AR, 1927, p. 56
The last mention we have of these schools is in the January, 1929 Presbyterian Survey. Miss Addie Sloan wrote:

I think I have written of the happy outcome of my sister Gertrude's day school for Chinese Children. For years, she buried her life, as it were, for these children, and now a much better school of some 300 children is being carried absolutely by the Chinese financially with one of our own Christian graduates in Gertrude's place. They use our building and furniture. But without Gertrude's former years of toil at this station task, we should not now have such a primary school under Chinese management as well as finance. It makes us so happy to see what the Mission-trained Christians can do under responsibility, and how they "enjoy doing things themselves." 428

The George C. Smith School for Girls. Miss McCain, the principal of the school had a nervous breakdown in 1921, and had to return to the United States where she died the next year. Miss Addie Sloan temporarily took over the principalship of the school. Miss Alma Hill joined the staff as a "short-termer" in March, 1921. 431

The Annual Report for 1921-1922 said:

The G. C. Smith Girls' School of Soochow has been going steadily upward until it now has a full High School in sight. Miss Currie says: "My music work this year has been a real joy because the girls have done such faithful work, and have made good progress, but the greatest joy has been because of the touch with the individual girls, for the opportunity of little quiet talks about their own souls and about their school mates whom they want to lead to Christ."

Miss Sloan says of Miss Hill, "Her faithful daily teaching in the school room was such an inspiration to her pupils that they literally ran to her classes."

A revival in the school brought blessed results, and among many others, the head, non-Christian teacher was converted. He testified, however, that it was really Miss McCain's life and works that led him to Christ. These be the things that endure. 432

The report for 1922-1923 said of the fall of 1922:

The George C. Smith School at Soochow changed to the new 6-6 system, and the primary department was dropped, thus becoming a full middle school. This fall there are about 90 pupils, more than the school can accommodate except by overcrowding. 433

428 Pres. Sur., Vol. 19, p. 33
429 See our Volume IV, pp. 138-143 for this school in the preceding decade.
430 See above p. 46.
431 Mis-Sur., Vol. 12, p. 687 has a letter written by Miss Hill, "My First Year in China." For Miss Hill, see China Inv., pp. 132-133
432 AR, 1923, p. 55
433 AR, 1924, p. 66. "This fall" may be either the past fall, 1922, or the fall of 1923, probably the latter, as the Mission met in October after the school had opened.
The January-February 1924 Bulletin gives us this report:

Miss Hill plans to attend the Language School after China New Year, and Miss Chapman who was teaching in a school in Japan which was destroyed by the earthquake has been secured to take her place as a teacher of English in the George C. Smith Girls’ School.

This school is rejoicing in the prospect of a new building to contain assembly hall and classrooms, the gift of Dr. Moore. We hope to let the contract immediately after China New Year. 434

We have also secured Miss Liang of Hainan, a returned student, a graduate of Parks College as a teacher in the school. She comes highly recommended. 435

The report for 1924-1925:

The new building for classrooms, auditorium, guestroom and Principal’s office, a gift of Dr. and Mrs. Moore, has been a real blessing to the school.

The reduced attendance on account of the war has meant a closer contact with the girls and teachers, resulting in raising the standard of work and building them up spiritually. Definite stands for Christ have been taken by some. Every effort is directed to train the girls for Christian leadership. 436

Miss Mable Currie seems to have been the principal of this school, 1922 to 1926 when she resigned to get married. 437 At that time Miss Maud Carson, who had been associated with her in the school, became principal. 438

The report for 1925-1926: is given by Miss Carson as follows:

In spite of the handicap of Miss Currie’s absence and a discouragement of an enrollment smaller by 30% than we had hoped for, we have had an encouraging year. Our enrollment though still small, is fifty percent higher than that of last year, and the spirit among the girls has been fine; for they seem, so far, not to have been hurt by the anti-Christian movement. The total enrollment for the year is 69; Middle school 46, Primary 23.

We have this year our first graduating class under the new 6-6 system. Five out of six in the class expect to continue their education. The members of this class have been very much on our hearts because only two of them were Christians, or apparently interested in Christianity. But to our great joy, three out of the other four have recently become inquirers, and we hope that they will be baptized before school closes. Six other pupils have also become inquirers this year.

Either in spite of, or as the result of the anti-Christian movement, there appears to be more earnestness among the Christian students than last year....439

434 MMCM, 1924-1925, p. 4, action 756
435 Bi-M, Vol. XIV, p. 1566
436 AR, 1926, p. 77 For the war, see above pages 18-24
437 China Inv., p. 122 For Miss Currie, see our Volume IV, p. 48
438 For Miss Maud Carson, see above, page 46
439 AR, 1927, p. 52
1927. At the time of the evacuation the school was closed. The 1930 Annual Report says:

Our Girls' Schools, both at Kashing and Soochow, are still closed on account of registration being too strict against religious instruction...440

The Elizabeth Blake Hospital, Soochow. 1921-1930.

Writing after the 1921 Mission Meeting Mr. Reaves gives us the following:

We have one cause for thankfulness in the fact that Miss McCollum is assigned to the station for the coming year to keep the hospital and school books....

After many trials and tribulations the contract for the Men's Ward of the Hospital has been signed, and we hope that the work will soon begin. We hope that the hospital is emerging from a period of trial and tribulation and coming into a period of prosperous growth and peace.

The final obsequies of the Medical School performed this spring will be no small contribution to this greatly to be desired end. 442

1922. The year saw some personnel changes. Miss Margaret Dixon, R.N., who arrived in China, March 14, 1921, after a year in the Language School, took up work in the Hospital in the summer of 1922. 443

Dr. John W. Moore, and his wife, Mrs. Laura V. Moore, R.N., arrived in China on September 20, 1922. 444 On September 23 Dr. and Mrs. Young left on furlough.

The Annual Report for 1921-1922:

At Soochow the Elizabeth Blake Hospital has erected two new buildings and moved an old building across into the Girls' School compound for a dormitory. The new service building and the new Men's Ward are yet to be equipped, however.

Miss McCollum has lifted a great burden from both the hospital and the school by taking charge of the books; and Miss Dixon has, after an unusually successful session of language study, taken charge of the nurses. Dr. and Mrs. J. W. Moore came in just as Dr. and Mrs. Young were about to take their hard earned furlough. It seemed best for Mrs. Moore to engage first in language study, which she accordingly did, but Dr. Moore entered at once upon his duties as superintendent of the hospital.

The records show a total of 1,635 in-patients for the year, and 6,500 in the clinic, including return classes.

440 AR, 1930, p. 26
441 For the Hospital in the preceding decade, see our Volume IV, pp. 144-155.
442 For the personnel at the hospital in 1921, see above, page 114
443 For Miss Dixon, see above page 37.
444 For Dr. and Mrs. John Moore, see above pages 41-42.
But what does not show in Dr. Young's report, and is gathered from other sources, is his constant care for the souls of the people in his charge, in so much that a patient said of him, "He is more like Jesus than any other person I ever saw." 445

Waiving the language requirements, the Mission made Dr. Moore a voting member at its 1922 Meeting.

Dr. Moore reported for 1922-1923 as follows:

"After a number of disagreements, we are now running smoothly and have a full corps of Chinese doctors and nurses." Dr. Young left last September, a year ago on furlough, only a few days after Dr. Moore's arrival. Dr. Moore, with no knowledge at all of the language, took hold of the work with a will, and the year's work has been very satisfactory.

For the year ending March 31, 1923, there were 1465 in-patients, and since April, a daily average of 65. The wards for the insane are usually full. It is a great joy to all connected with the hospital to have a new artesian well which furnishes an abundant supply of pure water.

It did not seem right for Soochow to have two foreign nurses, and Kiangyin none (Kiangyin had called Soochow's attention to the fact,) so very reluctantly Soochow released Miss Dixon the first of August, and Mrs. Moore, after a year in the Language School, took over the work in the hospital, working a month with Miss Dixon before she left for Kiangyin, and became familiar with the routine.

All connected with the hospital emphasize the evangelistic side of the work, and they are hoping that ere long a "hospital evangelist" will be assigned to Soochow. 447

1923-1924. Dr. and Mrs. Young returned in October, 1923. The report for the year said:

The clerical staff of the Elizabeth Blake Hospital has been strengthened by the addition of a foreign accountant, a Chinese accountant, and a matron. Since last Mission Meeting their inpatients have numbered 1,473, a daily average of about 85.

Mrs. Moore, in addition to the regular war work, has had charge of the Nurses' Training School. They have lost a few students for various reasons, but have taken on eight male and nine female students. Most of these come from the Mission schools in the vicinity. 448

Mr. DuBose, writing in April, 1924, said:

The Elizabeth Blake Hospital is doing a "full house" business these days, and both Dr. Young and Dr. Moore are kept on the jump by the hospital work, the outcalls and the thriving clinic down in town at the Baptist compound. It is hoped that one of these days in the dim distant future, we may also have a clinic at the Yang Yoh Hang, when we have a little more than a roof, walls and floors for our evangelistic center. 449

445 AR, 1923, p. 56
446 MMCM, 1922, p. 27
447 AR, 1924, p. 68
448 AR, 1925, p. 72
449 BI-M, Vol. XIV, p. 1584
The 1924-1925 report said:

Beside the regular work, the Elizabeth Blake Hospital in Soochow, has opened clinics in the schools of the Baptists, Northern Presbyterian, and Episcopal Missions in Soochow, as well as one in connection with the DuBose Memorial Church. 450

Dr. Moore Resigns. His resignation was presented to the 1925 Mission Meeting. A news note in the Presbyterian Survey said:

We regret very much to announce the acceptance of the resignation of Dr. and Mrs. John W. Moore, of the Elizabeth Hospital, on account of ill-health. They went out four years ago as self-supporting missionaries and Dr. Moore, on retiring, assumes the support of another physician to be sent out to take his place for five years. 452

The report for 1925-1926 is longer than usual:

This year has been a busy one in the Elizabeth Blake Hospital. The number of in-patients has been about the same as last year. The budget for the year was $34,966.51. The number of hospital days was 30,071. The daily average was 82.

The clinics carried on in the city have taken a good deal of the time of the staff, but we feel that they have been worthwhile. Dr. Young has gone three times a week to the DuBose Memorial Church and twice a week to the Northern Presbyterian Mission and the Baptist Mission Schools. At the DuBose Church an N.A.C. nurse is doing good work, not only in the clinic proper, but also in visiting the poor in their homes.

The gentry of the city are raising a fund to help pay hospital expenses for those who are not in a financial position to enter the hospital. We are giving them a twenty cents per day rate. Operations, injections of "606" and Wassermanns are done for $1.00 each. In addition to these regular clinics the hospital staff is also helping in vaccinating at various centers....

In connection with the city and some of the country chapels, the hospital has arranged a public health exhibit....

The evangelistic work of the men's hospital has been done by a Chinese evangelist....Mrs. Young has been teaching Bible to the nurses and doing evangelistic work in the women's hospital....

Miss Sophia H. Most joined the Hospital staff on September 1st as general housekeeper, secretary and treasurer. She has made herself indispensable in all three capacities.

All of us are looking forward with pleasure to the arrival of Dr. and Mrs. Price. They are greatly needed to share with Dr. Young the responsibility of the hospital....453

450 AR, 1926, p. 78
451 MMCM, 1924-1925, p. 64
452 Pres. Sur., Vol. 16, p. 29
453 AR, 1927, pp. 59-60. For Dr. and Mrs. Phil Price, see above, pp. 57-58.
1927 Evacuation of the Missionaries. There is no report for 1926-1927.

The 1928 Annual Report, giving the situation in the spring of 1928, has this to say:

The Elizabeth Blake Hospital has been kept open under Chinese management.... Dr. Phil Price visited there in November [1927] and reported a warm atmosphere of friendliness both in the city and country. He and Mrs. Price returned in January to reside. Dr. M. P. Young and family, whose furlough in this country has recently expired, have also returned to Soochow. /March 12, 1928/ 454

The transfer of Dr. and Mrs. Phil Price to the Medical School at Tsinan was approved by the A.I.C. on Sept. 24, 1928. 455

The report for the year 1927-1928 said:

Elizabeth Blake Hospital at Soochow, after being under a Chinese acting superintendent for a year, has resumed its old status under Dr. M. P. Young in cooperation with several Chinese doctors....During the year 821 in-patients were treated while the daily clinic had some 6,500 patients.... The hospital staff also runs a clinic at the DuBose Memorial Church, where more than 12,000 patients have been treated....456

Mrs. Phil Price visited Soochow in the winter of 1928-29, and tells something about the hospital and its patients:

Would you like to see the surgical ward in the men's building? It is a large bright room with six windows. In the center is a big table with flowers on it, the flowers are not arranged exactly as they might be in America, as the Chinese nurses have not our ideas of fixing flowers. They simply stuff them into a jar. The men gather around the table to eat when the cooks bring up the bowls of rice and "tsai", vegetables.

There are ten beds, and if the nurse has just made them they will be neat. But the patients often do not like the way a bed is made, and they get up and rearrange it to suit themselves. All the beds have white spreads now, thanks to the most generous gifts of the White Cross boxes..... Beside each bed is a spittoon, an unsightly green affair, which does not add greatly to the looks of the ward, but which is essential in China. Without this precaution, and sometimes with it, the patients resort to the ancient Chinese custom of expectorating on the floor. Each sick man has a bed side stand, on which he keeps his tea pot and cup, if he wants one. Most of them prefer to drink their tea out of the spout of the teapot....Many of the patients have companions, staying with them in the hospital, sleeping in the bed next to them. This makes for all sorts of complications, but to please the Chinese and make our hospital a place where they will want to come, it has to be put up with. I have long since reconciled myself to it....457

454 AR, 1928, p. 8 The Mission had authorized Soochow Station to keep the Hospital open under Chinese management until Dr. Phil Price could return. (MMCH, 1926-1927, p. 13, action 1039 April 29, 1927)
455 MMCH, 1928-1929, p. 3, action 1184
456 AR, 1929, p. 40
The report for 1928-1929 said:

Our Soochow hospital is back in the old status of having a foreign superintendent in Dr. M. P. Young, who has had the extra labor of looking after the missionaries in four stations. In Miss Koo he has secured a thoroughly Christian head-nurse whose personal influence and passion for souls has transformed the whole staff of nurses. Two qualified and truly Christian Chinese doctors joined the staff in September, taking part of Dr. Young’s heavy load. The preaching to patients by doctors and nurses has been supplemented by evangelistic work among them of the missionary ladies of the station....

The Insane Department has been so full that an old kitchen building had to be remodeled for some of the milder women patients and an adjoining garden secured for their place of exercise....458

The 1931 Annual Report does not add anything new, and we will let the medical statistics speak for themselves.

Soochow Station Medical Statistics, 1921-1930

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*These statistics are very unsatisfactory and evidently contain many errors. The statistics in the minutes for 1926-1927 and for 1927-1928 are said to be those of the year before,—and yet there are variations. Operations were sometimes divided major and minor. Occasionally they were not. We are amazed in the fluctuation of the number of hospital buildings.

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**Hospitals**

| Buildings | 7 | 1 | 10 | 1 | 6 | 6 | 8 | 6 |
| Beds | 150 | 135 | 150 | 150 | 150 | 150 | 150 | 150 |
| Inpatients | 1635 | 1465 | 950 | 1608 | 1354 | 527 | 820 | 1100 |
| Maj. Oper. | 93 | 18 | 28 | 337 | 53 | 53 | 350 | 60 |

**Dispensaries**

| Ind. treat. | 6130 | 1759 | -- | 5436 | 8000 | 8000 | 17,000 | 18,000 |

**Nurses in training**

| 29 | 16 | 17 | -- | -- | 26 | 6 | 23 |

* Evacuation year, 1927-1928 omitted

458 AR, 1930, p. 27
KIANGYIN STATION, 1921-1930

1921 Station Personnel. In December, 1920, there were ten regular missionaries on the Kiangyin roll: Mr. and Mrs. Moffett, Mr. and Mrs. Little, Dr. and Mrs. Worth, Miss Rida Jourolmon, Mrs. Anna McG. Sykes, Miss Carrie L. Moffett and Miss Venie J. Lee, M.D. Dr. Lee's sister, Miss Carolina Virginia Lee, had come out in 1917 as an "Associate missionary" to teach in the Boys' School.

1921 Personnel changes. Many personnel changes made this a difficult year for the Station. Miss Jourolmon had gone on furlough in 1919 and returned in March, 1921. The Allisons, who had been loaned to Hangchow College for a year, returned in the summer of 1921. Ill-health overtook both Mr. Moffett and Mr. Little.

Mr. Moffetts went on health furlough in February, 1921, and later in the spring Mr. Moffett was successfully operated on for exophthalmic goitre at the Mayo Clinic. They returned to China in May, 1922.

The Littles also went on health furlough in April, 1921, and returned, probably, in December 1922.

In their absence Mr. R. J. McMullen of Hangchow agreed to go up to Kiangyin about one week in the month to help with the evangelistic work of the Station.

The Worths left on regular furlough in July, 1921, returning in October, 1922. Miss Corriher, R.N. of Kashing, was on regular furlough. The A.I.C. cabled asking that she be loaned temporarily to Kiangyin. She arrived in April, 1921, returning to her work in Kashing the next spring.

459 For Kiangyin, 1911-1920, see our Volume IV, pp. 155-187
460 See the Mission Roll for Dec. 1920, given on pages 35-36 above.
461 Miss-Sur., Vol. 2, p. 469
462 The date of the Little's return is unclear. The Mission Register, (MMCM, 1925-26, p. 37) gives it as Dec. 16, 1923. Yet a news note in the Bulletin (BI-H, Jan-Feb. 1923). Mr. Little wrote a letter from Kiangyin on May 7, which was published in the May-June, 1923 Bulletin. Possibly the Register month (December) is correct, but the year should be 1922 not 1923. Yet it is hard to see why the wrong date remained uncorrected for a number of years in the records, as it did.
463 AR, 1922, p. 58.
464 MMCM, 1921, p. 4, action 526; 1922, p. 1, action 568
Miss Sade Nesbit was assigned permanently to Kiangyin for bookkeeping work.

Mr. Little in his Rivershade had this to say about Miss Nesbit's work:

With the development of the work of our various institutions, the burden of bookkeeping became very heavy. There was also an urgent need for a station treasurer, to receive and disburse the funds for the different departments of the work. To this important position Kiangyin Station called Miss Sade Nesbit in 1921. Having come to China in 1914, she served as accountant for the Kashing Hospital until 1920. During the Mission year of 1920-1921, her work was divided between Soochow and Kiangyin Stations. From 1921-1927 she gave herself to the double responsibility of keeping the books of our four institutions, and of acting as Kiangyin Station Treasurer.... 466

Miss Katheryne L. Thompson reached China September 1st, 1921, and was assigned to Kiangyin Station for work in the Girls' School. After a year in the language School she began work in the school in 1922. 467

Miss Carolina Moffett, of the Girls' School, left on furlough in September, 1922, returning in August, 1923.

Rev. and Mrs. Charles W. Worth arrived in China in September, 1922 and after a year of language study, began evangelistic work at Kiangyin in 1923. 468

Miss Lula Conover, a short termer, came in 1922 to work in both the Boys' and the Girls' Schools. She continued until the evacuation in 1927. 469

Evangelistic Work at Kiangyin, 1921-1922. The Annual Report said:

The evangelistic work of Kiangyin Station has been greatly hindered by much illness. Mrs. Sykes has been the only lady evangelist at the Station most of the year, and she has not been able to go to the country every week, but her Bible women and other Bible women from the Bible School have gone regularly....

We rejoice that Miss Jourolmon returned in the spring with money in hand for building the Conference building for which we have felt such a great need...

The outstation chapels differ largely in their spiritual conditions.... In spite of all the difficulties and trials the number of inquirers is large and there have been about 100 added to the churches. 470

On his return in the spring of 1922, Mr. Moffett reported:

465 MMCM, 1921, p. 15
466 Little, Rivershade, p. 29. For Miss Nesbit, see our Volume IV, p. 46
467 For Miss Thompson, see above, p. 38
468 For the Charles Worths, see above p. 42
469 Bi-M, Vol. XIII, p. 1441; Little, Rivershade, p. 26
470 AR, 1922, p. 58
In the Kiangyin field the organization of the Chinese preachers has grown more efficient, and these men show a grasp of situations and a zeal and courage in working them out, that they knew not a few years ago. In "reproving, rebuking, and exhorting" they get to the root of the matter. And cases of men taking advantage of the name of the Church were handled fearlessly and well.

In money matters, which are not now directly administered by the missionary, but run a budget system through the Presbyterian and the local Christian bodies, the Chinese preachers are accurate and scrupulous and they show a disposition to wait and take their chances in desired buildings and repairs. 471

### 1923. Personnel changes

Miss Carrie Lena Moffett returned from furlough in August. Mrs. Sykes and Dr. Lee both went on furlough in July, returning in August, 1924. Rev. William Cumming and Miss Marion Wilcox both arrived in China in September and went on to the language school. 472

Miss Margaret Dixon, R.N. had come to China in March, 1921. She was at Kashing for a few months, and then was transferred to the hospital in Soochow. 473

Probably in the fall of 1922, when Miss Corriher went back to Kashing, Miss Dixon was transferred to Kiangyin where she remained until she resigned in 1926. 474

### 1922-1923.

A report on the evangelistic work was published in the Bulletin, and is our best source of information:

The evangelistic work in the Kiangyin field has been passing through a new stage of development during the past year. The Chinese Christian workers are accepting and even seeking responsibility and leadership as never before. They are in a period of transition, in some respects, similar to the adolescence of a boy, and need much patient counseling and sympathy, which so far they have been quite ready to accept.

The local Evangelistic Association, composed of the preachers and church officers in the field has largely assumed the administration of the evangelistic work. Through a joint committee with the educational workers they are also assuming direction of the out-station day schools. This plan is largely relieving the evangelistic missionaries of the burden and detail of the administration under which we have groaned for so long. So far there has been no indication of a desire to break away from the missionary. We serve on all important committees and give much time to consultation and advice.

The whole station has been deeply thankful to have the evangelistic force strengthened by the coming of Mr. and Mrs. Charles W. Worth. He is expected to take up full work this fall 1923 and looks forward to opening some new territory along the south bank of the Yangtse River, as well as taking oversight of some part of the present work.

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471 AR, 1923, p. 52
472 For Mr. Cumming, see above p. 48. For Miss Wilcox, p. 49
473 For Miss Dixon, see above page 37
474 Little, Rivershade, pp. 15-16
Mr. Little returned to the field last Fall to find both city congregations of which he had been formerly acting as pastor, were under the charge of ordained Chinese Pastors, thus leaving him free for other evangelistic effort....

The two strongest churches in the out-station field have also been entirely under Chinese administration during the past year, one with its own pastor, and the other with an acting pastor from the city. Two of the nearer outstation chapels are also under the pastor of the East Gate Church.

Mr. Moffett has been acting pastor of the church in the West country field, embracing four groups of Christians, and has had care of five chapels in the south-eastern section of the field. At least one group will probably be organized as a church after the meeting of Presbytery this fall. Urgent invitations have come to us to open the two remaining important centers in the southern part of the field, but lack of men and money have made it impossible.

The week of evangelism was observed throughout the field at the Chinese New Year, and the evangelistic meetings, monthly at some points in the field, have continued. There has been a steady growth at almost every evangelistic center in the field, but no marked increase of membership at any one point. 217 new members have been received into the church. The membership has increased from 635 to 848, and the number of inquirers from 160 to 404. These figures cover the year to March 31st (1923) only.

The work among the women has been carried on by Miss Jourolmon, Mrs. Little and Mrs. Sykes....There are now five Bible women at work in the field.... Miss Jourolmon directed the work of the Woman's Bible School until February, when Mrs. Little took charge. Mrs. Sykes visited the outstations as far as her strength would allow, but was not physically equal to the country work during most of the year, and will not be able to take it up again on return from furlough. This throws the whole burden of the country work among the women on Miss Jourolmon, whose strength is already taxed to the limit. So the most urgent need of Kiangyin station is for one or more lady evangelists in the out-station work. 475

1924. Personnel changes. Mrs. Sykes and Dr. Lee returned from furlough in August. There were no other changes.

The only report we have on the evangelistic work is in the May-June Bulletin for 1924, Mrs. Worth wrote:

Our students and Christians were greatly strengthened and refreshed in March by a series of evangelistic meetings conducted by John Wang. He was a lieutenant in the Chinese Navy but resigned almost a year ago to devote his life to preaching the Gospel....The Bible has been his principal text book and the Holy Spirit his teacher....He made a deep impression upon our young people especially and upon the hearts of all by his zeal and humility.

The session adopted a new plan at the spring examination of inquirers. They gave questions to the applicants and had the answers written and
handed in by all those who were able to write. Twenty-two were received into the East Gate Church today. 476

In the 1925 Annual Report is a summarizing "Retrospect" on the work for the past year and a half for the Mid-China work as a whole. The following points are suggested: 1. The war spirit all around is not conductive to Christian growth and spiritual extension programs. 2. There has been a very definite anti-Christian propaganda. 3. In spite of these difficulties there has been a steady advance in the work of the Churches and schools. 4. Progress has been made by the Chinese Church, Presbytery managing its work in a most satisfactory manner. 5. There was a definite improvement in the grade of helpers employed. 6. Christianity is becoming a power in China. 477

1925. Personnel changes. The only change in the work force was that the Allisons went on furlough in June, returning the next August. 478

1925 was the war year at Kiangyin. The Annual Report said:

The work at Kiangyin has in turn been hindered and helped by the war and the severe fighting that took place at that city in January. Much relief work was done by the missionaries and the Chinese helpers, and several bands came from other cities to render relief, some Christian and some non-Christian....

The country work, especially among the women, was greatly interrupted on account of war conditions, both in the fall and late winter....In spite of hinderences the evangelistic work has grown steadily during the year. Church membership has again passed the 1,000 mark (reports showed over 1,000 several years ago, but a careful cleaning of the rolls brought it below), a little over 10% of which was received during the year. The total contributions amounted to $1.72 per capita. There are about 800 inquirers, and nearly 200 baptised infants on the Church rolls....

The annual conference for Women was held during the Fall as usual.... The thirtieth anniversary of the opening of the work both in the Kashing and the Kiangyin fields was celebrated this spring with an interesting program....

1926. Personnel Changes. Mrs. Emma Chadbourn (George C.) Worth died at Kiangyin, April 24, 1926. 480

The Allisons returned from furlough in August.

476 Bi-M. Vol. XIV, p. 1598
477 AR, 1925, pp. 75-76
478 See above, pp. 20-21. for this Kiangsu-Chekiang war at Kiangyin. See also Andrew Allison's article, "War Experiences at Kiangyin, China". (Pres. Sur. Vol. 15, pp. 374-376)
479 AR, 1926, p. 72
480 See above, page 60
Miss Thompson went on regular furlough in July. In October the A.I.C. approved of the Vosses going on furlough on account of his health. Miss Dixon resigned in October, 1926, "for strong personal reasons". It was hoped that she would return to her medical work in China, if she returned. It seems that she wanted to prepare for evangelistic work, so went to the U. S.

1925-1926. Evangelistic work. An unsigned, undated article in the May, 1926 Presbyterian Survey told of the "best Country Women's Conference ever held in Kiangyin," attended by about 120 delegates. Mrs. James Graham was the main speaker, and Mrs. B. C. Patterson and others assisted.

The Kiangyin Annual Report said:

Our preachers are gradually showing a more independent spirit, though it has not gone as far as we would like. But we are glad that there has been no outward sign of anti-foreignism among them.

It is our earnest hope and prayer that the general run of the church members will realize their responsibility to carry the gospel to their own people. When we see how some of the more earnest ones are giving themselves to this work and the success the Lord is giving them, we are filled with joy. However valuable the foreign missionary may be, and however long we should remain in cooperation with our Chinese fellow workers, yet these people can be best evangelized by the faithful witness bearing of the native Christians.

We hope very much during the coming year we may be able to establish a small demonstration farm and school somewhere in the field. We have a man in training for this work.

The greatest need at present is for the Christians in each place to assume the burdens and responsibilities of their respective sections, and thus release both men and money to open up some of the numerous sections in our field that are as yet untouched.

While no great progress has been made along the line as self support, we hope during the year to get some of the stations to adopt the every member canvass with weekly giving instead of the old plan of paying up once or twice a year. We heartily favor the proposition of putting all the evangelistic work under a sliding financial scale. This will have the double benefit of more or less forcing the self-support idea, and of releasing more of the Mission funds for the opening of new work within our bounds. The per capita gift is only about $1.70 per year, which is very much less than is spent by the average person on his heathen worship, and is only about 1/5 of a tithe for the average poor farmer.

481 MMCM. 1926-1927, p. 6, action 998. See also Little, Rivershade, p. 15.
482 MMCM. 1926-1927, p. 5, action 996.
483 Little, Rivershade, p. 16
484 Pres. Sur., Vol. 16, p. 308
485 AR, 1927, pp. 47-48
The Station was evacuated in February, 1927, and there is no report for the year, 1926-1927. The Annual Report for 1928 gives a summary of the situation in Kiangyin Station, evidently written in January, 1928:

At Kiangyin the work was left in February, 1927, in charge of a committee of 15 native Christians representing every phase of the work, and they have carried on "wonderfully well."

The Boys' School is closed, but the Girls' School, Bible School and Hospital have continued running more or less normally under native Christian management. The spirit in schools and hospital has been excellent, the numerous trials proving a blessing.

The evangelistic work has kept up, though the activities of the Bible women have been restricted by the presence of soldiers all through the country. The summer conference for men was one of the largest and best ever held in the field.

The soldiers have vacated Kiangyin, leaving the missionary homes, all of which except Dr. Worth's they had occupied, unspeakably defiled. But the houses are there, though more or less looted.

Dr. Worth and Messrs. Little, Moffett and Allison made a week's visit in January. The men plan to return early in February, the ladies to follow later. The Mission has asked for the return of Rev. and Mrs. Charles Worth next fall. 486

1927 "Furloughs". The Mission recommended that the following from Kiangyin return to the United States in 1927: In April, Misses Jourolmon and Carrie Lena Moffett. In May, Miss Sade Nesbit and Mr. Cumming. In June, Rev. and Mrs. Charles Worth. Mrs. Anna Sykes retired to live with her daughter in Shanghai. 487

Dr. Little, who evidently wrote his Rivershade late in 1928, has a chapter on the Joint Committee, which is an interesting account of this 1927-1928 period. He said that as the situation grew more tense in the winter of 1926 the Station organized a Committee of Control made up of 15 Chinese, three from each department of the work,—15 in all, and they were given full authority to conduct the work of the station if the missionaries were called out. The missionaries did leave in February, but three men and two single women soon returned and were there at the time of the Nanking Incident, March 24, 1927. Their Chinese friends advised them to leave because of the anti-foreignism of many of the Nationalists, and they went down the river to Shanghai in a Chinese junk. A visit was made to

486 AR, 1928, p. 8
487 MMCM, 1926-1927, p. 8, (1012)
the Station in August by three of the men, but they did not get back there to live until January, 1928.

After their return in January, the Mission authorized them in the summer of 1928 to organize a Joint Committee (eleven Chinese men and women and six missionaries).

After that, this Joint Committee conducted the work of the Station.

At the beginning of 1928 the following Kiangyin missionaries were in China:

The Moffetts, the Littles, the Allisons, Dr. Worth, Dr. Lee and Miss Wilcox.

The Littles went on furlough in July 1928 and retired in 1930. The Charles Worths returned to the field in October, 1928.

In 1929 Dr. Worth took a short furlough, April to October. The Moffetts left on regular furlough in June, returning in November, 1930. Miss Carrie Lena Moffett and Miss Thompson, both returned to China in September, 1929.

The report for 1928-1929:

The Kiangyin Field, with its missionary force of only seven on the field as against 22 a few years ago, reports the work for the year stagnating at three or four centers, fair in a few, and "very encouraging indeed" in others. Progress towards self-support is slow. At one point, big with promise for the future, the report breaks into thanksgiving, "The genuine Christian character of our preachers is in every case above question."

The Annual Country Women’s Conference and Bible Class was "in many respects the best ever had." 489

The report for 1929-1930:

Opposition to Christian truth has practically ceased. The Gospel is usually listened to with respect and attention and Christian literature politely received....

Several of the churches have continued to show a substantial growth in additions and the number of inquirers. The Bible Women have worked in nearly every one of the outstations. We are now receiving into the church nearly as many women as men. In two chapels there are thriving Christian Endeavor Societies, and it is most encouraging to see the way the members are developing in them. The Chinese preachers seem to be aroused on the subject of stewardship, and are showing a zeal that will bear fruit....

488 Little, Rivershade, pp. 60-63. Hugh White, Southern Presbyterians Under Fire, pp. 4–5, quotes an account by Dr. Worth of their "evacuation" in March 1927, which was published in the Presbyterian Standard.
489 AR, 1930, p. 25
The fall Conference for Country Women was better attended than ever before, reaching 150. 490

In the January, 1930 Presbyterian Survey Dr. Lacy Moffett has an interesting article on "China Today as I See It." He speaks of the various aspects of the revolution through which China was passing, and in connection with China and the foreign powers, he said three objectives were before them: (1) regain their territory; (2) secure control of their revenues, (3) do away with extra-territorial rights of foreigners.

A wave of intense nationalism is sweeping over the country....It would be strange if such a national upheaval did not affect the Chinese Christian Church....Many Christians are taking an active part in the new government. It is within the church, however, that the most interesting developments are now in process.

There is a growing sense of solidarity in the Chinese Christian Church,— a recognition that Christians are one in Jesus Christ....therefore the desire to form a church, like the Church of Christ in China which crosses denominational lines/.

A second tendency is the growing desire for the Chinese Church to think and speak for itself...Chinese Christians must interpret the truth in their own thought concepts, and express it in their own language, before it can grip widely the hearts of the Chinese people. They will make mistakes as we have done, and will learn the lessons of their mistakes, but in the end, the truth as they see it, will be their own and not others.... 491

Kiangyin Station Statistics, 1921-1930

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490 AR, 1931, pp. 34-35
491 Pres.-Sur., Vol. 20, pp. 28-29
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The Evacuation year, 1927-1928, has been omitted as incomplete.

On the whole, the figures seem dependable, except perhaps, 1130 Sunday School pupils in 1926-1927, and the number of Sunday Schools in 1922 and 1923 (22). A sudden drop in 1923-1924.

**Educational Work, Kiangyin Station, 1921-1930**

In his *Rivershade*, (pp. 20-31) Dr. Little traces the broad outlines of the three educational institutions at the Station, the James Sprunt Academy for boys, the Luola Murchison Academy for girls, and the Willie Moore Training School for Women, from their beginning to 1927.

**Day Schools.** As we saw in our Volume IV, (p. 168), little emphasis seems to have been laid in developing day schools in the outstations, and the statistics for 1921-1930 show a maximum for two years only of seven elementary schools in the whole field. The 1922 Annual Report gives this explanation:

Day Schools, with one exception, have not flourished because of lack of oversight, and because of being overshadowed by large, well-equipped, adequately staffed native schools: but the school for girls at Wo-Z is flourishing, with an enrollment of 82 pupils. This school, so far, is our only hope of evangelizing the residential town of Wo-Z, a rich town, old families, too proud to enter the doors of the Jesus Chapel, but willing enough to send their girls to our school.

**The James Sprunt Academy, 1921-1930**

The report for the fall of 1920 and the spring of 1921 said:

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492 For the Kiangyin Educational Work, 1912-1920, see our Volume IV, pages 167-178
493 *AR*, 1921, p. 55
The enrollment for the fall term /1920/ was disappointingly small. We could assign no cause for this, but in the spring term /1921/ we had a full attendance, which has again increased this present fall term /1921/, the number of new students applying being greater than ever before.

During the year the curriculum has again been advanced, necessitating the full time of two English teachers, so my Bible work in the curriculum has been taken by the pastor of the East Gate Church, Mr. Tsang, who has done it well and interestingly. I certainly do not endorse the policy /writes Mr. Allison?/ of even apparently putting English above the Bible, nor that of /a/ principal teaching full time, from which the school has suffered, but there seemed no remedy...

Miss Lee's work, both in class and out of it, has been so notably constructive that I cannot help specially mentioning it. In close personal religious work she has been instant at all seasons, and she has also done rare work in setting high ideals for the students and in dealing with mass and individual social questions....

Mr. A. J. Beeson, formerly of an interdenominational Thibetan mission, has been engaged to teach English for the current year....

We had some stormy times, of course, with the student movement, and lost a regrettable amount of time in the spring, but a very good thing undertaken by students of our own and the Government Middle School, was an afternoon free school. It started with ten pupils and ran up to 50....

The graduating class, while small, is of unusually high order. All of the four are to go on to higher training; one to Seminary and three to College....

The outstanding material needs of the school are:

1. A new dormitory, which would permit the expansion in numbers, at present impossible, and would release rooms that would provide good classrooms and laboratory space and a good recreation room.  
4. A new kitchen and bathroom.... 494

1921-1922. Mr. Allison, the Principal of the School who had been loaned to Hangchow Christian College to meet a pressing need in 1920-1921, returned for the school year, 1921-1922. There is nothing in the 1922 Annual Report about the School, but we learn from the Mission Minutes that the Mr. Sprunt had made another gift of $10,500 Gold for dormitory, kitchen and repairs on the old building. 495

The report for 1921-1922 said:

The Kiangyin Boys' High School....is rejoicing in the immediate prospect of a new dormitory and the present possession of a new kitchen.
A special effort is being made to get a personal touch on every student, by dividing the whole student body into groups, and making one Christian teacher, with his approval, responsible for a direct personal appeal once, at least during the term, to each of his group.

Miss Lee and Miss Conover are doing a noble work in voluntary Bible classes with students of the government High School, a number of whom come to them weekly or oftener.

Miss Conover is also conducting a training class for the teachers of the afternoon Sunday Schools. These teachers are volunteers from the boys and girls' high schools...

1922–1923. Mr. Allison said the new dormitory had been completed, and attendance had increased to 185. He wrote an interesting article on some of the activities of the school as seen from the bulletin board.

1923–1924. The school reported 261 students during the year, 1923–1924.

1924–1925. Mr. William C. Cumming, after a year in the language school, started teaching in the school in 1924. Mr. Little said of him:

Rev. William C. Cumming.... added much to the efficiency of the work in our boys' school by his teaching of various branches, including super-vision of athletics, and by the spiritual impulse he imparted to the life of the students. He was painstaking and thoroughgoing in all his work, commanding the respect of all with whom he came into touch.

The report for the period October 1924 to May, 1925 said:

It is felt that a certain raggedness has marked the work of the year and a half being reported on. Mass movements work that way; and the sudden relatively large increase in enrollment two years ago, coming with the adoption of the New System, has left its mark upon us. We have not yet fully digested the large mass from outside sources, and have not properly gotten back to balance. Then, the courses have taken some time to adjust, and are only now getting into proper shape, while the differentiated courses of the Senior Middle School will not be fully functioning until next fall....

But on the other hand we have the satisfaction of knowing that so many the more have had the Gospel, whether they will hear or whether they will forbear. The classification has never been so strict, nor the checking up of delinquents so thorough and careful. The enthusiasm of the normal and commercial students has been marked, and I believe we have been making some progress...

496 AR, 1923, p. 55
497 AR, 1924, p. 67
498 Miss. Sur.. Vol. 14, pp. 28–29
499 AR, 1925, p. 70
500 For Mr. Cumming, see above page 48
501 Little, Rivershade, p. 29
502 The "New System" was the government's reorganization of the educational system; six years, Lower and Higher Primary, and six years, Junior and Senior Middle School. See China Mission Year Book, 1923. (Shanghai; Christian Literature Society,) pp. 166–169
The total enrollment for the year 1924-1925 was 261; for the spring term, 221. 503

1925-1926. The report for the year said:

The enrollment of all departments of the James Sprunt Academy, including the primary school, is only 165 at present, showing a net loss of 38 students over the enrollment of last term. This falling off is due principally to a difficulty that arose in connection with the expulsion of the captain of the football team last fall, and the effort on his part and the part of his friends to break up the school. Our Senior Second Year Class was decimated, and the loss cannot be replaced since we are adhering to our rule of not admitting new students above the Senior First Year.

The decrease in attendance has affected our receipts, and we find ourselves unable to avoid an estimated deficit of $400 at the end of this term.

The financial and numerical loss, however, does not represent the whole situation, for there is no question that the spirit and tone of the student body improved this term over last. The school is much more truly Christian.

While many things might be mentioned, it should not be overlooked that over 60% of our student body in the Middle School are professing Christians, and that not only is our graduating class solidly Christian, but that there are only two non-church members in the three years of the Senior Middle School.... 504

1927-1928 Due to the evacuation "the boys' school is closed." 505

1928-1929 The report said:

Our Kiangyin boys' School, known as the James Sprunt Academy, was re-opened with many misgivings last fall with attendance on religious exercises and Bible Classes compulsory. Only 24 boys registered, but the spirit of the student body has been excellent.... 506

1929-1930 The report said:

In the Boys' School, James Sprunt Academy, the Principal and several of the teachers are our own old boys....

The question of registration of church schools is in about the same condition as at the time of our last report....

The Girls' Senior Middle School and the Boys' Junior Middle School at Kiangyin are not registered, and have not applied for registration.... 507

The Luola Murchison Academy for Girls.

503 AR, 1926, pp. 75-76
504 AR, 1927, p. 53
505 AR, 1928, p. 8
506 AR, 1930, p. 25
507 AR, 1931, pp. 34 and 35
508 See our Volume IV, pp. 168-169, 174-178
Dr. Venie Lee was Principal of the school. The Report for 1920-1921 said:

Dr. Lee and Miss Moffett report a very busy but very satisfactory year in the Girls' School in Kiangyin, extra classes and illness in the faculty making complications and double work in the fall term, but the spring term ran smoothly with a full corps of teachers and an enrollment of 136 pupils of whom about one-third are Christians, one-third enquirers, and the others are mostly little tots or new pupils.

There are thirty graduates from the different departments, eight of them from the High School.

The special meetings held by Miss King of Yangchow helped both faculty and students wonderfully.

The Year 1921-1922. A Kindergarten Building for the Girls' School was reported "completed" to the 1922 Mission Meeting. The report for the year said:

The Kiangyin Girls' School is becoming more and more the destination of the graduates of the large and growing girls' grammar school in the city....

Our constituency at home will please not get the idea that all is beautiful and perfect in our schools, and poor and vile in the others. In many technical and mechanical features, and in some good, modern educational methods, the good average government school is ahead of the average mission school, and we should like to move forward in these respects. But what we rejoice in is that there comes a light into the faces of so many of our pupils, that was altogether wanting when they came; and many a parent comes saying, "I know the standards of conduct in your honorable school are high, and I bring my child here because I feel safe....

Probably in the Fall of 1922 two additions were made to the faculty. Miss Katheryne Thompson arrived in China in September, 1921. After a year of language study she took up work in the Girls' School "with great earnestness and success, manifesting a peculiar quality for winning the affection of the students."

Miss Lula Conover, a "short-termer" joined the Station in 1922, and "labored untiring and efficiently" in both the boys' and girls' schools.

1922-1923 The Kiangyin Girls' School had a record year with an attendance of 150 girls besides a Kindergarten Class. They have a group of willing and cheerful workers as teachers, several of whom are graduates of the Nanjing Bible Teachers' Training School. The spiritual tone of the Bible teaching, both in classes and chapel talks, is high. The girls of the Y.W.C.A. go out in Gospel teams preaching and singing in nearby villages and farmhouses on Sunday afternoons.
Miss Carrie Moffett went on furlough in September, 1922 and returned in
August, 1923.

1923-1924 Dr. Lee went on furlough in July 1923 and returned in August, 1924.
During Dr. Lee's furlough Mr. Allison served as Principal of both the boys' and
girls' schools.

Miss Jeanie Woodbridge taught in the Girls' School for a year.

Mr. Little said:

For one year, 1923-1924, our school for girls was blessed with the
presence of Miss Jeanie Woodbridge, as teacher and spiritual counselor.
Her winning way, sympathy for the girls, beautiful voice and zeal for
the Master, combined to make her a mighty force in the life of the
school. Accepting a call to a needy field in North Kiangsu /Yencheng/
she went out from us in the summer of 1924, leaving behind her a record
of a year of good deeds.

The report for the year has only this sentence about the school: "The
Girls' High School at Kiangyin reports 167 pupils, the largest enrollment they
have ever had."

1924-1925 Dr. Lee wrote:

A year of unusual stress and strain because of wars and rumors of wars
delayed the opening of both terms, making the school year very short,
pupils irregular in entering, prescribed courses difficult to complete,
satisfactory concentration of mind on school work almost impossible.
In spite of these disadvantages and hinderances, there was a slightly
increased attendance. We are nearing the close of a very interesting
year's work....

The total enrollment for the year, including kindergarten, 175.

1925-1926

During the year the enrollment of the Luola Murchison Sprunt Academy has
grown from 148 at the beginning of the fall term to 169 this spring, and
the number of Christians has increased from 43 to 64. The Senior Middle
School is solidly Christian, and their fine influence has had a great
deal to do with the remarkable fact that 56% of the Junior Middle School
are Christian, and that of the remaining 26, 17 are inquirers....

1926-1927

516 Little, Rivershade, p. 30
517 For Miss Woodbridge, see above, page 55
518 Little, Rivershade, p. 29-30 See also MNKM, 1926, p. 21.
519 AR, 1925, p. 71
520 AR, 1926, p. 76 For the Kiangsu-Chekiang War, see above pages 18-24
521 AR, 1927, p. 54
Miss Thompson went on furlough in September, 1926 and could not return until September, 1929.

The station was evacuated in February, 1927. The report for the year said:

At Kiangyin the work was left in February, 1927, in charge of a committee of 15 native Christians representing every phase of the work, and they have carried on wonderfully well....The Girls' School, the Bible School, and hospital have continued running more or less normally under native management.... 522

Mr. Little tells us:

In the Luola Murchison Sprunt Academy, for many years, Miss Dzung has filled most creditably, the position of head Chinese teacher, and during the year 1927, of Lady Principal. Frail in body but with an unconquerable spirit, she has held high the banner of loyalty to her Lord and to the work committed to her hands. When Communism invaded our city, it found no lodgement in our school. Guided and presided over by Miss Dzung, the student body remained steadfast against the subtile persuasions of the propagandists....In the midst of repeated threats to close the school and besieged by many difficulties, it has continued to function most successfully. 523

Mr. Allison, in an article in the January 1929 Presbyterian Survey said that a "Red plot" had broken up the Boys' School in March, 1927, and continued:

But a story of real heroism could be told of the fight that dear Miss Dzung of our Kiangyin Girls' School, made all last year against the surging tide of attack from many sides, when in the midst of the intense excitement accompanying the birth of the Nationalist regime, she stood with a few other faithful teachers, for the full preservation of what the school had always stood for.... 524

1927-1928. The report for the year said:

The girls' boarding school at Kiangyin has never closed, and is running along satisfactorily in the hands of the Chinese, assisted by missionary teachers, regular required Christian instruction continuing as of old. The school has as many pupils as it wants.... 525

The report for 1929-30 on the educational situation in Mid-China, said:

The question of registration of church schools is about the same condition as at the time of our last report....The Girls' Senior Middle School and the Boys' Junior Middle School at Kiangyin are not registered, and have not applied for registration. Of the Primary Day Schools with which our Mission has any connection, only one is registered.

In both types of schools there is at present a degree of freedom to do religious work, although educational work that is in any way linked with religion is still in a transitional stage and the future uncertain.

522 AR, 1928, p. 8
523 Little, Rivershade, p. 31
524 Pres. Sur., Vol. 19, p. 30
525 AR, 1929, p. 39
Meanwhile, we must use our opportunities to impress the Truth in every possible way on the students who come to us.

The Minister of Education who has been so hostile to any connection between religion and education, is no longer in that position. President Chiang Kai Shek himself, in his new character as a baptised Christian, is temporarily adding to his other offices, that of Acting Minister of Education....

Later in the report we have this on Kiangyia Station:

In spite of rumors, reports, edicts, and pronouncements, our Boys' and Girls' Schools are still running. Bible Study, Chapel and Church attendance are required, and apparently this requirement is met very happily. There is practically no opposition from pupils or parents, but now and again a letter comes from the local Tang Pu saying that we must stop so much Bible. Mr. Wang, Principal of the Girls' School, calmly remarked about one such letter, "of course we will not answer it. Just put it away. Those men have to do something to keep their jobs." 526

The Willie Moore Training School for Women. 527

Mrs. Nellie Sprunt Little was Lady Principal of the School. Miss Jourolmon, who had helped some in the school, was on furlough, 1920-1921. Mr. Little wrote:

Finding the Bible school buildings inadequate to the needs of the work, Miss Jourolmon devoted much time and energy to soliciting funds from the Home Church to erect a new structure, to be used for auditorium, classrooms and dormitory. In this she was successful and a large, substantial building was the reward of her labors. 528

The report for 1921-1922:

The Kiangyin Woman's Bible School rejoices in a substantial and suitable new building which will be used in November 1921 for the fall meeting of the woman's classes. These are blessed occasions, when as many women as are able, over a hundred, perhaps, come from all over the field and spend ten days in "prayer, praise, in nearing and reading God's word, and in doing good to their fellow men."... 529

The next mention of the school is in the report for 1923-1924:

The Bible School for Women at Kiangyin reports 46 enrolled during the year, 1923-1924. In June they graduated a class of five, three of whom are in direct evangelistic work, and another is continuing her studies. 530

The report for 1924-1925

The Bible School for Women at Kiangyin is rejoicing over the return of Mrs. Li, our Chinese principal, after three years' absence at Nanking.

526 AR, 1931, pp. 35 and 36.
527 For the previous history of the school, see our Vol. IV, pp. 177-178
528 Little, Rivershade, p. 25
529 AR, 1923, p. 54
530 AR, 1925, p. 71
With other additions to the faculty we hope to have a good year's work. About 35 were enrolled last year. 531

A longer report is found for 1925-1926:

During the past year we have had many things to be thankful for. Our Chinese principal Mrs. Li, and the other teachers have continued to do their same faithful work.....

The student body numbers 42 this term, and is earnest and hard-working. There have been evident signs of spiritual growth in many of them, and the daily prayer bands, in which all are enrolled, have contributed to this growth in a very real way.

The Conference for Country Women, which was held last fall, proved to be the largest we have ever had, 132 women and 17 children were in attendance. Through these meetings the benefits of the school are extended in an increasing way to the outlying parts of our field.... 532

In 1927, at the time of the evacuation, Mrs. Li was made Lady Principal.

Mr. Little said of her:

Mrs. Li is the leading spirit among the Chinese teachers. She is a woman of deep spirituality, an even disposition, a well poised mind, and fine executive powers. Her presence in the Bible School has been a mighty factor in producing the rich spiritual results for which the school has been noted. 533

The school continued open under Mrs. Li's leadership. The last report we will give is from 1929-1930:

Of the six graduates of the Kiangyin Bible School for Women for the past two years, every one is now in full time evangelistic work or continued with day schools of the simple evangelical type.

The full conference for country women was better attended than ever before, reaching 150. 534

The Kiangyin Educational Statistics are given to throw some light on the educational work of the Station, but as heretofore, it is not always easy to interpret them. Perhaps the "Normal Training School" is the term used for Bible School. If so, the school was open in 1928-1929, but no attendance figures reached the Mission.

531 AR, 1926, p. 77
532 AR, 1927, p. 53
533 Little, Rivershade, p. 26 Mrs. Little wrote an article on "The Finest Chinese Christian I have known" about Mrs. Li Dsiang Wo, which was published in the January 1930 Presbyterian Survey, (Vol. 20, pp. 30-32)
534 AR, 1931, p. 34
Kiangyin Station Educational Statistics, 1921-1930

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</table>

The Medical Work, Kiangyin Station, 1921-1930.

Dr. and Mrs. Worth were on furlough, July, 1921 to October, 1922. Miss Corriher, R.N., who had been loaned to Kiangyin for a year, returned to Kashing in the spring of 1922.

The report for 1921-1922:

Kiangyin had no foreign physician in charge this year, and for part of the time no foreign nurse. Miss Nesbit's presence during most of the year has

535 For the Hospital, 1912-1920, see our Volume IV, pp. 179-184.
had an excellent effect; for the strain on a Chinese physician in charge of a formerly foreign conducted hospital is severe. Dr. Nyi's care in keeping expenses down has been commendable, and so has the steady way in which the hospital evangelistic services have been maintained. But the need of missionary supervision in all departments has been obvious, and we hope for a quickening throughout.

Dr. and Mrs. Worth have just returned, and have brought an X-Ray outfit which is to be paid for almost in full by the gentry of Kiangyin.

What the hospital now looks forward to most eagerly are three things: a hospital evangelist giving full time in the clinic and wards; a well equipped and spiritually minded woman evangelist doing the same thing; and a foreign nurse in charge of the training and practical work of the nurses. 536

Miss Dixon came to Kiangyin in the winter of 1922-1923, and remained there until the fall of 1926. 537

The report for 1922-1923.

At Kiangyin the medical work has had two additions lately which promise great things for the hospital: a "foreign" trained nurse, Miss Dixon, and an X-ray machine. The latter was gift from the Chinese gentry, made some time ago, but the machine has just been installed.

Before the coming of Miss Dixon valuable work was done by the Senior Chinese doctor's wife, herself a trained nurse, who has not only taught and supervised the nurses, but actually moved into the nurses' quarters and lived there three or four months when they had no other chaperone for the nurses. 538

1923-1924

Our Nurses' Training School at Kiangyin is now restored to its former standing as a registered school under the Nurses' Association of China. Miss Dixon is giving her undivided time and attention to teaching 18 young men and women to be faithful and capable nurses and loyal Christians.

The new double residence for the Chinese Doctors is now in use, and it is as well built and as pleasing to look at as the dwellings occupied by the foreign missionaries. A new X-ray plant, which is a gift from the gentry of Kiangyin city, has been installed....

Dr. Little and one Chinese evangelist have charge of the work among the men in Kiangyin Hospital. Mrs. Worth and one of the pastor's wives have charge of the woman's work.... 539

1924-1925

These were the Kiangsu-Chekiang War years, and the Hospital was busy treating the wounded soldiers.

536 AR, 1923, p. 57 For Miss Nesbit, see our Volume IV, p. 46
537 For Miss Dixon, see above page 37. Little, Rivershade, p. 15
538 AR, 1924, p. 68 For the X-ray machine, see Mrs. Worth's letter, Miss-Sur., Vol. IV, p. 25
539 AR, 1925, pp. 72 and 73
Dr. Voss accepted the call to the Kiangyin Medical work in the summer of 1925. He was accompanied by Mrs. Voss. Greatly to the regret of the station, the illness of Dr. Voss made it necessary for them to return to the Homeland in the autumn of 1926. 540

Mrs. Emma Chadbourn Worth died April 24, 1926.

Miss Dixon resigned from the Hospital in the fall of 1926, and returned to the United States in 1927.

There is no report on the Hospital for 1924-1925, or 1925-1926.

The 1928 Annual Report said that the Hospital had continued to run after the missionaries evacuated in February, 1927, under the direction of the "Committee of 15". Dr. Little adds:

Dr. Dzeng is Superintendent of the East Gate Hospital, with Dr. Tsang as Vice-Superintendent, and Dr. Worth as Honorary Superintendent. This shifting of authority from the missionaries to the Chinese brethren was brought about by a recent action of the "Joint Committee". 543

The Report for 1928-1929 summarizes the Hospital situation thus:

At Kiangyin the Hospital has continued under the joint committee of control which is in charge of work of all kinds at this station. This committee is composed of Chinese and missionaries, the latter being a decided minority. A Chinese doctor is Superintendent with three other Chinese physicians on the staff. The former missionary superintendent, Dr. Worth, acts in an advisory capacity and has been throughout the court of appeal in all difficult cases, and his advice has been listened to in every case with the utmost consideration. It is a fixed policy that all calls for the "foreign doctor" must come through the hospital. The hospital has decided to use only female nurses in the future. Young men now in training as nurses will be graduated, but no new candidates received. As the Station report said; "It became more and more apparent that nursing is not the work that suits the male temperament." The Hospital is urging the call of another foreign doctor and nurse. Both doctors and nurses are showing their willingness to work, as they have opportunity, with evangelistic groups. 544

Dr. Worth went on furlough in March, 1929, returning in October, 1930.

**Kiangyin Station Medical Statistics, 1921-1930**

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<td>1</td>
<td>1</td>
<td>1</td>
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540 Little, Rivershade, p. 15. For the Vosses, see above pp. 44 and 49. The Vosses were transferred from Sutsien to the Mid-China Mission, August 20, 1925.
541 For Mrs. Worth’s death, see above, page 60
542 Little, Rivershade, p. 16
543 Ibid., p. 16. For the "Joint Council" see above page 138
544 AR, 1929, p. 41 Nothing new is found in the report for 1929-1930.
We have now completed the story of the development of what we may call the "regular" Mid-China Stations. Nanking became a Station in 1920, but its union institutions were the center of interest. Shanghai and Tsinan were not stations, but Mid-China missionaries in both places engaged in union activities. We will delay our consideration of these union activities until we have sketched the development of the North Kiangsu Stations in this decade. We will then be in a better position to view in the light of the whole field the reaction of the missionaries to larger problems that faced them; the question of orthodoxy, of the government regulations of education, and of the development of the Chinese Church and the missionary's relation to it.

The Development of the North Kiangsu Stations, 1921-1930

545

CHINKIANG STATION.

The Personnel of the Station, 1921. The January, 1921 Missionary Survey lists the following Station Members:

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<thead>
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<th>Name of Station Members</th>
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<th>1923</th>
<th>23-24</th>
<th>24-25</th>
<th>25-26</th>
<th>26-27</th>
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For the previous story of Chinkiang Station, see the Indices of our Volumes II, III, and IV. Volume IV, pp. 215-237 gives the story for 1911-1920.
North Kiangsu in April 1920. In the summer of 1921 they moved from Chinkiang to Sutsien to take up work there.

The Farriors returned to China in September, 1921, to take over the work in the High School. At the end of September the Paxtons also returned from furlough.

Dr. Sydenstricker's daughter, Grace, also arrived in September to take up missionary work at Chinkiang.

Miss Hazel Matthes arrived in October, 1921, and went to the Language School for a year. She began evangelistic work in Chinkiang in the Fall of 1922.

Mrs. Margaret B. Baxter, an Associate Missionary, came in the fall of 1921 to teach English in the Boys' High School.

Mrs. Carrie Sydenstricker died in Chinkiang, October 21, 1921. After his wife's death Dr. Sydenstricker and his daughter Grace went to Nanking to live with his other daughter, Mrs. Pearl Buck. Dr. Sydenstricker and Grace Sydenstricker were transferred to Mid-China Mission in August, 1922.

Thus, the effective force of Chinkiang Station at the end of 1921 consisted of the Paxtons, Crenshaws, Farriors and Mrs. Baxter. Miss Matthes was in the Language School in Nanking.

The Work of the Station. Writing in June, 1921, Mr. Crenshaw said:

Chinkiang has been rejoicing since March over the gift of $20,000 to build the Goldsby King Memorial Hospital here.

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546 MMCM, 1920, p. 7 (466). Mr. Hopkins was welcomed as a new member by North Kiangsu Mission in August, 1921 (MNKM, 1921, p. 1). Yet in the North Kiangsu Missionary Register his arrival date is consistently given as September, 1917 (e.g., MNKM, 1921, p. 28,) as if he had never been a member of Mid-China Mission.

547 For The Hopkins see our Volume IV, pp. 41-42, and 226.

548 The A.I.C. of the Mid-China Mission approved the transfer of the Farriors to Chinkiang to work in the High School on their return from furlough. (MMCM, 1919, p. 12, #398) The Farriors returned to China in September, 1921. (Chinese Recorder, Vol. 52, p. 789) Strange to say, they are not listed as present or absent for the 1922 Mission Meeting, and their names do not appear in the Missionary Register until 1924, and then the only date given is July, 1924 (MNKM, 1924, p. 22)

549 For Miss Grace Sydenstricker see above p. 39 and footnote 98

550 For Miss Matthes, see above p. 38

551 For Mrs. Baxter, see above page 40

552 For Mrs. Sydenstricker's death, see above page 40; Miss-Sur., Vol. 12, p. 120.

For Memorials, by Mrs. Crenshaw and Mr. Paxton, Bi-M, Vol. XIII, pp. 1478-1480.

553 AR, 1923, p. 47; see above, page 45
The land that was given by Mr. Paxton for the Hospital site is most admirably situated, and in addition to this we have bought a good entrance on the New Malu [Horse Road] just outside the new West Gate. There are other places available near by so we hope to have enough land to expand to any reasonable size. We are still without a doctor, and that is our great problem.

There seems to be a steady improvement in the number and quality of our Christian Constituency.

The Boys' School here is full to overflowing, and we hope to have it so when Mr. and Mrs. Farrior arrive to take charge of the work this fall.... The enrollment now is 166 and we need a new dormitory as soon as we can get it.... 554

As with the other stations, we will follow these three lines of activity separately, taking up first the Evangelistic work (with the personnel changes by years,) then the School and finally the developing Medical work.

Evangelistic Work, 1920-1921. Mr. Crenshaw reported:

There was an increase in the full membership during the last fiscal year of 160 members. Mr. and Mrs. Paxton were home on furlough and Dr. Sydenstricker and I were the only evangelists working in the field. Our total membership last June [1921] was 983. We now have over 1,000 communicants...

Last summer I made considerable improvements in our Yao Ih Wan Chapel. We are now an organized congregation of three elders and four deacons. Two of the elders and three of the deacons live in the country and cannot worship with us often. However, they have worship where they are, and we hope soon to have an organized church where each of them live. Good officers and contributions are hard to find, and a real live church is impossible without them....

We have been trying to find out where we could curtail our work during the coming year on account of the reduction in the amount of our appropriations for the next year.... We are going to try to get the natives to make up the amount lacking from their contributions. In the older fields this is easier to do, for there is a constituency to contribute. My congregations are very feeble folk, and I hope that this extra burden on them this year will prove a blessing. However, we are faced with famine in parts of my district, a thing that has not happened in this district since I came to China eleven years ago.... 555

1922 Personnel Changes. In August, Dr. Sydenstricker and Grace Sydenstricker were transferred to the Mid-China Mission.

In November, Dr. and Mrs. Henry Ware Newman were officially assigned to Chinkiang Station. 556

554 Bi-M, Vol. XIII, pp. 1426-1427
555 Miss-Sur., Vol. 12, pp. 507-508
556 For the Newmans, see above, page 45. Seemingly the Newmans were at Yangchow when called to Chinkiang. (Bi-M, Vol. XIII, p. 1438)
1921-1922 Evangelistic Work  Our only information comes from an article by Mr. Crenshaw written after the 1922 Mission Meeting. He speaks of the damage done in the city by "the worst typhoon in the history of Chinkiang." The High School building was badly damaged. He continued:

At Mission Meeting I had only 22 additions to the Church in my district to report....The overflow and famine and other things interfered with our regular work.... 557

Among the "other things", of course were that the Paxtons did not get back until October, 1921, the death of Mrs. Sydenstricker and the going of Dr. Sydenstricker to Nanking. This marked the end of an era in the evangelistic work in Chinkiang. Dr. Sydenstricker was a very independent man, and found it difficult to carry on work through cooperative efforts. He insisted on controlling his own field, and acting without consulting his colleagues. When the present writer went to Chinkiang, he heard that the Chinese evangelists said that in field there were three missions--Dr. Sydenstricker's, Mr. Paxtons' and Mr. Crenshaw's. The events of the decade under study will bring about a unification of the work.

Dr. Sydenstricker.  May the writer be permitted to say a few words about Dr. Sydenstricker whom he had known as a boy. In 1923-1924 Dr. Sydenstricker was staying with Mrs. Pearl Buck, and the Bears were also in her home while they were at the Language School. They were our good friends and remained as such.

Dr. Sydenstricker was a very able man, conscientious, given to his "duty" as he saw it in word and act. He was in advance of his times in some of his policies. He was kind-hearted, and would give the coat off of his back to one in need. He was credulous, and trusted those in whom he had confidence.

He made mistakes. In about 1920-1921 he received from the Executive Committee the money for a "Memorial Chapel" to be built at Tanyang. 558 Instead of building a chapel, without consulting his colleagues, he rented a Chinese building, and altered its structure so it could be used for a Chapel. When the donor wrote

557 Miss-Sur., Vol. 13, pp. 127-128
558 On Memorial Chapels see MNKM, 1921, p. 47, #12, and also p. 12,
On the Chapel at Tanyang; see MNKM, 1922, p. 12; 1923, pp. 18 and 42.
asking for a picture of his "Memorial", of course none could be sent. The donor demanded the return of his money, and the Station had to repay it.

At an outstation, Baoyen, on the western side of the field, Dr. Sydenstricker built a chapel, and then put the deed in the hands of the evangelist he employed. (In China in that day the possession of the deed gave lawful control.) This evangelist turned out to be unworthy. He was reported to be using the chapel for opium smoking, and was flying the American flag over it for protection. This mess had to be resolved after this writer joined in the work at the station.

If Mrs. Buck had not written a fictionalized account of her Father, in her book, "Fighting Angel" which in Chapter X deals with the Chinkiang field in 1922-1923, nothing would need to be said. All men make mistakes. Perhaps Mrs. Buck is telling the story from her father's point of view, but it is presented in a way to minimize the problems of the Station and to hold up to ridicule the other Station members. The tone of the chapter is set on page 240:

Then there was his stubbornoess. He had been used to his own way for so many years. When the three young men had voted against him in the solemn station meetings of four voting men and four non-voting women, Andrew was only amused. What—let these young fellows with the milk of their mother seminary still wet on their lips tell him what to do? They quoted mission rules to him concerning majority votes, but he pshawed and gave his haw of laughter and did as he pleased. 559

The "three young men" were Dr. J. W. Paxton, who had been in China for 21 years, Rev. J. C. Crenshaw, in China for 11 years and Mr. S. C. Farrior, who had been in China ten years. The station had its problems and the work was handicapped by the divided authority.

1923. Personnel Changes. The only change connected with the Station was the arrival in China in September 1923, of Rev. and Mrs. James E. Bear. 560 The Bears were at the Language School in Nanking, 1923-1924, coming to Chinkiang for work in the School in the fall of 1924.

1922-1923. We do not have any definite information on the evangelistic work for this year.

560 For the Bears, see above, pages 52-53
The 1923 Mission Meeting took several actions of interest to the Station.

1. Chinkiang Station was empowered to transfer two outstations in the western part of the field to the Methodists. (One of these was the outstation mentioned on page 157 above (Baoyen)

2. Mr. Paxton offered his residence, which he had personally built, to the Mission. The Mission voted:

In accepting the home and land in Chinkiang from Mr. Paxton, it is agreed that Mr. and Mrs. Paxton be allowed the use of this home as long as they both or either of them may wish it: and that the land be not divided or put to any other use without their consent.

3. Dr. Sydenstricker was requested to turn over to the Mission Treasurer all deeds and contracts for Chinkiang Station property.

1923-1924. The following is from Mr. Crenshaw's personal report to the Mission for the year:

We are grateful to God for his blessing on our work during the year, and for the steady improvement throughout the whole field under our care. I serve three organized congregations as stated supply under appointment of Kiang-An Presbytery. Thirty adults have been received into the Church, and 16 infants have been baptised.

At Yao Ih Wan, the youngest organized congregation in the Chinkiang field, we have 66 communicants on the roll. On good days there are about 100 present at the services. Though our school is small, having an average attendance of about 30, from this school and congregation have come several volunteers for the ministry and other forms of Christian work.

Penniu is an important town on the Shanghai-Nanking R.R. just above Changchow. We added three communicants and baptised five infants there this year. Every year we hold a Bible Study Conference at this place and the people work with a will.

Time would fail me should I tell you similar things about our various country stations,— Tai-Kiang, Sinfeng, Kienpei, Yao Chiao Chiao, Pah Tai Chiao, etc.

Suffice it to say that we have on the roll of the Churches we serve a membership of 424, and a Christian constituency of 901.

For the fall of 1923 we have two articles by the Paxtons. The first, by Mr. Paxton, was on "Methods of Work in Chinkiang." He wrote:

By a recent rearrangement of the working force and field of labor in connection with our Chinkiang work, due to Dr. Sydenstricker's

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561 MNKM, 1923, p. 11; 1925, p. 50, 1926, p. 31
562 MNKM, 1923, p. 17
563 MNKM, 1923, p. 17
564 MCL, Crenshaw, Summer (?) 1924
Mrs. Paxton and I find ourselves responsible for the evangelization of a group of people numbering over 3/4 of a million....

A few weeks ago our hearts were greatly encouraged by the offer of a sum of money from the Stewart Evangelistic Fund, which is directed in China by Rev. J. H. Blackstone of Nanking, which will make it possible for us to cover our field in a general evangelistic campaign, which will take us about one month to accomplish....

He then tells about the plans for the campaign, and said that they had already visited some 30 market towns, sowing the seed. 565

Mrs. Paxton wrote in the fall that they had just had a five day evangelistic meeting at Chin-t'an, a city of 50,000, 70 miles south of Chinkiang.... Miss Margaret King of Yangchow came for the women's evangelistic meetings, and 34 professed Christ.

1924 Personnel Changes. The Farriors had to go on furlough on account of his health in July, 1924. In September, 1924, the Bears began work, "pinch-hitting" for the Farriors in the High School.

1924-1925. This was the year of the Kiangsu-Chekiang War, (see above, pages 18-24.) Except for the "battle of Chinkiang," on January 17, 1925, the Chinkiang field was not greatly disturbed. Of more importance was the May 30, 1925 Incident in Shanghai, and a parade and riot in Chinkiang, which caused the early closing of the Boys School. 567

There is no formal evangelistic report for 1924-1925. In the spring of 1925 Mr. Paxton, the senior evangelist, had a serious heart condition, and responsibility for the work fell largely on Mr. Crenshaw. Mr. Crenshaw's report to the Mission Meeting in Kuling, October 1, 1925, helps to explain why:

Since last we met in Kuling so many things have happened that it seems longer than it has really been. The two Civil Wars and the Student Disturbances culminating in the riot at Chinkiang, have disturbed us in our work very much. In spite of everything, we have been able to maintain our regular religious services in all our churches and chapels. The direct evangelism, or preaching to the people, where there is neither Chapel nor Inquirers has been the part of the work that has suffered most.

We are grateful for our faithful Chinese co-workers, and we are glad to say that they have continued their work with diligence during all the various experiences that we passed through last year.

566 Bi-M, Vol. XIII, p. 1460
567 See above, pages 7-8 for the May 30th Incident. See below, p. 160 for the riot at Chinkiang and the school closing.
The Fall months [1924] were not satisfactory times for country work on account of the movement of troops, but as there were no actual hostilities in our part of the country, we were able to go about and do as much as our strength permitted.

On January 17 [1925] when the battle of Chinkiang took place, most of the Chinkiang Churches were places of refuge, and our hospital was crowded with wounded and our churches became very popular and continued till May 30th.

Our Chinkiang South Gate Church during that period usually was full at every service and we needed extra benches on special occasions....

There was only one town in my district, Sinfeng, that was looted, and that was done by some of the defeated soldiers. Sunday afternoon, when the Christians were having a meeting, the looters appeared at the opposite end of the town. Our Church is at the north, and the looting began at the south. The looting was systematic and all the shops were looted, but they stopped at the preacher's residence, which is a little distance from the church. Those who were at church were not molested.... 568

A letter written by Mrs. Crenshaw on August 22, 1925 throws a sidelight on this period. She said:

You see by the heading that I am in Chinkiang again. We are so glad to be here at work again.

This has been a strange year. Since January we have had to flee from our house twice. First, during the battle here when we were in the line of fire, and could see the men firing the cannon in front of the fort near us. That time we took refuge in the Goldsby King Memorial Hospital, and Mr. Crenshaw and I helped receive the wounded.

The last time was far worse. When the riot occurred in the British Concession here, the people turned intensely anti-foreign. If a foreigner appeared, they cried, "Kill the foreigner", "Beat him to death" and such intense feeling was shown, that our Christian helpers and friends begged us to stay at home, and on no account, visit our chapel....

Finding that our presence here brought danger to our Christians, and that it was impossible to do any work, we decided that we must go to Shanghai for a while. The American Consul and the Captain of the American gunboat in port here, urged us to leave. They said they could give us no protection, since our homes were out on the hills. Furthermore, we were a hindrance to the gunboats, as we would be in line of fire should another riot occur, and the gunboats take part in putting it down.

I think leaving home because of the anti-foreign feeling, not knowing when we could return, was one of the hardest things I ever did...The responsibility of deciding for the four children as well as for ourselves made us go. We, if alone, would have stayed here.

But the Chinese had threatened to burn down Mr. Paxton's house, and we

568 MCL, Mr. Crenshaw, Oct. 1, 1925
knew they would burn ours next, probably, as it is just across from us on the next hill.

We stayed in Shanghai in a hotel for missionaries for 27 days. It was good to return to our home and our work here. Home never seemed so desirable as when we returned and found our neighbors and friends cordial and glad to have us come back....569

1925. Personnel Changes. In January the Newmans presented to the A.I.C. the following request which was granted:

We, having been in China this term for five years, request to be allowed to go on a six months furlough in June of this year. Signed, Dr. and Mrs. Newman. 570

Dr. Jim Woods, Jr. had arrived in China August, 1924, and had gone for language study to Peking. The Mission now took this action:

Resolved that Dr. James Woods, Jr. be advised to locate in Chinkiang when he completes his term at the Peking Language School. 571

Miss Charlotte Dunlap, R.N. had come to China in 1922, and after a year at the Language School had gone to Sutsien to work. She was there for at least a year, and then in 1925 was transferred to the Goldsby King Hospital in Chinkiang. 572

Mrs. James E. Bear, Sr., returned to China on January 4, 1925, after an absence of 21 years, to be with her son and his family. She found China too disturbed to stay, and returned to the United States in May, 1926. 573

The Paxtons, due to his physical condition and the local disturbances, went on vacation to Kuling in June. At the end of the summer he returned with somewhat improved health.

The Crenshaws went on furlough in November, 1925. Mrs. Crenshaw wrote:

We are returning early on account of Mr. Crenshaw's Mother's health and the war conditions here and expect to stay in the U. S. only ten months.574

They returned in December, 1925.

Honor for Dr. Sydenstricker. Mrs. Carrie Lee Moffett wrote:

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569 MCL, Mrs. Crenshaw, August 22, 1925
570 MNKM, 1925, p. 48. For the Newmans, see above page 45
571 MNKM, 1925, p. 49, (4)
572 I have not been able to find the date of transfer. Her name first appears on the Chinkiang Station roll in August, 1925 (Pres. Sur., Vol. 15, p. 511.)
573 For Mrs. James E. Bear, Sr., see our Volume III, Index, p. 535.
574 MCL, Mrs. Crenshaw, October 3, 1925
A very unique and interesting event occurred in Chinkiang just the day before the Shanghai riot /May 30, 1925/. The native evangelists in the Chinkiang Field, who have worked with Dr. Sydenstricker, erected a memorial tablet, in memory of the faithful work that Dr. and Mrs. Sydenstricker have done in this field.

The tablet is placed in the wall of the South Gate Church. The unveiling was quite a pretty ceremony. The church was crowded, speeches were made, a brass band played, firecrackers were shot off, and every honor was shown to Dr. Sydenstricker.

He occupied the central chair on the pulpit. One of the evangelists made a specially interesting talk. The points of his address were:

1. Dr. Sydenstricker loved us.
2. He trusted us.
3. He worked for us.
4. He gave of his own money to help us.

High praise for a missionary, and quite a tribute to his long and faithful ministry here. Mrs. Sydenstricker's work was spoken of, and much appreciation and love was shown for her.

After the ceremony a feast was served in the pastor's home, in Dr. Sydenstricker's honor.

1925-1926. Since the Crenshaws were on furlough, the responsibility for the evangelistic work fell on Mr. Paxton. The return of the Farriors in January 1926 to resume their work in the Boys' School, released the Bears for some evangelistic work. Mr. Bear was still teaching a class in the School.

Both Mr. and Mrs. Bear were resuming language study which had been interrupted by Mr. Farrior's absence. Mr. Bear opened a street chapel at the entrance to the Hospital and preached to the changing crowd. Mrs. Paxton taught the women who came in from the country for Bible classes.

Mr. Paxton had a heart attack in May, 1926, and was ordered by the doctors to give up his work for the time. He was better and worse, and the Paxtons went on furlough in February, 1927.

Mrs. Farrior writing in June, 1926 said:

Miss Matthes has had her spring evangelistic meetings in all of her day schools with both encouraging and discouraging results.

The woman's study class was held and all feel that each received a blessing. Mrs. White helped with the teaching and Mrs. Richardson had inspirational meetings. Four women received their certificate for having finished the five year course. Five women finished the second year work....

575 Pres. Sur.. Vol. 15, p. 744
576 M.M., Vol. XVIII, p. 1801; MCL, Bear, May 23, 1926
577 MCL, Bear, May 23, 1926; MNKM, 1926, p. 16
578 Miss Matthes' work was evangelism in connection with the day schools.
With both Mr. Paxton and Mr. Crenshaw out of the work at present, Mr. Bear has a two man job, and he is going after it with double zeal. 579

Fall, 1926-March, 1927

The Crenshaws returned from furlough the week before Christmas, 1926. They had been delayed by an injury to their daughter's arm. 580

Mrs. Baxter and Miss Matthes left on furlough in September, 1926. 581

The Evangelistic work Due to the Political situation and to the lack of evangelistic personnel at Chinkiang, there were no published reports, and our only published information comes from Correspondence Letters from the Bears. These letters have much to say about the tenseness of the political situation, but we will draw on them only for their personnel and work statements.

Mr. Bear wrote August 20, 1926:

In June our North Kiangsu Mission met at Haichow....

On returning from Mission Meeting we had to prepare for our quarterly Preacher's Conference. Four times a year our evangelists in the Chinkiang field meet in Chinkiang for Bible study and for discussion of our local work. As Mr. Paxton had gone to Kuling, the responsibility fell on me, and I certainly felt unequal to the task. At the previous meeting they had appointed me to teach the Book of Habakkuk, and to lead the communion service, both of which were new ventures into the Chinese Language for me.

One of the interesting and encouraging things in China today is the effect of this new spirit of Nationalism on the Church work....

However, the greatest difficulty is not in the decision as to policy, however difficult that may be; but the loving, wise and patient cooperation with those who are our "Brethren in the Lord," whether Chinese or foreign, but who do not see just as we do. We need wisdom, vision and faith, but most of all we need love and the spirit of Christ. Pray for us!

Mrs. Bear was taken sick with amoebic dysentery while we were still in Chinkiang. We came up to Kuling, and after about five weeks, we finally found a remedy that was effective. She is still very run down and thin, and the doctors advise her and the baby to stay up here during the month of September....

I will leave the mountain on August 27 to take up the work....The work is new to me, and the difficulties and problems are many.....583

579 MM, Vol. XVII, pp. 1820-1821
581 MM, Vol. XVII, p. 1850
582 Copies of the Crenshaw and the Bear Correspondence Letters are in the archives of Union Theological Seminary.
583 MCL, Bear, Aug. 20, 1926
Mrs. Bear wrote on October 17 that she had returned to Chinkiang. She continued:

We came into our new home, into which Mr. Bear had moved before I came down, and I was having a fine time getting fixed up for the winter, but we had been here only a week when we found we had to move again. We are to move down to the hospital for this winter and live in Dr. James Woods Jr.'s home, and have Dr. Woods and Miss Dunlap, our nurse, board with us. For the good of the work this seems the best plan, and so we are glad to do it though we are sorry to have to move again. This will make the fourth house we have lived in since we came to Chinkiang two years ago....

Mr. Bear is on the go all the time and is taking advantage of the good autumn weather. He is in the country a great deal of the time, and is enjoying the work there. He is trying to do Dr. Crenshaw's and Dr. Paxton's work as well as his own, and so has much more than he can do.

Mr. Paxton is much better but the doctors have told him he must not do much till next spring. Dr. Crenshaw is still in America.....

At present we are very quiet in our part of the country, but the situation in the upper Yangtze Valley is very serious....

Mr. Bear wrote on January 19, 1927:

This has been a busy fall for me. I have been intending to write a letter telling of some of my first experiences in itineration, but have not gotten to it. Perhaps I will be able to do so later.

We were happy to welcome Dr. and Mrs. Crenshaw and their family back the week before Christmas. I am more than glad, for I needed help. I have come to realize what Paul meant when he spoke of "anxiety for all the churches." (2 Cor. 11:28.)

Most of the letter tells of the situation in central and western China and then Mr. Bear says:

We here feel that we are sitting on a volcano. The Southern troops have not come, but many of the people are ready to welcome them. We would not be surprised any day to find this whole section gone over to the South. We here in Chinkiang are in a specially difficult situation, as we are the proud possessors of one of the two British Concessions left on the River outside of Shanghai. If there is trouble anywhere down this way, we will surely have trouble here....

Mr. Bear's next letter on March 6, 1927:

Since I wrote last many things have happened. The most outstanding thing is that the Southerners have occupied Hangchow, and by the time this reaches you, I feel sure they will control this whole section from Nanking...

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584 The Bears had moved from the Farrior house, to the Crenshaw House, to the Sydenstricker house, and then to the Hospital residence.
585 Mr. Bear was making his first trip to the outstations of the Chinkiang field and was trying to hold some services in each. A new experience.
586 MCL, Mrs. Bear, October 17, 1926
587 MCL, Bear, January 19, 1927
to Shanghai. What will happen at Shanghai is the important thing now. If it comes to an attack on the Settlement there, then China will be a hot place for us, and most likely our next letter will be written from Manila, where our government is planning to take all Americans.

If the Southerners decide to leave Shanghai alone for the present, then the coming of the Southerners may not necessitate our leaving, or perhaps only the women and children will have to leave. Local conditions will have much to do with our future actions.

Due to the uncertainty, it has not seemed wise to get out into the country, when orders to evacuate might come through while you were away from home. Besides, up to the last few days, it rained steadily for several weeks, and the roads were impassable. However, the middle of February I was in Tanyang, a city thirty miles south of here, for a four days meeting with the Christians. Due to the political situation the attendance was small, but I felt we had a good and worthwhile meeting....

Mr. Bear wrote a four page letter from Shanghai on April 1, 1927. We will quote a few paragraphs from it:

The Southerners reached Chinkiang about 2 A.M. on the night of March 22. For about a week before they arrived the Northern soldiers had been withdrawing,--they had no desire to fight, only to loot which they had the chance... In Chinkiang we were exceedingly fortunate, as we escaped outright looting, thanks to an enterprising Chamber of Commerce /who bought them off./

These /Southern/ troops did not stay with us, but pressed right on towards Nanking, which had not yet fallen to them. As a result, except for some incidents at the Methodist Girls' School, the foreigners were not disturbed, but we were expecting to have a right unpleasant time, and were prepared for the probability of having the Southerners billeted on us. Still we did not feel that we were in danger,--unless trouble broke out in Shanghai, in which case we knew the anti-foreign feeling would flare up, and we would have to leave.

On Wednesday afternoon, March 23, we had a station meeting at Mr. Farrior's, and while we were meeting a letter came from the Captain of the U.S. "Paul Jones," (a destroyer in type, which proved to be an angel of mercy to many of us,) strongly urging all women and children to move down to the Standard Oil Compound, (which was on the river bank,) where they could be protected. We did not know what had happened, but we did know that he was in touch by wireless, and felt that he must have good reason for the order. We immediately broke up the meeting and Mrs. Bear and the baby got ready and went down. Most of the missionaries hesitated to move, and decided not to go that night.

The next day the Captain sent around another letter urging all men and women to come down without delay, reinforcing it with a copy of a telegram from the Minister in Peking, urging Americans to come to where they could be taken care of. On receipt of this second letter, all prepared to go down, although very reluctantly. The greatest difficulty was the final plans which had to be made for the schools and hospitals. By noon, all of the families were down, but no one thought that there would be
immediate trouble in Chinkiang, although we knew of the outrage in Nanking, and knew that as soon as the Chinese heard, foreigners would be better off somewhere else. 589

After dinner, several of the men, among them Mr. Farrior and Mr. Dodd of the Methodist Mission, went back up on the hill to gather up some final things. Mr. Farrior went with Mr. Dodd to the latter's house, to get some papers and money out of his safe, and while he was doing this, four soldiers in Southern uniform walked in, robbed them of their hats, overcoats, glasses, money,—but fortunately overlooked their watches. About the same time two single ladies of the "Church of God" Mission, (as nice folks as you can find,) were on their way down to the river when a soldier stopped them and said he must search their stuff, and when they replied, he told the crowd which had gathered, to rob them of their things. Fortunately Dr. Crenshaw was on his way down and managed to get them through, but in doing so had to give up to a rickshaw coolie a steamer rug he was carrying for them.

The letter continues, telling how the 30 odd Americans, men, women and children stayed at the river, fed from the destroyer which was tied up at the dock, until the U. S. government sent up a freighter to take off these and other refugees along the river, and with gun boat escort, got them safely to Shanghai. The letter then continued:

A committee was at the wharf to meet us, and busses, commandeered by the U. S. Government, brought us up town to the "Missionary Service Bureau," which has been trying to find places for the incoming refugees. Of our party, the Farriors and ourselves found a place in the Sunday School classrooms of the Shanghai Union Church, and the whole Haichow station joined us the next day.

What will be our future, we do not know. It is the general consensus of opinion among the missionaries here that mission work will have to stop for a while.... 590

Mr. Bear's next letter was written on April 27:

Four weeks ago yesterday we reached Shanghai. I wrote you on April 1, giving an account of our leaving Chinkiang, and something of a guess as to the future. Now, perhaps, I can tell you a little more of actual conditions, (as far as we have been able to learn them,) but I am in no better position to prophesy as to the future....

We stayed at the Union Church Hall for almost four weeks, moving around here to the Missionary Home only last Saturday....

You will be interested in what we have learned about our work in the Chinkiang field. First, as to conditions in Chinkiang itself. There has been no anti-Christian out-break so far, and there have been very few cases of persecution, (there were some, but not among our Church members.)

589 The Destroyer Captain with his wireless was our source of news. The telegraph lines were cut, and the Chinese had heard nothing of what had happened in Nanking. For the Nanking affair, see below, pages 356-360. 590 MCL, Bear, April 1, 1927
The Churches, schools, hospitals and our residences have been used freely for barracks, soldiers constantly moving in and out. Since the primary schools were in inconvenient places, they have not been occupied or interfered with. So far, there has been no effort to control primary schools. The Mission High Schools have all closed,—and their problems are not a few. When the churches are not occupied by soldiers, it has been possible to hold services, but they have not been well attended. At other times the Christians have been meeting in their homes.

As soon as the foreigners left, our homes were broken into and occupied by soldiers. There was no organized looting,—but it seems that anyone who wanted anything, carried off what he pleased. In the times between the soldier occupation, the people came in and did likewise. We hear that all the residences on the hills, Parriors, Paxtones, Crenshaws, Dodds, the Girls' School, and the Ladies Home (Methodists) and others have been stripped of all small things,—only the large furniture being left. We have been able to hear nothing definite about our house at the hospital,—except that at the time we heard, it seems to have suffered a little less as it had been occupied by officers, and there were not as many to appropriate things. However, we hear that it too, is filthy beyond words.

Since Chiang Kai Shek has broken with the Communists, he has ordered all soldiers not to live in foreign residences, and we hear that they have moved out. This does not mean, however, that the houses are locked up, and that looting will stop....

In our country field, in most places the work has not been interfered with. In two places, due to local scoundrels, the church has been interfered with. In one place (Chintan) the local "Political Bureau"—the governing body under the Southern system,—"borrowed" all the church furniture, and at that place the preacher was also robbed.

In one place, Hsin Feng, where we have the Mary Whittlesey Greenwood Memorial Chapel, due to the fact that the church has a large number of influential members, and a large percent of members living in town, even the church was not occupied, and the preacher, Mr. Ying, writes me that even if all foreign support be cut off, he feels that the church could go forward. Mr. Ying, an old man of over 60, has done a fine work in that place.

I feel sure that the conditions here in China will make many feel that missionary work is done, and therefore no more money will be needed in China. But right now our work is going on practically as it did when we lived in Chinkiang. The preachers are still at work,—in so far as conditions will allow, and the [primary] schools continue when not occupied, which has not been the ordinary thing.

What has been true at Chinkiang, is more true of the rest of the North Kiangsu Field, as they have not come under the control of the Southerners, and conditions are more normal than they are with us.... 591

Chinkiang Missionaries after Evacuation. The Paxtons had gone on a health furlough in February, 1927, before the evacuation of the Station. They did not

591 MCL, Bear, April 27, 1927
Miss Charlotte Dunlap went on a regular furlough in April, 1927, returning to China in October, 1928.

The Crenshaws were advised by the Medical Committee to return to the U. S. that Mrs. Crenshaw might receive treatment. They left in November, 1928 and did not return to China.

Dr. James Woods, Jr. went to Korea (just when we do not know). After arrival, he helped in the Mokpo hospital, and was invited by the Korean Mission to stay on. The North Kiangsu A.I.C. replied in March, 1928:

Voted that we say to the Korean Mission that we approve of Dr. James B. Woods, Jr., remaining in Korea until June [1928], and that Dr. Woods then be asked to go to Chinkiang, if feasible, and if not, that his location be left to the A.I.C., Yencheng and Suchoufu extending calls to him. 593

The Farriors and Bears remained in Shanghai through the summer of 1927, that they might be available to their Chinese Colleagues in Chinkiang.

The Mateer Memorial Institute at Tenghsien was north of the battle front, and Mr. Bear was invited to teach there for a year. This was approved by the 1927 Mission Meeting. In March, 1928, the A.I.C. voted:

Resolved to request Mr. Bear to leave Tenghsien and come to Chinkiang, and take care of the evangelistic work this spring and early summer. 595

At the same meeting, the A.I.C. took this action:

After lengthy discussion of the Chinkiang evangelistic need, and after taking several ballots, Rev. and Mrs. C. H. Smith [who were then in the U. S.], were advised to locate there [Chinkiang] permanently, providing the Bridgmans are returning. 596

We will now turn aside from the story of evangelistic work in Chinkiang in 1928, to sketch the Educational and Medical work, (1921-1927.)

Chinkiang High School (Burton Memorial School), 1921-1927.

592 Dr. Woods was requested by the A.I.C. on September 25, 1927, to take the work at Mokpo until January 1, 1928 (MNKM, 1928, p. 5, #177)
593 MNKM, 1928, p. 19, #249
594 MNKM, 1927, p. 68, #140
595 MNKM, 1928, p. 21, #262
596 MNKM, 1928, p. 21, #265
597 See our Volume IV, pp. 229-234 for the School, 1912-1920
The FARRIORS returned to China in September, 1921 to take over the High School work. Mrs. Baxter, an Associate Worker, came to teach English in the school.

Mr. Crenshaw wrote the summer of 1921, and said this of the school:

The boys school here is full to overflowing, and we hope to have it so when Mr. and Mrs. FARRIOR arrive to take charge in the fall.

Mr. Hopkins has done a good work here and the buildings and grounds show a wonderful improvement since he took charge. The enrollment now is 166, and we need a new dormitory as soon as we can get it. We also need athletic grounds and these will probably have to be bought in some of the nearby valleys.

Mr. Hopkins in his report for 1920-1921 said:

In the fall term /1920/ an enrollment of 140 broke all previous records, and this was exceeded in the spring /1921/ by 167 students. This increase of students has enabled us to run the school without any deficit.

During the two years there have been more than 100 professions of faith among the boys and teachers, of them about 60 during the past year... A mission school should first and foremost be an evangelistic agency as its chief reason for existence.

1921-1922. The Annual Report for Mr. FARRIOR's administration said:

The Chinkiang Boys' School was crowded, 183 being enrolled in the spring term. This was the largest enrollment in the history of the school. Thirty-six united with the church and there were only 3 who did not signify their willingness to accept Christ as their Savior.

1922-1923. Mr. Crenshaw wrote just after the opening of the fall term in 1922 about the damage done by the "worst typhoon in the history of Chinkiang."

He said of the School:

The boys' school suffered most. A good deal of our compound walls fell and one wall of a teacher's residence fell out...We have a vacant residence left by Dr. Sydenstricker when he went to Chinkiang /sic., should be when he left Chinkiang for Nanking/. The boys in our boarding school could not stay in the dormitory on account of leaks, and about a hundred of them are packed into the Sydenstricker's residence. The residence is not as large as you might think, but the boys are packed much more tightly than you probably can imagine. The storm and the opening of school came about the same time. They have more boys than ever before....

598 The Mid-China Mission had voted to approve of the FARRIORS going to the school in Chinkiang on their return from furlough. (MNCM, 1919, p. 12, 398) For Mrs. Baxter see above, page 40.
599 Bi-M, Vol. XIII, p. 127
600 AR, 1922, p. 65
601 AR, 1923, p. 47.
602 Miss-Sur., Vol. 13, p. 127
Mrs. Farrior writing in the Missionary Survey emphasized some facts about the school:

The first is that you have a High School in this city of 350,000 in spite of lack of equipment. There are 188 enrolled this term. [Spring, 1922?] We are only able to accommodate this number by crowding 28 boys in a room 21 x 24 x 11, or a room the size of your living room....A friend of the Southern Methodist Mission remarked, "I have learned something here. We Methodists think to have a school, we must have buildings, a faculty, and then get the pupils, but here you get boys and a faculty to teach them whether you have equipment or not.....

The second fact is that you have a good High School here....The editor-in-chief of the largest newspaper in Chinkiang says, "In comparing the Middle Schools which we have in Chinkiang, the Chinkiang High School has a better administration, and stronger faculty than the others, but they (Chinkiang High School) cannot receive many boys from other localities in the vicinity who desire to receive an education there.".... 603

Mrs. Paxton wrote that Rev. R. J. McMullen of Hangchow had held some special meetings in the School, December 1-4, 1922, and some 20 to 30 had professed their faith. 604

1923-1924. Dr. Farrior wrote in November, 1923:

This term we opened with the largest enrollment by far that we have ever had. I was not permitted to return from Kuling until the last of September, and of course, was not here at the opening of school, but the Chinese teachers with Mr. and Mrs. Paxton to help them, carried on just as well, if not better than if I had been here....[His delayed return was evidently due to his doctor's advice.]

We have often spoken of how crowded we were in the school, but nothing in the past equals the present condition. I did not see where they put all the students when I returned from Kuling and went into the dormitories. We have double-deck beds with two boys on each deck in many of the beds. We have 28 and sometimes 30 boys in a room 21 x 24 feet.

When I came back from Kuling I realized that at last we had really reached our limit and more. I began trying to find some way to relieve the congestion.

We finally decided that the best way was to make some arrangements for a chapel and assembly hall, and take our present chapel building for dormitories. 605

I thought at first we could put up a temporary structure for that purpose, but soon found that, any sort of a building that would stand the winds on this hill would not be economical unless it were a permanent building. I mentioned this fact to one of our teachers. [In a letter to Dr. Price,

603 Miss-Sur., Vol. 13, p. 342
604 Bi-M, Vol. XIII, p. 1460
605 This was not a "chapel building", but the first floor of the dormitory building, which space would be converted into dormitory.
This was in the morning at chapel or soon after. In the afternoon he came in and said that he had seen some of the other teachers and that they had all agreed that they would each give a month's salary over and above their tithe towards building this chapel. We are certainly grateful for such a spirit of self-sacrifice and loyalty on the part of our Chinese fellow workers. It is such things that makes us "thank God and take courage." 606

The new chapel will be a substantial brick building that will be a permanent part of our plant and will fit in with our plans for the future development of the school. It will also be used as a church for the people of this vicinity. This arrangement will relieve the present congestion, and enable us to take in some of the many students that we have been compelled to turn away for lack of room.

We sincerely hope that we will be able to make up the full amount and have the new chapel early next year.... 607

In the winter of 1923 Mr. Farrior had to go to the Peking Union Medical Hospital for treatment. 608 The March-April Bulletin said that after "several months" in Peking he was able to return to Chinkiang, "completely restored in health and strength." 609

Mrs. Farrior wrote in February, 1924:

School has opened and we have gone over the 200 mark, although we had decided not to. This necessitates making a dormitory room out of the Library, and thus cuts down one of the class rooms.

An incident in this connection is very interesting. A father brought his son, nephew and two other relatives to enter school. He was told that there was no room, and they could not be admitted. They returned to Nanking where he lives. He sent the boys back with a note and $100 in cash and said that if we would allow the boys to sleep in the gate house, that he was sending the $100 to build another gate house. This sent us to the Library, and now it is another dormitory. The $100 the father has given to the school to use in any way we wish and it has been credited to the Athletic Field Fund....

Just before the close of the last term we had an evangelistic meeting in which we were greatly blessed. These meetings were led by Mr. Paxton, and then followed by a week of witnessing. Every day time was given for personal testimony, both by faculty and students. A fitting ending of this was a couple of meetings led by Dr. Judd of the C.I.M.

606 In the letter to Dr. Price, mentioned above, he said that those in the school and other friends had promised $1,200, and that it would take $2,000 to complete the building.
608 Bi-M, Vol. XIV, p. 1549. Mr. Farrior had an attack of sprue.
609 Bi-M, Vol. XIV, p. 1579
We feel that God led all the way. Some were born into the kingdom and some consecrated their lives to the ministry of the Word. Among the latter were two of our faculty. It will be a blow to the school to give them up. 

1924-1925. The following entry will give the background for this next school year:

Many prayers and wishes for a happy voyage will follow Mr. and Mrs. Farrior who are sailing soon for home. Mr. Farrior appeared to be much benefitted by his stay in Peking, but upon returning to the station there was a recurrence of his illness and the doctors of his Mission advised an immediate return to America. They will be greatly missed during their absence and especially by the school in Chinkiang. We trust that this enforced return to the homeland will mean not only Mr. Farrior's complete restoration, but also that it may be possible for him to secure the funds for the much needed enlargement of the school plant in Chinkiang.

The Bears had been assigned to Chinkiang for evangelistic work. With Mr. Farrior's breakdown, the Station transferred Mr. Bear to the High School, to "pinch-hit" for Mr. Farrior. In a letter of August 24, 1924, Mr. Bear said:

As Mrs. Bear told you, we are trying to take Mr. and Mrs. Farrior's place in the Chinkiang High School next year, the Farriors having had to go home on account of Mr. Farrior's health. I feel sure that some of you will have the opportunity of meeting them. They have done a splendid work out here in the school, and have built it up into the strongest High School in our North Kiangsu Mission.

And now, as we try to take their places, we need your prayers! Think of us with just a smattering of language (that is the way it seems to us when we want to talk), with no experience in school work in China, or of keeping house in China, trying to run a school, keep house and study on our second year of Chinese all at the same time. Truly, we need your prayers because we don't feel equal to these things. Pray too, that the spiritual tone of the school may not be lowered during the coming year, and that it may be 100% Christian.

If I may insert here an undocumented comment: Mr. Farrior in his wisdom arranged for me to "run the school" with the help of an Executive Committee of the Faculty. On this committee, in addition to the "acting principal" was Mr. Ching, Vice Principal, an able disciplinarian and school man. He understood some English, but spoke little. Mr. P'an, school pastor, teacher of Bible, a third generation Christian from Shantung, inclined to show mercy. He was one
of the finest men I have ever known. He could not speak English. Mr. Yang, a
graduate of the University of Nanking, who spoke English very well; and Mr. Tseo,
a graduate of Tsinan University, who spoke no English. We made it a policy from
the beginning of the year not to make any important decisions without unanimous
agreement, which meant that some matters were discussed many times. It was an
education for me to sit back and hear them discuss issues, and any success in
my period in the school was due to these my colleagues. Mrs. Bear contributed
to the work of the school by teaching a class in English to the 6th grade
students. Mrs. Baxter also taught English.

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The report for the year, 1924-1925 is as follows:

Rev. and Mrs. Bear's report on the Chinkiang High School is given below.
Chinkiang was in the war-disturbed area and was the scene of an anti-
foreign riot that resulted in thousands of dollars damage to British
property, and incidentally destroyed the British police station and
caused the American Government to send a gun-boat to Chinkiang for the
protection of foreign property. All foreign women and children were
sent to Shanghai or other places of safety. [This was after the May
30 incident] Chinese soldiers were detailed to protect some of our
Mission property. Yet the report says in part:

"In spite of civil wars and other difficulties, we praise God for a
very satisfactory year's work, and for the loyal cooperation of our
teachers, who are all Christians." Mrs. Baxter, who is a special
short term worker, who does not speak Chinese, but teaches English
in the School, is spoken of in highest praise. "On Sunday she has a
Bible class. She has exercised a great spiritual influence over the
boys, and many of them have been led to Christ through her efforts....
During the past year 35 boys were baptised. Out of 162 boys, 114 are
Christians, 37 are inquirers, and only 11 have taken no stand for
Christ. There are 35 volunteers for the ministry and the boys do
much voluntary service..... 614

Some information drawn from Correspondence Letters helps to fill out the
picture of this disturbed year. The first deals with the war and the opening
of school in September, 1924: 615

The trouble started just before we left Kuling, and we came down not
knowing just what we were getting into. There was much excitement
among the people and fear. For a few days the railroad service to
Shanghai was much disorganized, and now trains run only at intervals, and
then only to Soochow. At the same time, launches on the canal ceased to

614 AR, 1926, p. 84
615 For the Kiangsu-Chekiang War, see above, pages 18-24
run. The Chinese boats were afraid to put out for anywhere for fear of being commandeered. The telegraph line to Shanghai was cut, checks could not be cashed, and money was practically unobtainable. To add to the confusion, the soldiers were conscripting men right and left, and for a few days the servants were afraid to go down town, and the Chinese streets looked like they would on Sunday, (if such a day were strictly observed out here.) Such were the conditions when we reached Chinkiang the last of August.

All of this was true, although fighting had not actually started, and there was much talk of peace. We did not know whether they would actually fight or not. If they did, and the Kiangsu troops were worsted, then we might be in a very unpleasant if not dangerous situation. What should we do about opening school? I talked it over with the Executive Committee of the School Faculty, and they favored opening school, so we did, and it has proved to be a wise move.

All of our teachers are here, although some were a few days late, and we have about 125 boys, which is about 75 less than we should have. If peace is made within a short time, we will be able to fill up for the rest of the term. The school spirit is good, although many boys came with fear and trembling. In regard to those who have not come, some are unable to get here because they are from the war area, and all transportation is commandeered by the soldiers; some could not come because of the sudden shortage of money. Even if they had security, they could not borrow or beg money. Some have been afraid to come. In a land where most of the news is rumor, and as a rule, exaggerated and undependable, those who were at a little distance, thought the danger was greater than it is, and so were afraid to leave home....

Mrs. Bear wrote on November 20, 1924:

We have 165 boys in school, a few less than last year, on account of war conditions, but enough to make the buildings about full and to keep us busy....

We have just had a week of evangelistic service....Pastor Swen, a Chinese minister from Nanking, preached. His messages were splendid, so practical and helpful, and the boys were very much pleased with him. On two afternoons, he the school pastor and some of the teachers went out on the streets with the boys. They marched through the streets, carrying banners with Gospel messages on them, and singing hymns as they went....

The next letter, written March 29, 1925, tells about the "Battle of Chinkiang" from the Bear's point of view, and continues about the opening of the spring term:

The second term opened February 18, a week later than usual, because of war conditions. This term we have 162 students, ten less than the enrollment last term, but sufficient to keep us busy. The Spirit of the student body is good and the cooperation of the faculty has been splendid....
The next letter was written July 12. Mr. Bear first gives some facts about the Christian character of the school, saying:

Now here is the point that surprised me,—how many of those boys came from Christian homes, homes where even one parent was Christian? Only 17. Seventeen from Christian homes, and 151 who have given their hearts to Christ....

However, the blessing of God hasn't just happened." We are fortunate in having as school Pastor, one of the finest men I have ever met, Mr. P'an, who teaches all the Bible courses in the school, and it is to his prayers and personal work that the human credit largely is due....

The letter continues:

Our term's work was coming to a successful close when there came the affair of May 30. The reaction of many foreigners to the affairs following that date has been that all the Chinese Christians lack a good deal of being Christian, and that all education work in China has been a harm rather than a help, and that the best thing we could do is to close the schools.

Now I am not in a position to judge the rights and wrongs of the whole complicated question...... 619

Now to go back to our school, when the news came that the police had shot down peaceful, unarmed students, shooting most of them in the back as they ran, (this is the Chinese newspaper version, and does not seem to be borne out by fact,) the students felt that this was the last straw. All over our section of China the students led the movement, going to unreasonable extremes in many places, and in some places an anti-Christian agitation also broke out. Most of the students felt that if they did not take the lead in an outcry they would be unpatriotic....

In our school they felt that they must take some part as patriotic Chinese citizens. As in every large group, some were real firebrands, but the majority were exceedingly reasonable and restrained, and after the first day or two, there was a bitter fight in the student body between the large majority of students who wanted to continue their studies, and the few radicals who wanted to strike.....It was after the student body had settled down to prepare for exams that we felt it best to close school while all was quiet, and send the students home, letting their daily and monthly tests take the place of an examination.

To see the reason for our closing, we must look at other elements in our local situation. The students of the whole city had had a parade on the Friday following the shooting in Shanghai, the students being peaceable and orderly in their actions. But just after the parade, some coolies attacked the British Concession and damaged some property. Although there were no casualties on either side, bad feeling was aroused.

The soldiers also who were stationed in Chinkiang were eager to loot, as they had not been paid for months so the British Consul ordered all British women and children to leave Chinkiang. The American Consul did not order the American women out, but strongly urged that they leave to

619 For the May 30 Incident, see above pp. 7-8.
make the possibility of friction less, and we felt that we should comply. It was when my wife and Mrs. Baxter left that we felt that it was best to close. I stayed on till the school could be closed up, and the work of the term successfully wound up, and then joined my family in Shanghai.

Chinkiang has had no further trouble, and I expect we could have closed school in the ordinary way if we had gone on. However, at the time, it looked wisest to get the boys home, as their parents were anxious about them, and the attacks on the concessions in other places were taking place.  

Letter of August 25, 1925.

On the whole the situation is quieter....

Last week I went to Chinkiang to make plans for the opening of our school. We will not have more than 100-140 students this year, we think. We have set 160 as a maximum because we do not want to receive more than 25% new students.....

The big problem before all Mission schools will be to handle the situation which may arise after the students re-assemble. In our school we are taking all steps possible to guard against the receiving of trouble makers.... [a letter was also written to all the parents emphasizing the Christian character and purpose of the school, and a paper was to be signed by each student entering in which he agreed to uphold the good name of the school, be diligent in study, receive the religious instruction, and obey the rules and regulations of the school.]

We want both the parents and the boys to understand very clearly what our school stands for, and if they come to us they are coming of their own choice, and are not being gotten under false pretenses.....

The next letter is January 24, 1926.

This Fall has been a busy time. School work has been very satisfactory. We enrolled 144, which came up to our highest expectations. Of the old students who might come back, there were only about 15 who did not return.

We took in 30 new boys which was enough for a class. The classes have averaged about 25 students, which has made for good work. The boys have put in a hard term's work. There has been no disturbance, nothing to distract their attention.

Mr. Frank W. Price, was with us for about a week giving a series of talks to our boys and having interviews with them. He is gifted in this kind of work, and with his experience in working with students, his knowledge of the Chinese language (he speaks about as accurately as a native,) and his eager interest to help the boys. He was a real blessing to us....

620 MCL, Bear, July 12, 1925. The thing that brought about the closing of the school was a message from the Chinese Commissioner of Foreign Affairs, saying that the Officers could not control the unpaid soldiers. We were told that the soldiers had offered hand grenades to the boys in the Baptist Schools, telling the boys to start something, and they would back them up. The Commissioner feared trouble, and urged that the schools be closed.

621 MCL, Bear, August 25, 1925
The Farriors are back, we rejoice to say, and will take over the school work next term. Mrs. Bear and I hope to put in a good part of these Spring months trying to catch up with the language study we have missed, so that we may be fitted for /evangelistic/ work next fall....622

1926-1927. We have very little information on this, the last year of the School. The writer of the Annual Report chose to include only one paragraph from Mr. Farrior's report, that on the school as an evangelistic agency. This is what is given:

This year less than 20% of our boys came from Christian homes....We feel encouraged that so many of our students have united with the Church while in school. Today 66% are Christians (93 out of 146 boys)....Of the 44 boys in the Senior High School, 43 are members of the Church. 623

Mrs. Farrior wrote two brief letters to the Monthly Messenger. The first, written May 19, 1926, has this about the school:

We have just closed our spring evangelistic meetings in our boys' school. Mr. Chen, of the C.I.M., Yangchow was with us. He brought deeply spiritual messages and our boys enjoyed the Bible study he gave them.....

It may be all of you have not heard that the money for the new building which we have prayed for so long was given a short time before we left. We hope to house our boys better in the future than in the past. 624

The second was dated June 19, 1926 and is about the new chapel:

When we think that this coming Sunday 20th, our new chapel will be dedicated, we regret that Mr. and Mrs. Paxton and Dr. and Mrs. Richardson, all of whom though having a very real part in the Chapel, are in Kuling, and can not be with us. We will have lots to tell you about that next month....

Just watch for the news from our school next month and read about our dedication of the Chapel, Mrs. Baxter's chorus class concert, our Senior play and Commencement. We try to keep something doing around here, if you do not believe it come and see. 625

This is the last printed record we have on Chinkiang High School before the evacuation. But we can add that the Chapel was dedicated, and in the winter of 1926-1927 the foundations of the new building which was to replace the old "Burton Memorial" was laid, and at the time of the evacuation the walls were beginning to rise. However, the building was never completed, and much of the

622 MCL, Bear, January 24, 1926
623 AR, 1927, p. 70
624 Monthly Messenger, Vol. XVII, p. 1806
625 Ibid., p. 1820. (This was from the Whole number, 110. The next issue, 111, was in September, and did not contain an account of the dedication. The October issue, 112, is not available to us. Perhaps it contained the account of the dedication.)
building material was looted. The school was not reopened because of the
Government requirements for registration which the Mission felt they could not
accept. 626

Medical Work at Chinkiang, 1921-1930.

Background of the Work. Writing in 1914, Dr. Richardson said: "For a
quarter of a century the members of the station have been hoping and praying for
a medical work...." 627

In 1916 Mr. Paxton gave a piece of land out side the West Gate of the city
for a hospital, transferring his deeds to the Presbyterian Church in the U. S. 628
Evidently the prospects for getting money for a hospital were not bright, but a
hospital was needed, and in 1917 the Mission voted:

Resolved that Chinkiang Station be authorized to consult with the
Baptists or other Missions with reference to opening a medical work
there, with a view to turning over the North Kiangsu Hospital land
to any evangelical Mission that will undertake to open a medical work. 629

Since there were no offers, in 1918 Chinkiang Station presented a call to
the Joint Conference Committee, for Dr. Young of the Elizabeth Blake Hospital in
Soochow to come to Chinkiang and open medical work. Dr. Young was favorable to
the move, but finally, at the urging of his Mission stayed in Soochow. 630

The Goldsby King Hospital, 1921. A "break through" came in 1921. Mrs.
Goldsby King gave a sum of money to build a hospital in memory of her husband.
The first printed word we have of this is a paragraph in the summer of 1921 from
Mr. Crenshaw:

Chinkiang has been rejoicing since March over the gift of $20,000 to
build the Goldsby King Memorial Hospital here.

The land that was given by Mr. Paxton was most admirably situated and
in addition to this we have bought a good entrance on the New Malu
[Horse Road] just outside the New West Gate....We are still without a
doctor, and that is our great problem. 631

The amount of the gift was understated. It was about $80,000.00 Let us

626 See below, p. 432 for the Mission School policy on registration.
627 Bi-M, Vol. VI, p. 501
628 MNKM, 1916, p. 13
629 MNKM, 1917, p. 12
630 See Vol. IV, p. 150 for Dr. Young's call to Chinkiang.
631 Bi-M, Vol. XIII, p. 1426
look at later articles on the gift for backgrounds. Dr. Chester wrote in 1924:

Perhaps the most notable advance in our medical work in China is the opening of the Goldsby King Memorial Hospital at Chinkiang. The history of this enterprise is one of peculiar interest. It is really the transplanting to China of a small, but finely equipped hospital established by Dr. King in Selma, Alabama, where for many years he served the people of that community, and was known as one of the most capable physicians and surgeons in Alabama, and also a devoted servant of Christ. He speaks of Dr. King’s many generous, anonymous gifts to foreign missions, amounting to more than $50,000 before his death in the spring of 1920. Dr. King’s family was also in the fullest sympathy with him in his missionary work, and when he died, about four years ago, the widow announced the purpose of the family to sell the Selma Hospital and invest the proceeds in some form of medical work in China as his memorial. The hospital was sold for something over $80,000 on time payments, not all of which have yet been made. Enough has been received, however, to erect the main building and some necessary outbuildings, and other parts of the plant will be added as the additional funds become available.

The equipment and surgical apparatus of the Selma Hospital, all of which were of the finest quality, have been shipped to the new hospital in China. Chinkiang was chosen as its location both on account of its strategic position as a center, and because one of the missionaries at that station was the one at one time supported by Dr. King’s contributions.

Dr. Chester, writing in 1923 about Mrs. King’s gift of the hospital, said:

This is the hospital that is now being built at Chinkiang, and will be in charge of Dr. H. W. Newman, who has recently joined our Mission in China by transfer from the Mission of the American Baptist Missionary Union. Dr. Newman is a man of the highest professional attainments and had a very remarkable record of service during the world war. Having been a Baptist, he is a good Calvinist, and fortunately has no difficulty in accommodating himself to our Presbyterian view of open communion.

Mr. Crenshaw wrote in early 1923:

The Goldsby King Memorial Hospital is nearing completion. The temporary building [used for dispensary] has been constantly filled from the beginning and we may expect the same for the larger building as soon as it is finished. The evangelistic work at the hospital is under Mr. Paxton and good work is being done regularly with the force available for preaching and personal work among the patients.

1924-1925. The following news item is dated April 1, 1924.

The Goldsby King Memorial Hospital celebrated completion of the main building today.

Dr. W. E. Macklin of Nanking made the principal address. The large ward on the second floor was turned into an auditorium for the occasion. Dr. Newman, superintendent, who began the medical work in this institution two years ago, on April 1, told the history of the work. Beginning with a small, temporary out-patient clinic, where only a few patients could be treated daily, the work has grown until there were from forty to fifty a day. The first year 3,000 patients were treated, the second year there were 5,000. The in-patient work has likewise grown.

During the recent war there were more than 200 patients in the uncompleted building at one time..... 635

The report for 1924-1925 tells us:

Miss Charlotte Dunlap went to Chinkiang in answer to a telegram from Dr. Newman asking for help during an emergency there. In speaking of her year's work she says "I reached Chinkiang to find the Goldsby King Memorial Hospital and out buildings over-flowing with sick and wounded, and a group of student nurses who had not begun class work. A busy winter. The wounded from the fall fighting were not all gone, when the January battle flooded us with soldiers in all conditions, from those with mere scratches to the dead and the dying. Day by day they came faster than we could admit them....

Dr. James B. Woods, Jr. son of Dr. and Mrs. James B. Woods, who have so successfully begun and established the great medical center at T.K.P., is now in charge of the Goldsby King Memorial Hospital. He was born in China and has been familiar with hospitals all his life. 636

We have nothing definite on the hospital work in the reports for 1925-1926, or 1926-1927. Mr. Paxton wrote an article published in the February, 1927 Presbyterian Survey on the Goldsby King Hospital. In it are pictures of Dr. Woods, Miss Dunlap, Dr. Ou Yang, Chinese Assistant, and Mr. Yin, Chinese head nurse, and some brief comments on them. There is also a picture of the Hospital. 637

The 1928 Annual Report has only this on Chinkiang after the evacuation.

Chinkiang was visited by Rev. S. C. Farring and Rev. Dr. W. F. Junkin. They found the Hospital occupied by soldiers, as were several of the Mission Houses. The soldiers at the Hospital were rude to them, but the people of the city seemed most glad to see them back. The Hospital

635 Pres.-Sur., Vol. 15, p. 503
636 AR, 1926, p. 87 For Miss Dunlap, see above, page 43. The Mission A.I.C. on October 24, 1924, took the following action: "Voted that in case Miss Dunlap leaves Sutsien, the A.I.C. advises her to locate in Chinkiang." (MNKM, 1925, p. 47)
On January 16, 1925, the A.I.C. voted for Dr. Woods to be located in Chinkiang when he had finished his term in the Peking Language School. (MNKM, 1925, p. 49) See Mrs. Crenshaw's letter on Dr. Woods and Miss Dunlap. (Pres. Sur., Vol. 16, p. 35)
637 Pres. Sur., Vol. 17, pp. 87-88
has been pretty badly damaged, though all of the operating instruments were saved by the native trained male nurse, who stayed on the job. 638

Mr. Farrior, the only member of Chinkiang Station still in central China, had made a prior trip to Chinkiang in November, 1927. He met with some of his Chinese colleagues from the School, Hospital and Evangelistic work. The Mission property was occupied by soldiers. He visited the various buildings, and found them damaged and filthy. He hoped to be able to return in the Christmas holidays. He did return in January, probably the trip with Dr. Junkin, spoken of above. 639

The A.I.C., meeting March 22-27, requested Mr. Bear to leave Tenghsien and come to Chinkiang to take care of the evangelistic work "this spring and early summer." 640 Two hundred dollars were appropriated to repair one of the Chinkiang residences. Dr. James Woods, Jr. was advised to return from Korea to Chinkiang in June.

The Work of Chinkiang Station Resumed. Mr. Bear came down to Shanghai in early April, and on April 9 Mr. Farrior and Mr. Bear went up to Chinkiang. They were entertained by Mr. Ching, the Vice-Principal of the School.

The residences on the hill were empty. Mr. Bear writes:

What the servants did not save have been carried off or burned up. Now some exceptions to this,—in the Paxton house is a Soochow bathtub and two long seats of the Crenshaws. The book cases in Mr. Paxton's study are still intact.

All the electric light fixtures are gone. Practically all of the electric wiring has been carried off, the meters and most of the switches....

In the houses, locks, brass fixtures, and things like that of value are nearly all gone. In the Sydenstricker house some one has taken out most of the window weights. The Sydenstricker house is more or less a wreck. Windows are badly damaged or missing. Some of the doors are damaged, some of the window facings and baseboards are gone. The back steps and the attic steps are gone. The railing is gone from the main stairs. There are several holes burned in the floor, where

638 AR, 1928, p. 7
639 From a copy of a report on his visit to Chinkiang on November 12. This report may be found on pp. 120-123, in Bear: Letters from China, which has been microfilmed by Union Theological Seminary in Virginia.
640 MNKM, 1928, p. 21, —action 262
641 MNKM, 1918, p. 25, —296
642 MNKM, 1928, p. 19, —249
they had fires kindled on the floor. The mantles are gone. The cisterns had the covers torn off of them. The brick railing around the porch is gone. I don't think of anything else just now.

The other two residences on the hill are in fair shape, as far as this kind of damage is concerned. Of course they are dirty,—filthy. But I am happy to say that they do not seem to have been defiled as many foreign houses have. The odor was not as bad as I expected. The walls are dirty,—written on, and plastered over with army posters and notices. The plastering is little damaged. The woodwork is dirty but little damaged. The windows and doors (except for fixtures and wire screens) are in fair shape. I am surprised with the amount of glass left intact. I don't know how many insect inhabitants have been left behind. Of course, time will tell. The yards are in fair shape....

The school is a sad place....

Farrior and Bear had come to Chinkiang because they had heard that the hospital and residence had been vacated. But the soldiers were still there. They went to see the local "Commissioner of Foreign Affairs", but he could do nothing about it. Farrior and Bear then returned to Shanghai.

East China Synod met in Soochow the next week and Mr. Bear attended the meeting. He then heard that the hospital property had been vacated, and immediately returned to Chinkiang. He wrote:

The soldiers had just moved out to some barracks at the South Gate, and they had moved several hundred dollars worth of stuff with them. Twenty iron beds, some tables and benches were moved from the hospital. Out of our house they took the dining table and chairs, other tables, the hospital organ, book cases, beds, etc. The hospital was cleaned out, and almost nothing was left in the residence in the way of furniture....

The hospital is badly damaged. Much of the woodwork is damaged, doors and windows, baseboards, etc. The equipment is gone,—this at a very conservative estimate was worth $10,000 Gold when we left, and would cost more to replace it now....

On my return to Chinkiang the second time, I stayed there until I came up here. At first I stayed with Mr. Ching, the Vice-Principal of our school who stayed to look after our school property. He and Mrs. Ching were royal hosts. I stayed there until I could get the residence behind the hospital cleaned up a little. Fortunately the residence was not much damaged. It was filthy, and they had carried off all the electric light fixtures and about half of the door knobs, but otherwise it was in very good shape. We had the walls whitewashed, the woodwork and floors washed with Lysol solution, and although it looks pretty empty, (we are eating on a borrowed table) it looks fairly decent. Mr. Yin and I moved in and are eating Chinese food,—that is one advantage of having been born in China....

644 For comments on the Synod meeting see the letter of May 26, p. 134.
The first of this letter of May 26 told how Mr. Bear had been recalled to Tsingtao, where Mrs. Bear and the children were, because of an imminent clash, it seemed, between the Chinese and Japanese, in which event the Americans would have been evacuated. It didn't happen, and shortly Mr. Bear returned to Chinkiang where he remained until the end of July. In June he was joined in Chinkiang by Dr. Woods who had returned from Korea.

The 1929 Annual Report said of the work of Chinkiang:

The Boys' High School has not been opened since the evacuation in March 1927 due to property damage and government regulations.

The Hospital was the chief sufferer among our Chinkiang properties. Mr. Yin, the head nurse in charge during the missionaries' absence, underwent a great persecution by the soldiers, and deserves much credit for the amount of the hospital equipment saved, sometimes at the risk of his life. 646

Dr. James B. Woods, Jr., returning in June 1928 got the front rooms of the hospital repaired. Clinic was opened about October 1st. It has been well patronized. The people show more confidence than ever before. The out-clinic is full with about 120 every day. The chapel is full of good listeners. There are constant applications from patients to be received into the hospital. Much repair work has been done, but the hospital cannot yet receive in-patients, partly from lack of running expenses. It will probably be ready in the early spring 1929. The prospects for medical work are as good, if not better than, they ever have been.

At Chinkiang, during the missionaries' absence the Chinese evangelists carried on in the city and the out-stations as best they could. Of course, there was a falling off of the self-seeking and timid. But the faithful continued to meet....Services throughout the field were maintained regularly with a few exceptions during soldiers' occupation.

645 Bear, Letter, May 26, 1928, "Letters from China" pp. 131-133
646 Mr. Yin was a most loyal friend. After evacuation he moved into the doctor's residence and protected it from the soldiers until he was driven out in November, when the officers occupied the residence. However, Mr. Yin continued to live at the Hospital and kept his eye on things. When the soldiers finally moved to the South Gate in April, they carried off practically all the furniture from the residence (the sideboard was left), and beds, tables and equipment from the Hospital. This was done openly in broad day light, and Mr. Yin listed what was taken, who took it and where it went. Having this definite information was a real help.

Realizing that the local "Commissioner of Foreign Affairs" could really do nothing about getting the things back, I went over his head and wrote to Dr. C. T. Wang in Nanking, a fine Christian recently appointed Foreign Minister. He sent an investigator down, who found the facts to be true, and listed the things at the South Gate. Dr. Wang then ordered the things returned, and they were returned unwillingly, in installments, but we finally got back all that was on Dr. Wang's list, both personal and hospital things. Of course, all small things were gone for good. Still, we were more fortunate than most of the missionaries. (See Bear, Letters from China, pp. 129, 132-133, 135 and 137.)
While there have been but few additions on profession, yet many individuals have grown greatly in their knowledge of and trust in the Lord, and this is sure to tell on the future growth of the Church.

In June [1928], a very helpful conference or retreat of all the evangelists was held in Chinkiang. The city and outstations are all quiet. The people in general are friendly, and there is abundant opportunity to preach the Gospel. 647

The 1930 Annual Report:

The Goldsby King Memorial Hospital at Chinkiang suffered a heavier loss of equipment by looting soldiers than any other of our North Kiangsu hospitals. Dr. James Woods, Jr., reports:

It takes time to repair $30,000 damage and get going again after experiences like those of the past two years. However, the clinic was opened last fall, and has been well attended. A part of the hospital is now open for in-patients, and after many efforts, a Chinese doctor has been secured. Part of the former staff is with us again, and the prospects are that there will be plenty of work. 648

The 1931 Annual Report tells us that good meetings with good results were held at Taichow and Chinkiang by Rev. James A. Graham, Jr. In regard to the hospital:

The Goldsby King Memorial Hospital in Chinkiang has had a full year. Dr. Woods, Jr. and Miss Dunlap have their hands full all the time, because of the few helpers they employ. This year a Chinese Doctor, of fine Christian life and spirit, has been added to the staff, for which they are most grateful.

Mrs. Bradley has been doing evangelistic work in Chinkiang for six months or more, and is helped in her work by a faithful Chinese Bible woman. 649

Another foreign doctor is badly needed in this hospital, which is so strategically placed for the sick of a vast area.... 650

Evangelistic Work, 1928-1930. We are dependent on Mr. Bear's letters as almost nothing about the evangelistic work got into the reports, and everyone was too busy to write to the Survey.

Mr. Bear wrote on October 16, 1928:

We are home again...Mrs. Bear and the children reached here October 3, and we are now enjoying getting straightened out for living,—in our own home....

647 AR, 1929, pp. 44-45 For the Conference at Chinkiang in June, see Bear, Letters from China, pp. 133 and 135.
648 AR, 1930, p. 30
649 Dr. Bradley died in T.K.P., November 23, 1929. The N.K. Mission Meeting, June 1930 approved the transfer of Mrs. Bradley to Chinkiang until her next furlough, (MNKM, 1930, p. 55) The request for her transfer had come before the February 13, A.I.C., Meeting, (p. 78—action 544)
650 AR, 1931, pp. 40 and 43. Miss Dunlap returned from furlough, Oct. 19, 1928.
Rev. and Mrs. C. H. Smith and their three children reached Shanghai on October 1st, where we had the pleasure of welcoming them as we came through on our way here from Tsingtao. As soon as they can get a house fixed up so that it is livable, they will come on up. They will occupy Mr. Paxton’s house.

Mr. and Mrs. Farrior and their children hope to get moved up here this week, and Miss Dunlap is arriving in Shanghai this Friday, so we will shortly feel that we have settled down for work....

The Ning-Tzen Presbytery (Nanking and Chinkiang) is to meet with us here on October 31 and November 1-2. This is really an organization meeting, as, due to the troubles of the last two years, this half of the old Kiang-An Presbytery, which was divided in 1926, has never been able to properly organize: In organizing, there are some very difficult questions facing us, due to differences in points of view, and I do not know just what the outcome will be. Our Chinkiang Chinese brethren are all strong for a clear statement of doctrine, and there will be others who will advocate the rather vague statement of belief adopted by the "Church of Christ in China." 651

The vague statement might be acceptable if in adopting it they had not refused to accept amendments which made the atonement and the doctrine of the Trinity unequivocal. According to the ruling of the last Synod, a Presbytery has the right to formulate a more definite creed, ("to protect itself", was the term used) if it wished to. That is what we desire to do. The problems of our organized church work are many and perplexing, and we surely need your prayers. 652

As soon as Mr. Smith and Mr. Farrior get settled, and the farmers get over their autumn harvesting rush, we hope to do some intensive evangelistic work in our outstations. Probably our first task will be to encourage and revive our Church members as far as possible. Many of them have grown cold or indifferent during these past months, and our first work will be with them. Then, with the Church fires burning more brightly, we hope to spread the light into the surrounding darkness.... 653

This last paragraph sets forth the program for the evangelist work for the fall and spring. Mr. Smith and Mr. Bear on their first trip visited the Southern part of the field, spending a number of days at each place. Chintan, Msiachi, Penniu and Hsinfeng are the places mentioned. After a few days break, they were about to start on another three week trip, when the political situation again became tense, and it did not seem wise to leave home.654 The situation easing, they started on a trip in the eastern part of the field. They visited Taichang, 651 For the Church of Christ in China, see below, page 403 652 See the Letter of January 8, (Letters from China, p. 141) for more about this Presbytery meeting. 653 Bear, Letters of October 14, 1928, (Letters from China, p. 138). With the school closed, Mr. Farrior became a "lay evangelist" in the Chinkiang field, working largely in the city. (See Min. Dir., 1861-1941, p. 216) 654 Bear, Letter, Jan. 8, Letters from China, p. 141
...where, following our custom, we spent some days visiting each Christian home and preaching in their villages. For this period we had fairly good weather underfoot, but cold: Then the last three days of our stay we had a meeting...

We had planned to go to another place in the field, Yao Chia Chiao (the Yao family bridge) and use the same tactics, but then the rains came down in earnest, and travel was out of the question, so we returned to Chinkiang.

During the Chinese New Year Holiday, we had meetings in our three churches here in Chinkiang, meetings especially for Christians in the morning, and evangelistic services in the afternoon. I am sorry to say the attendance was not as good as we had hoped....

Immediately after the city meetings, we were scheduled to go to Tanyang for three weeks, but unfortunately I could not go. Just then the "flu" and complications struck us....[Mrs. Bear and the two children were sick] so I had to stay here and look after "the hospital". However, Mr. Smith and our Chinese co-laborers went down and did the visiting, and I went down for two days during the meeting.

As we are drawing near to the end of our church year, we have been busy this past two weeks in winding up the accounts for the year. It is necessary to do this before the end of March, as Mr. Smith and I are planning to go to Hainfeng Monday, (March 25) for about eight days, and that will be followed immediately by our quarterly preachers' conference the first week in April.

We have not been keen on leaving home just at this time. The political outlook is too uncertain. About March 10 all the women and children were advised to leave Nanking,—and all but a few single women left. We could not tell but what it might be necessary for us to move too....

[See above, p. 29 for this 1929 power struggle. Mr. Bear has some additional comments on the situation here in this letter, page 145. He continued]

So almost as we were two years ago, we feel that our stay here is doubtful. The impossible factor in the situation would not be the common people but the soldiers who have gotten used to the doctrine of "equality", and now realize they can treat the foreigner just as they treat their own countrymen. They much prefer living in foreign houses to Chinese houses. When there is a semblence of a government, the soldiers are held in some degree of restraint, but in times of war, all restraint is off for most of them.

At times I envy the martyrs of old. When they got caught and persecuted, it was because of their faith. It was renounce Christ or die: That is a direct challenge. But what glory is it to be killed because you are an imperialistic foreigner,—a foreign devil? How does that help the cause of Christ? Or how does it help to suffer just because in the eyes of those who have not, you are one of the "capitalist class", the just prey of all those who have absorbed communist doctrine?

Yet, again, although such situations are trying on the nerves, and may bring loss and suffering,—our suffering will be nothing to that of the multitudes of this land. Pray for them that they may be spared more civil way.655

655 Bear, Letter, March 23, 1929, (Letters from China, pp. 144-146)
The last letter from China was written on May 19, 1929. Mr. Bear said:

I have just reread my letter of March 23, in which I was very dubious about the immediate outlook before us. However, to almost everyone's surprise out here, the Nanking government has managed to weather the storm so far....

The result has been two months of quiet and strict censorship of all unpleasant news. For us this has been fine. We have been able to make several worthwhile trips into the country, and have had the comfort of feeling that we would not have to leave Chinkiang before we were scheduled to do so....

We are sailing on the "Empress of France" from Shanghai on June 8....

1929-1930. As we have seen, the report for the year gives us no real news on the evangelistic work. The work was carried on by Mr. Smith, Mr. Parrior and Mrs. Bradley, and doubtless they followed much the same pattern as in 1928-1929.

One thing, not mentioned in the letters, was started in 1928, and was continued in 1929; the organization of an Evangelistic Executive Committee.

The Mission at its 1928 Meeting had sanctioned "Cooperation with the Chinese in local Administrative Affairs" on an experimental basis. Mr. Brown, at Hsuchoufu had started such a committee which had proved helpful. The three evangelistic missionaries at Chinkiang therefore decided to associate with them three of their Chinese colleagues. The first thing that had to be done was to present to this group the budget we had for evangelistic work in the Chinkiang field, and explain how the money was then used. This was new to them. North Kiangsu was far behind Mid-China in such interracial cooperation. Our Chinese colleagues began to grasp that the available money did not rest on the whim of the individual missionary, who had unlimited funds, but was an amount fixed by the Mission, and if changes in appropriations were made, it would be taking money from this evangelist or purpose, to give it to that. After explaining the situation, we asked what changes they would suggest, and they had nothing to offer,—it was too new for them. In the course of the year, however, new decisions were made.

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656 Bear, Letter, May 19, 1929. (Letters from China, p. 147)
657 MNKM, 1928, p. 39-(380) See also MNKM, 1926, p. 11
made, and better work was done as missionaries and Chinese pooled their wisdom for the common good. This also unified the work of the field, giving a final blow to the old idea of "three missionaries,—three missions." 658

Statistics for Chinkiang Station, 1921-1930 659

I have selected certain items from the statistical tables which may help to fill out our knowledge of the work of the Station. The figures may not always be accurate, but the trend over the years is visible. This was a hard decade on Chinkiang Station. With the reorganization of the work after Dr. Sydenstricker left, many figures were reduced, (1921-1922 vs. 1922-1923) The Chinese Church at Chinkiang had not developed sufficiently (as had Mid-China), to withstand the disruptions of the wars. Strong Chinese leadership was lacking in both the Church and the Hospital. Of course, Chinkiang was more disturbed by the wars than many of the other stations.

The Minutes for 1922 give the statistics for July 1, 1921 to June 30, 1922, and so on.

The Chinkiang Missionary Force, 1921-1930.

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The Native Church, 1921-1930.

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658 See above, page 156
659 See our Volume IV, pp. 235-237, where the Mission's explanations of the categories are given.
See pp. 457-460 for examples of the full statistical forms for 1920-21.
The Native Church, Chinkiang, 1921-1930 (continued)

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Communicants
- **Men**
  - 1236
  - 780
  - 819
  - 700
  - 729
  - 722
  - 712
  - 724
- **Women**
  - 206
  - 159
  - 173
  - 160
  - 167
  - 165
  - 158
  - 157
- **Added in Year**
  - 139
  - 69
  - 109
  - 113
  - 43
  - 36
  - 9
  - 18

Sunday Schools
- 16
- 14
- 9
- 9
- 7

S.S. Pupils
- 1980
- 1021
- 1149
- 1206
- 975
- 530
- 457
- 412
- 325

Native Contrib.
- $2965.
- $1221.
- $1187.
- $1039.
- $580.
- $265.
- $276.
- $402.

*No explanation is given in our sources for the drastic drop in the number of communicants in 1929-30;— from a rather steady average of 800 odd to 300 odd. The lower figures continues: 1930-31, 276 men and 88 women; 1931-32, 488 men and 118 women; 1932-33, 498 men and 127 women. The additions to the church for these years were 34, 7, and 30 respectively.

What had happened? I left Chinkiang in May, 1929, and have no personal knowledge, but I am making a guess. My colleagues came to realize that the Church had suffered during these years, and the reported number of communicants was unrealistic, so they began to make a careful check. In 1929-30 they reported those whom they knew to be active Christians. Others were dropped or put on a suspended roll. In the years that followed, many of these were re-examined and restored to the active roll, so the numbers increased out of proportion to the yearly "additions" to the Church.

Educational Statistics, Chinkiang, 1921-1930.

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Lower Elem.
- **Schools**
  - 29
  - 17
  - 17
  - 14
  - 14
  - 14
  - 8
  - 9
  - 11
- **Teachers**
  - 34
  - 23
  - 29
  - 18
  - 15
  - 26
  - 11
  - 14
  - 12
- **Pupils**
  - male
    - 449
    - 301
    - 345
    - 143
    - 256
    - 216
    - 227
    - 225
    - 302
  - female
    - 162
    - 169
    - 169
    - 174
    - 124
    - 111
    - 57
    - 50

Higher Elem.
- **Schools**
  - 9
  - 9
  - 14
  - 13
  - 6
  - 13
  - 2
- **Teachers**
  - 19
  - 17
  - 22
  - 17
  - 6
  - 6
  - 2
- **Pupils**
  - male
    - 191
    - 131
    - 152
    - 71
    - 92
    - 104
    - 32
    - 47
- female
  - 30
  - 29
  - 25
  - 28
  - 32
  - 47

Middle School
- **Schools**
  - 1
  - 1
  - 1
  - 1
  - 1
  - 1
- **Pupils**
  - male
    - 91
    - 101
    - 163
    - 167
    - 127
    - 114
    - closed
For. Physicians
For. Nurse
Chi. Phys.
Chi. Asst.
Chi. Nurses

For. Physicians
For. Nurse
Chi. Phys.
Chi. Asst.
Chi. Nurses

Dispensaries
Ind. Treat.

Schools for
Nurses
Students

# Total operations, major and minor
* Statistics for 1926. See Mission action, (MNKM, 1927, p. 15)

TAICHOW STATION, 1921-1930

1921. Except for personnel notes, we have very little information on the
Station in 1921. The Harnsbergeres returned from furlough in December, 1920. The
only letter we have from a Taichow missionary in 1921 was written by Mr. Harnsberger
in April. He said on his return an urgent call came to him to take part in famine
relief in Honan and Chili. He left Mrs. Harnsberger and the children at T.K.P.
and spent two and a half strenuous months in famine relief. On his return he
said, "I am glad I had a part in the distributing of grain where needed." 661

At the 1921 Mission Meeting the Prices were given permission to go on furlough
in the spring of 1922, or "as soon thereafter as practicable", and while on fur-
lough he was to raise some money for an electric light plant and water works. 662

Miss Grace Farr, after her year at the language school must have joined the
station for work in the Fall of 1921. 663

In November, 1921, the Mission's Conference Committee took the following

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660 For Taichow, 1911-1920, see our Volume IV, pp. 237-251
661 Miss-Sur., Vol. 11, p. 615
662 MNKM, 1921-pp. 12 and 16.
663 For Miss Farr, see our Volume IV, p. 53
At the instance of the members of the Medical Committee, it was voted that it was the sense of this Committee that it would be wise for Mrs. Hancock to go at once to Shanghai for diagnosis and treatment; and, if it should develop that it is thought best for her to go to America, that she do so without further reference to the Mission. 664

1922-1923, Personnel and Work. The Hancocks sailed for the United States in January. After a stay at Johns Hopkins, they were at Mission Court, Richmond, and she seemed to be better.

Miss Margaret Mizell had been in the Language School, 1921-1922, and came to work in Taichow in September, 1922. 666

The Robert Prices went on furlough in June, 1922. Dr. Huizenga, of the Christian Reformed Mission took charge of the Hospital in his absence.

To give a grasp of the personnel and work of the station at the beginning of this decade we will quote at some length a letter written by Mr. Harnsberger in April, 1923:

New comers entered our station this autumn. Dr. Huizenga came to us in early October, and Rev. H. S. Dykstra and Rev. J. C. DeKorne followed soon after. We had quite a time getting them housed and places to make home life comfortable. They consented to move over here in order to be near the Ru Kao field, and to change to the dialect common in this section. They are making splendid progress in the language study. Our station rejoices to have them. 667

Miss Margaret Mizell came to the Station in September [1922], and she has been busy on the language course ever since. She has also been doing some excellent work in the Girls’ School. She has shown herself excellently capable of being the Principal of the Marietta Hunt Girls’ School, and in many ways has endeared herself to the girls and the members of the station. It is interesting to know that Miss Mizell taught school in Mr. Hunt’s home town for three years and is well acquainted with those who are interested in both the Boys’ and Girls’ School here.

Miss Grace Farr continues her strict schedule as a toiler on the language course. She has almost finished her second year’s work, and is also giving her afternoons to visiting in the Chinese homes and ministering to the poor....

664 MNKM, 1922, p. 6.
666 For Miss Mizell, see above page 38. The Mission at first assigned her to Haichow, and Miss Matthes to Taichow, but by a later action changed Miss Mizell to Taichow and Miss Matthes to Chinkiang. (MNKM, 1922, pp. 9, 10, and 14.) Although Miss Matthes’ name appears on the 1922 Survey Taichow Roll, she never worked at Taichow.
667 For Dr. Huizenga and the Christian Reformed group, see our Volume IV, p. 247 a.
Rev. Charles Ghiselin, Jr., has shown himself faithful and persistent against great handicaps and difficulties in keeping the Boys' School going this year. He was forced to give up the former rented buildings in which his school was located, and crowded his school into the out houses of the Hancock residence. Then the typhoon blew down part of the walls of the new school building. The contractor has been in hiding ever since, and there has been no end of trouble in pushing the work on the new building. The walls are now rebuilt, and the building is ready for the roof at this writing. The school should be going strong in the new building at the beginning of the fall [1923] term. His school at present has a fine and flourishing band of 70 boys, and the school has a good reputation throughout our section.

Dr. and Mrs. Robert Price are home on furlough... in Jackson, Mississippi...

Mrs. A. W. Harnsberger has been busy looking after two strapping boys and the two single ladies and an absent husband who is mostly out in the country doing evangelistic work. She also has charge of all the ladies' evangelistic work in the city, and is acting Principal of the Girls' School, pro tem. Her part as an interpreter never ceases, and she is our final authority on all things Chinese.

Her husband /Rev. T. L. Harnsberger/ spends most of his time traveling over the wide country field from the River to the Sea.

Recently at one of the out-stations there were installed two elders and five deacons and about 20 members were received into the Church.

A large school of 60 pupils at Taihsing under the direction of Christian teachers has the support of the best families of the city.

An old method of preaching the Gospel has been used with splendid effect this past autumn. All preachers went out two by two to all villages of the field with the aim of entering every home in some way with the Gospel. The preachers lived on small boats. Daily reports were required of everything done, and at the end of each month there was a conference for prayer, comparing notes, discussion, and then they went forth again. Thousands heard the Gospel for the first time. Enquirers were enrolled and much interest was noted in many places.

From 1923 to 1927 we have comparatively little information about the work at Taichow. However, we will follow our previous three lines of interest, Station personnel and evangelistic work; educational work; and medical work.

1923-1924 Personnel. The 1923 Mission Meeting at Mr. Harnsberger's request, approved of Rev. and Mrs. C. H. Smith being loaned to Taichow for evangelistic work until Mr. Hugh White went on furlough. Miss Farr was requested to help in the work in Yencheng while Mr. Smith was in Taichow.

668 Agnes Woods Harnsberger, (the daughter of Dr. James B. Woods, Sr.,) was born in China and returned as a missionary in 1913. In 1918 she married Mr. Harnsberger. (See our Volume IV, pp. 32 and 47.)

670 MNKM, 1923, pp. 18 and 19.
In May, 1923, Miss Bess McCollum was transferred to Taichow Station from Mid-China Mission, to teach in the Boys' School.

Mrs. R. B. Price returned to China from furlough in Nov., 1923.

Rev. and Mrs. R. P. Richardson arrived in China in September 1923, and went to Nanking for a year of Language Study. During the Christmas holidays, 1923, they visited Taichow, their assigned Station, where they started work in September, 1924.

Evangelistic work. Our information comes from two letters written in the spring of 1924. The first, in April, by Miss Mizell. She wrote of the evangelistic services held by Miss King of Yangchow in March,—for the school girls in the morning and for the woman in the afternoon. She adds:

As always, in such cases, the visible results are far out-weighed by those results that are unseen by the eye of man. Five of the school girls gave their hearts to the Savior, and witnessed a good profession; ten women stood up asking that they be taught that they might come into the Church.

We were very loath to give up the Smiths who returned to Yenching early in April.... Mr. Smith, while here retained his own field and in addition had charge of a part of the Taichow outstation work. Mrs. Smith had oversight of the woman's evangelistic work, which has continued to show encouraging progress....

Miss Farr returned to Taichow after the Smiths left.... As soon as she returned, Miss Farr took up her evangelistic work which Mrs. Smith had so well looked after in her absence....

Just after the New Year holidays, the Principal of the Government High School for boys asked Miss McCollum to teach some English classes in that school. She replied that she would do so on the condition that she be allowed to teach the Bible. He agreed, so Miss McCollum teaches classes there twice a week....

Mr. Ghiselin wrote in June, and has this to say on Mr. Harnsberger:

Mr. Harnsberger reports an encouraging response to the preaching of the Gospel in all parts of our Taichow field. He is just as busy as one man can be trying to give visits to all of our distant outstations. In the fall we shall welcome so much the Richardsons to help in this great work.

Under Mr. Harnsberger's leadership our station preachers meet together to have prayer and Bible study and to do some evangelistic work at some city

671 MKNM, 1923, p. 30-38. For Miss McCollum, see above page 37
672 The Register of missionaries gives November as the month of return. Dr. Price, writing in February, 1924, said they got to Taichow on December 19. (Bi-M, Vol. XIV, p. 1552) Perhaps they arrived in Shanghai the end of November.
673 Bi-M, Vol. XIV, p. 1552. For the Richardsons, see above, p. 51
674 Bi-M, Vol. XIV, pp. 1583-1584
for two or three days each month. These Christian preachers are taking
more responsibility on themselves to carry the Gospel to their own people,
and a good number of inquirers is reported..... 675

We now turn aside from the development of the work in Taichow to sketch the
Hancock Case, and with page 201 we will return to Taichow.

Should the Hancocks return to China for Service?

This question came before the North Kiangsu Mission at its Annual Meeting in
1924. The Mission said, "No," giving their reasons. The Hancocks and their
friends were not satisfied, and the Hancock case came before three General
Assemblies, (1925, 1926 and 1927) for consideration and action. It seems best
to give the evidence in the case here as a unit, rather than spread it out over
three years of Station history.

The Hancocks, then located in Yencheng, went to the United States on furlough
in June, 1917. They returned in March, 1919. Nothing is said in the records of
their going on "health furlough." There is also no reason given for their pro-
longed stay in the United States, (but see letter below.)

They went again on furlough in January, 1922,—this time a "health furlough."
The Mission's authorization of this furlough if the Shanghai doctors deemed it
best, without further reference to the Mission, and their sailing for the States
is given above, page 191.

In the Presbyterian Survey for August, 1924, a letter from Mrs. Hancock
was published together with her picture. She had had "the dreaded Oriental
disease, sprue," and it was stated that she was well again. Mrs. Hancock said,
referring to her picture:

I can hardly believe I look like that, but my friends say that it is
just like me. Don't you think that I am about ready to go back to
China? 676

The question of their return came before the 1924 Mission Meeting.
The following action re Rev. and Mrs. Hancock's return was taken:

1. The Mission expresses the sincerest sympathy of all its members

675 Bi-M, Vol. XIV, p. 1606
for Mr. and Mrs. Hancock's enforced return to the United States, and wants to express its gratitude to God for Mrs. Hancock's returning health. However, the Mission, in view of all the circumstances, deems it unwise to advise his return to the Mission field.

2. That the Chairman of the personnel committee write a letter to Mr. Hancock explaining this action. 677

The explanatory letter sent to the Executive Committee, with a copy for the Hancocks, is as follows:

The reasons for this action are as follows:

First: Mrs. Hancock's health record in China. As the Committee knows, Mrs. Hancock has had two breakdowns for the same sickness, which have necessitated return to the home land. The doctors of the Mission are unanimous in the opinion that Mrs. Hancock should not return to China. The Mission does not deem it wise for Mr. Hancock to return without his family.

Second: The Taichow Station does not invite the Hancocks back. The Station is unanimous. In the Yencheng Station, which has invited them, there is a strong minority opposed to it. No other Station of the Mission stands ready to invite them.

The Mission would call the attention of the Executive Committee to the hasty departure of the Hancocks from China, according to the order of the physicians, which made it very difficult for the Mission to take action regarding their return in time to notify them before their departure. 678

The Hancocks, and their friends in Durant Presbytery, felt that they had not been justly treated, and a communication came to the 1925 General Assembly, which was referred to the Standing Committee on Foreign Missions. This Committee's recommendation was:

23. With reference to Mr. and Mrs. C. F. Hancock, whom the Presbytery of Durant asks the Assembly to order to their labors in China, your Committee feels that they have not been wisely dealt with. In our judgment, such unwise dealings will injure the cause of Foreign Missions in the homeland. We, therefore, recommend that the Assembly instruct the Executive Committee to re-open this case and seek to remedy these seeming mistakes, and, if the way be clear, return the Hancocks to China. 679

So the matter again came before North Kiangsu Mission at its 1925 Mission Meeting. It would seem that the question of the return had now been widened to

677 MNKM, 1924, p. 7
678 MNKM, 1924, p. 14. For the rule on voting on the return of a missionary, sec MNKM, 1921, p. 55
679 MGA, 1925, p. 64.
include the wisdom of Mr. Hancock's return to the work. The Mission action was as follows:

The following resolution was presented by the Committee on the Hancock case:

Your Committee recommends that the following actions be communicated to the Executive Committee of Foreign Missions as the reply of the Mission to their inquiry by cable.

While we gladly testify to the fine Christian character of both Mr. and Mrs. Hancock, their love for the Chinese, their long years of self-denying work in the service of our Lord, and their devotion to its cause, yet it is the judgment that Mr. Hancock has not the qualities that would fit him for effective service on the foreign field.

Among the limitations to his usefulness, which have been given by members of the Mission, who formerly worked with him, we would mention the following:

1. He frequently showed bad judgment in the selection of Chinese assistants.

2. He was much too credulous in trusting them, and was too easily imposed upon.

3. His method of handling funds were not in accord with proven Mission policy. For instance, his accounts were kept in such a way as to make their audit almost impossible. We do not mean, of course, that there is the slightest reflection on his honesty. His plans of work called for expensive and sometimes wasteful use of Mission funds.

4. He showed himself visionary and lacking sober judgment, and was often prone to start new undertakings that he did not carry to completion.

5. He was known to take up judicial cases with the Chinese authorities without the consent of his Station.

6. It was very difficult to persuade him to submit to the will of the majority, and he did not do good team work.

7. He did not adapt himself or his family to the living conditions in China, and did not take the precautions most of us find necessary for preservation of health.

8. His knowledge of the language was very limited.

While none of these shortcomings, taken singly, are sufficient to work against his usefulness to any great extent, and while we recognize that many of us fall short in one or more of the particulars mentioned above, we feel that in Mr. Hancock's case, this combination of traits seriously militates against his usefulness in China, although we feel that Mr. Hancock can use his undoubted gifts for preaching and pastoral work to better advantage in the home field than here. It appears that it is on account of the above reasons, plus the fact that Mrs. Hancock has twice been sent home for health reasons, two stations where Mr. Hancock formerly worked have declined to invite him to return /Chinkiang ? and Taichow/ and
the third station where he has labored has a considerable minority opposed to his return.

It has been the custom of our Mission for the majority to yield to the minority in such cases, only extending a call, in the interest of harmony, where it is unanimous.

We regret the necessity of bringing forward these reasons, but it was formerly considered that the health reason, which was valid, would be recognized as sufficient, weighty, and the causes mentioned above were withheld before and after the Hancock departure, out of feeling of kindness, and for fear of aggravating Mrs. Hancock's ill health.

This is the third time in Annual Meeting that we have re-affirmed our decision as to the inadvisability of Mr. and Mrs. Hancock's return to the field. If, however, Mr. Hancock, after considering our frankly stated reasons, still feels aggrieved, he may nominate a representative to be approved by the Executive Committee, to come and go into the matter fully; or if this still does not satisfy him, and he wishes to appear before us in person to argue his case, we will afford him an opportunity for a full and impartial hearing, which was impossible before, owing to Mr. Hancock's hasty departure.

The above resolution was adopted by a vote of 53 to 6.

An unsigned minority report [from some at Yencheng?] was published in the appendix, and is as follows:

We dissent from the majority report.....

1. They had an invitation from one of the stations of this Mission to return.*

2. Leading Chinese Christians desire and pray for their return.

3. They had given the prime of their life to work in China, enduring without a murmur the most severe hardships.

4. Mr. Hancock never had an opportunity of answering the criticisms...

5. They have strong faith in the Bible and have done good service for the faith in the whole Bible.

6. Looking back over his work, we see that Mr. Hancock had certain ideals and worked consistently towards them.

7. Most of the outstations in the West and South Yencheng fields, and some in the Taichow field were opened by Mr. Hancock.

8. By his foresight, when Yencheng Station was struggling for existence, Mr. Hancock provided the missionaries needed.

*The Yencheng vote was 5 for, 5 against, 2 not voting. (MNKM, 1925, p. 21)
9. The boys' school and the girls' school of the Yencheng Station were opened and conducted for several years by Mr. and Mrs. Hancock.

10. Mr. Hancock studied finance, and is especially to be commended for using the Mission Money on permanent investments rather than temporary rentals.

11. Mr. Hancock planned and worked for self-support.

12. Mr. Hancock never hesitated because of difficulties.

13. Mr. Hancock has indomitable energy.

14. When over-ruled on certain cherished plans, we have known Mr. Hancock to submit in the sweetest spirit.

15. Mr. Hancock has used his mechanical gifts to good advantage.

For these reasons we believe Mr. and Mrs. Hancock should be returned to China.

The Hancock case came back to the 1926 General Assembly, and the Standing Committee of Foreign Missions of the Assembly reported as follows:

V. The Hancock's request for return to China.

On this subject twenty-one overtures have come into the hands of your Committee, copies of practically all the records and correspondence in the case were in our hands. The Committee believes that sufficient information was before it to assure knowledge of the facts necessary to a decision. Extended time and careful and detailed consideration was given to all of the points involved....[There follows comments on a few of the overtures. The Committee continued...]

The Committee approached the case without prejudice....

1. We find that the case is not new, but has extended itself over years, until every salient feature has become a matter of record, once or frequently, and apparently every possible expedient has been tested or suggested.

2. We find that the appeal presented by the Rev. J. E. Latham and the language of some of the overtures are in error in this detail: in that they seem to maintain that the action of the Lexington Assembly [1925] was mandatory on the Executive Committee to return the Hancocks to China. Reference to the Assembly action (Minutes, page 64) shows that the reopening of the case was mandatory; but that the final decision was left to the wisdom of the Executive Committee, and its larger opportunity for securing information in those historic, orthodox, measureless and illimitable words, "if the way be clear."

681 MNKM, 1925, p. 32
The Executive Committee did re-open the case as directed, and restored Mr. and Mrs. Hancock to the roll of active missionaries.

3. We find that the heart and origin of the whole matter was to be found, not in the attitude and action of the Executive Committee, but in the attitude and actions of the Mission in China of which the Hancocks were members; and that the Executive Committee has rather endeavored at times to mediate between the Hancocks and the unwilling Mission.

4. We find that none of the three Mission Stations in which the Hancocks served for a term of years, is willing to invite them to return. It is the constitutional privilege of each Station to refuse such invitation, and such privilege can be set aside only by autocratic disregard of an accepted missionary manual, which guarantees the local rights and the peace of each station, a right both Presbyterian and American. Your Committee finds, therefore, that no possible station under the rights of our jurisdiction is open in China to the Hancocks. Where shall we direct that they be sent? Under this unfortunate, but very evident prohibition, we find that the Executive Committee has gone as far as this Assembly should approve, in keeping the case open for the possible and gracious intervention of Providence.

5. We find the North Kiangsu Mission has thrice refused by practically the same large majority, 53 to 6, to invite the Hancocks to return to any of its mission stations. Your Committee must recognize that those on the field are best qualified and situated to know and judge upon the efficiency of their own mission's membership. The Assembly must know that there is not an abler, a more devoted, more cordially Christian group of men and women in all of our mission fields; and to reject their repeated testimony would do injustice to those who deserve highest consideration. It might be fatal to the Mission morale.

6. We find that the failure to give Mr. Hancock a hearing before the Mission prior to his leaving China was not due to the unwillingness of the Mission, nor its fault in any way, but was due to manifest and unavoidable providence. Your Committee recognized that there is a technical difficulty at this point, which is to be regretted, but which does not satisfy the facts in the case, and cannot weigh against the mature and repeated judgment of the Mission. The Assembly must recognize that there is a technical difficulty at this point, which is to be regretted, but which does not satisfy the facts in the case, and cannot weigh against the mature and repeated judgment of the Mission. The very large and repeated adverse majority, nearly nine to one, of those who can better be trusted than we to determine the issues in this case, is a fact that cannot be set aside. The Executive Committee, moreover, has offered to meet the technical point by an offer, now standing, to return Mr. Hancock to China that he may meet the Mission in person. It must be kept in mind that we are dealing in reality, not with the Executive Committee, but with the sound and reiterated judgment of trustworthy missionaries.

7. We find that Mrs. Hancock has suffered two attacks of sprue while on duty in China, from the second of which she recovered only after critical and prolonged illness; and that in approximately seventeen years of service, illness has severely crippled the work of herself and husband for nearly six years.

8. We find that with practical unanimity four or five specialists in this country have advised the Executive Committee emphatically against the return of a missionary to the same field after a second attack of sprue; and especially that the medical staff of the North Kiangsu Mission is unanimous against the unwise return; this being for us the highest and final authority in the matter.
9. We find further, that within two months of this meeting of the Assembly the advice of medical specialists against the return of Mrs. Hancock to the same field has been given to the Executive Committee, in one case on the ground that recent examination reveals a condition which is not yet a return to normality or assurance of probabilities against recurrence of the disease. Your Committee holds in admiration the noble spirit and manifest ability of Mrs. Hancock. The question is one of physical limitation. Our entire Church is demanding a sound and economical administration of a trust fund, a demand which we cannot reconcile with an experiment, against the judgment of competent physicians and over the protest of our largest Mission.

10. The conviction of Mr. and Mrs. Hancock that they are called of God to return to China is an element in the case which has made an eloquent appeal to members of your Committee. But we remember that there are seventy or more able-bodied and approved young men and women, who hold firmly to the same conviction; but must likewise be held back by lack of money from obedience to this call. There are still other hundreds of the best servants of the Church, who have felt the same urgent call, but wisely and necessarily have been refused by the Executive Committee for reason of health, or other causes. The same rule applies here, or we face anarchy in thought and practise. The confident conviction of a call merits consideration of the Church, through its constituted executives; but the decision on their part must be in accord with the evident facts.

11. We find ourselves deeply moved also by the fine devotion and the exalted spiritual resolve of Mrs. Hancock. We believe that God, who sees the heart, has been well pleased with the sacrificial spirit, which is willing to die for Christ in China. While we must honor this Christian courage, we cannot think in the presence of other facts, that it would warrent the Assembly in directing its Executive Committee to complete such a sacrifice of life, and assume responsibility of robbing a home of its loved one, the children of a mother, when they need her most.

12. We find, moreover, that it is not necessary to conclude that injustice is being done to Mr. and Mrs. Hancock by their retention at home on account of illness, since this has been the almost invariable practise of the Executive Committee in such cases. "Think it not strange concerning the fiery trial, which is to try you, as though some strange thing happened unto you." Others, with bitter grief, have submitted themselves to the leadings of God's providence, and to the superior judgment of those, to whose decisions they have promised obedience. And the Lord led many of these through the strange doors of difficulty into greater spheres of service.

We therefore recommend:

1. That the course of our Executive Committee in this matter be approved as warrented by the unfortunate but inescapable facts.

2. That the offer of the Executive Committee to return Mr. Hancock to China to meet the Mission be commended; and that this offer remain open until after the next Annual Meeting of North Kiangsu Mission [1927] in order that Mr. Hancock may have full opportunity to arrange for such return, or in his absence, the Mission may have another opportunity to open to him one of its stations.

3. The Assembly expresses to both Mr. and Mrs. Hancock its keen distress for and with them in this trial of faith, and assures them that no taint
of wrong nor charge of failure attaches to them in this misfortune. What
is happening to them now has been the common lot of their brethren at
home, who, by illness or other trials, have so often been translated into
a larger and happier sphere of service.

4. To Overture 31 from the Presbytery of Brazos; 33-38 from the Pres-
byteries of Piedmont, Holston, Potosi, Harmony, St. Johns and Abingdon;
40-46 from the Presbyteries of Albemarle, East Texas, Washburn, Fort
Worth, Arkansas, Paris and Durant, asking for the assignment by the
Executive Committee of the Hancock to the Palmetto Mission in Soochow,
China, we recommend the following answer:

The Assembly considers this inadvisable, since it has neither control
over, nor part in, this Mission; and since our Church has its own Mission
in Soochow which has not requested that the Hancocks be sent to them.
Such procedure would be contrary to rule and precedent, and provocative
of confusion. 682

On August 17, 1926 the Ad Interim Committee of the North Kiangsu Mission
took the following action:

Voted that since Mr. Hancock did not come to the proposed special meeting
in Kuling, that the Executive Committee request Mr. Hancock, if he plans
to come to the field to meet the Mission, that he should not come until
the regular meeting of the Mission in Oct. 1927. 683

The Evacuation came in March, 1927, and nothing more is said in the Minutes
about Mr. Hancock coming to meet the Mission.

The 1927 General Assembly took the following action:

In answer to the request from the Executive Committee for instructions
as to whether it should continue to carry Rev. Fred C. Hancock and
family on its payroll, we recommend that they be carried on the list
of our missionaries at full pay until September 1, 1927, after which
time they shall be retired from the list.... 684

So ends the Hancock case. We now return to Taichow Station, 1924-25.

1924-1925. Personnel. In reply to a request by Miss McCollum, the A.I.C.
on August 20, 1924, took the following action:

1. Moved that subject to the action of the Executive Committee, the
request of Miss McCollum to be released from the Mission for work with
Miss Ruth Paxon and associate be granted. Miss McCollum retaining the
status of an associate member of our Mission. It is understood that
Miss Paxon assumes financial responsibility for Miss McCollum's salary
and furlough expenses home two years hence.

2. We are mindful of the devoted services of Miss McCollum, and would

682 MCA, 1926, pp. 65-68. The name, Palmetto Mission refers to Dr. Wilkinson's
work in Soochow, which was independent of the Southern Church. (See our Volume
IV, pp. 151-154, especially foot-note 613)
683 MNKM, 1927, pp. 39-40. We have found nothing in the Minutes about this
"proposed meeting."
684 MCA, 1927, pp. 62-63
urge most strongly that she continue in her present position of teaching in Taichow for six months or less. In the meantime a substitute teacher may be secured by the Taichow Station, if possible. 685

The Annual Report for 1925 said that "Miss Bess McCollum has been released for work with the Y.W.C.A. in China." 686

Rev. and Mrs. R. P. Richardson came to Taichow for work in September, 1924. 687

The only information on Evangelistic work comes to us in the report for the year:

The Chinese evangelists, under Rev. T. L. Harnsberger are united into one evangelistic band, and they go from station to station throughout the Taichow field holding meetings for a week in each place. The Chinese preachers visit the villages, two by two; and preach everywhere. 688

1925-26. Personnel Both Miss Farr and Mr. Ghiselin went on furlough in July, 1925. Miss Farr returned in September, 1926. Mr. Ghiselin did not return. 689

The only information we have on the evangelistic work, 1925-1926, comes from a letter written by Mr. Harnsberger, probably in the early summer, 1926:

685 MNKM, 1924, p. 25
686 AR, 1925, p. 32
687 In 1970 Mrs. Agnes Rowland Richardson published a book, *The Claimed Blessings* (Cincinnati, Ohio, C. J. Krehbiel Co. 155 pages) which has the subtitle, "The story of the lives of the Richardsons in China, 1923-1951." This is an interesting sketch of events and conversations written years later, and while not historically accurate, does help to make live the conditions of life the missionaries faced, and some of the personalities at the station.
688 AR, 1926, p. 92
689 Mr. Ghiselin, through poor financial habits, had accumulated a number of outstanding debts which were pressing him. The matter came before the A.I.C. at its October 8, 1925 meeting, and they asked the Executive Committee to pay the outstanding debts (for the honor of the Mission?) (MNKM, 1926, p. 20).

The Personnel Committee made this report to the 1926 Mission Meeting:

Your Committee wrote to Mr. Ghiselin and to the Executive Committee, and has received replies from both. The Executive Committee did not deem it wise to pay the outstanding debts, but took the matter up with Mr. Ghiselin, Mr. Ghiselin verified the correctness of most of the debts; expressed his sorrow for the delay in paying them; promised to pay them as soon as possible, and since his return to America, has made several substantial payments on some of them... (MNKM, 1926, p. 28)

The Mission at its 1926 Meeting took the following action:

Voted: That in as much as Taichow Station has asked for Mr. Ghiselin's return, and since all the data in the case is in the hands of the Executive Committee, the matter of Mr. Ghiselin's return be left entirely to the Executive Committee. We ask the Executive Committee in any case to immediately pay Mr. Ghiselin's outstanding debts. (MNKM, 1926, p. 9)
We have in this field a dozen outstations gathering in souls for the Master, where a few years ago we had only two or three....We have a small hospital crowded with the sick from cellar to attic, and while they are gaining back the touch of health, the Gospel is being preached there by the nurses and doctors. We own seven places of worship, and the story of the purchase of the land and the buildings is one of many bitter struggles and the answer to many a prayer. There are Christians and inquirers in every one of the dozen chapels now.

Best of all, during the past twelve months, I have had the privilege of receiving into the church upon profession of faith, 105 precious souls, and during my spring months of itinerating, the pleasure of leading seven consecutive Communion services throughout the wide field covered, and receiving men and women upon profession of faith in different chapels every Sabbath.

About three weeks ago we organized our first church in the out-field. The city, Tongtai, is a thriving, busy, county seat. We have been doing business there for God during the past ten years. Three elders and three deacons were elected and pledges were taken for half support of the pastor's salary and the church expense. This new church immediately sent up a rousing invitation to the Presbytery to have its autumn meeting there and give the new session an enthusiastic installation service at that time. 690

1926-1927. Personnel changes. Miss Mizell went on regular furlough in July, 1926. She was not able to return until February, 1929.

Miss Farr returned from furlough in September, 1926.

The Evacuation of Taichow. Mrs. Richardson said that in the tense days of March, 1927, the telegraph lines were cut, and their only contact with the outside world was by radio. They heard of the trouble in Nanking, and knew they would have to leave,—but there was no good way, there were no steamers running on the River. Listening to the radio on the evening of March 26, they got the message:

Southern Presbyterians at Taichow, tune in. Leave for the river at once! U.S. Destroyer No. 345, the Preble, will be waiting for you to take you to safety.

The Taichow group left the next morning and found the Destroyer waiting and were taken to Shanghai.

In April, 1927, the Harnsbergers, who were due a furlough, went to the United States. They did not get back until September, 1929. Of the Taichow group, the Prices, the Richardsons and Miss Farr were left in the Orient.

690 Pres. Sur., Vol. 16, p. 670
691 Richardson, The Claimed Blessings, ch. 15
There is no report on the work for 1926-1927.

The Annual Report on the North Kiangsu work, evidently written in the spring of 1928, has this to say about the work at Taichow:

Taichow has changed flags six times, the citizens having been looted to the extent of $5,000,000 in Gold. Dr. R. B. Price and Rev. R. P. Richardson returned for a visit in October, 1927, after six months absence. They found Taichow peaceful, and our Mission property as a whole in good condition as compared with other stations, though the Boys' School and the Richardson residence have suffered.

The Boys' and Girls' Schools are temporarily closed, but the evangelistic work in city and outstations has been kept up steadily by the native Christians. The Sarah Walkup Hospital is running as usual.

Messrs. Price and Richardson were welcomed not only by the Christians but by the general public also, among whom they saw no evidence whatever of anti-foreign or anti-Christian feeling. On another visit in February 1928 Miss Farr accompanied them. 692

In the Fall of 1928 the Consul gave the Taichow group permission to return to Taichow to live.

1928-1929. Personnel. The Prices, Richardsons and Miss Farr returned to Taichow, and were joined, some time in the fall by Rev. and Mrs. Kerr Taylor.

Due to the Harnsbergers' prospective furlough in 1927, the Mission by Circular Letter (December 20, 1926) had approved the Taylors going to Taichow temporarily for evangelistic work. 694 Evacuation prevented their moving until the fall of 1928. The 1929 Mission Meeting made this transfer permanent.

Miss Ruth Bracken of Haichow was advised by the A.I.C. on Feb. 2, 1928 to work temporarily in the hospital at Taichow until her station opened up. 696

The Executive Committee was asked to seek another nurse for Taichow, in view of the fact that Miss Mary Caldwell had found it necessary to resign. 697

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692 AR, 1928, p. 5 See MNKM, 1928, page 14, -227 for permission for Miss Farr to make the visit.
694 MNKM, 1927, p. 4
695 MNKM, 1929, p. 7
696 MNKM, 1928, p. 17,-241.
697 MNKM, 1928, p. 37,-366. By some chance, Miss Caldwell's name did not get on the N.K. Register. She sailed for China in September 1926, (MM, Vol. XVII, p. 1932) She went to the Language School, and the course was interrupted by the Evacuation. At the advice of the Mission she remained in China the spring and summer, 1927, and then because of ill health was sent to the United States. (MNKM, 1927, pp. 47,-6; 65-129.)
Miss Mizell returned in February, 1929.

Evangelistic Work, 1928-1929. All we have is this note from Mr. Taylor in the 1930 Annual Report, given as an example of the openness of the people of the Gospel:

I preached one hour yesterday afternoon at our church where we have thrown open the doors and are receiving the crowd each day at this their New Year time, [1929]. Never have I had closer attention. And this afternoon I stood there and preached for one hour and fifteen minutes. There isn't any use stopping. They simply hang over the backs of the seats and seem entranced with the message that we have for them. Two others preached this afternoon too. Happy is the man that can preach in China at such a time. 698

1929-1930. Personnel. The Richarsons left on furlough in June, 1929, for special medical treatment. 699 While on furlough Mr. Richardson wrote an article, "I Am Glad I Chose China as My Field". They returned in September, 1930. 700

The Harnsbergers returned to China in September, 1929.

Mrs. Richardson's sister Miss Wilmina Rowland, came to China in March 1930 to teach the missionary children at Taichow. 701 At the 1930 Mission Meeting she was welcomed as an "Associate Member." 702

The only reference we have to the evangelistic work is this in the report for the year 1929-1930:

Chinkiang and Taichow report meetings and good results, especially from those held by Rev. James Graham, Jr. 703

Surely much was done in the evangelistic field, but with the loss of the Bi-Monthly Bulletin, and the failure of the Taichow missionaries to write up their work so as to catch the interest of those preparing the annual reports, we have no record of what they did.

Taichow Educational Work, 1921-1930. The ambition of every station was to have both a Boys' and a Girls' High School. Taichow was late getting started on

698 AR, 1930, p. 29
699 MNKM, 1929, p. 25; Claimed Blessing, p. 94
700 Pres. Sur., Vol. 20, pp. 87-90
701 MNKM, 1931, p. 81; Pres. Sur., Vol. 20, p. 233
702 MNKM, 1930, p. 3
703 AR, 1931, p. 40
these schools. A day school for boys had been started in Taichow in 1913, we know almost nothing of its progress. In the spring of 1918 the day school with two teachers was "reopened" by Mr. Ghiselin, and he was trying to buy land, we suppose for the school. From September 1913 to Feb. 1920 Mr. Ghiselin was in war work in France. We do not know who looked after the school.  

The Station had a bitter fight trying to buy land, and the land purchase was not made until February, 1921.  

However, the situation took a turn for the better in 1920. Mr. Harnsberger had been on furlough, 1919-1920, and he said that through the generosity of Mr. J. C. Hunt money had been provided for both a Boys' and a Girls' School,—he does not mention the amount of the gift.  

Mr. Hancock wrote in the fall of 1920:  

We have had good reports from the Harnsbergers....He writes that he has been able to get $15,000 for Taichow buildings.  

The next buildings most needed are a residence and the Boys' School. These, we have faith to believe, will be forth coming soon....  

On the day that our land is turned over to us at China New Year, /1921/, we want to break ground to begin the building for the Girls' School and the Boys' School. To do this we will have to secure $10,000 for the 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....  

Writing in March, 1920, Mr. Ghiselin said that Mrs. Hancock had opened a Presbyterian Girls' School in a small building in her yard with an enrollment of 18 girls.  

We have no information on the schools in 1921. The Annual Report for 1921-1922 has only this:  

The new building for the boys' school will soon be completed. The school has grown in numbers and equipment, having among its students sons of the most prominent gentry of the city.
Owing to the return of the Hancocks to the States on account of the ill-health of Mrs. Hancock, evangelistic work has been handicapped....and also doubtless the new girls' school/ 710

Mr. Harnsberger, writing in the spring of 1923 has comments on both the boys' and the girls' schools. We have quoted these in the Station work survey, found on pages 191-192 above.

1923-1924. Writing in April, 1924, Miss Mizell said:

On February 22nd the contract for the Marietta Hunt Girls' School building was let. Early in March the ground was broken and soon the foundations will be completed and ready for the structure, and will mean the realization of our hopes and dreams for an adequate building for the girls' school. The contractor has promised to turn the building over to us September 10th. 712

Writing in June, 1924, Mr. Ghiselin said:

Conditions look most favorable for the rapid growth of the Girls' School. Under Miss Mizell's leadership many new features have been introduced for the benefit of the students. The fine new building donated by Mr. J. C. Hunt of Texas will be ready for occupancy in September. Already the walls have been built up to the roof. 713

The Annual Report for 1923-1924 has this on the Boys' School:

Mr. Ghiselin writes....The best evidence of progress in our school has been the public confession of their faith in Christ by a large part of the student body. This is a great change from a year ago, when there was much religious indifference and some positive hostility to Christianity among the students of the School. A school Y.M.C.A. has been organized which carries on an active evangelistic work in the city and near by districts.

Mr. Ghiselin reports that three of the native teachers are active Christian workers. Fifty students and one teacher made profession of faith in Christ during the year. 714

1924-1925. Mr. Ghiselin went on furlough in July 1925. The Annual Report for the year 1924-1925 does not mention the Boys' School. It has this note on the Girls' School:

Miss Margaret Mizell of Taichow is rejoicing in a new building for her girls' school, that enables the school to be enlarged and become more efficient. 715
In the fall of 1925 Mr. Richardson took charge of the boys' school in Mr. Ghiselin's absence, and the Richardsons moved into a Chinese house on the school compound. During the year the Mission voted to build a residence for the Principal, and the supervision of this building also fell on Mr. Richardson. Mrs. Richardson said:

So Pete entered with vigor and a determination to succeed in his new activities. As it turned out, it was not just for a year. Charlie did not come back, and the Mission assigned Pete to the school.

He had a good faculty group, and the teacher of English, Miss Merrill, did her part well.... 716

Mrs. Richardson wrote in May, 1926:

The Boys' and Girls' Schools are having a very successful and happy term of work. Everything seems to be running smoothly, and we are so grateful for the apparent good spirit among the faculty and students.

Just this past Saturday The Wichita Falls Academy,--The Boys' School,--held their annual track meet, one of the big days of the year. The neighboring schools attended in a body, and Gentry, Educational Board and Magistrate sent representatives to show their interest and support of the school. There were field events, tennis, basketball and volleyball, that lasted the whole day and prizes were awarded to the boys receiving the greatest number of points. A splendid spirit of sportsmanship was shown, and we feel very grateful for the success of the occasion. 717

The Missionaries visiting Taichow in October, 1927, reported the Boys' School damaged, and both schools temporarily closed. The schools remained closed because of the Government requirements for registration. The Annual Report for 1932 said:

The registration problem is still very acute. The Mission is almost a unit in being opposed to registration under present conditions. Our real desire is to help and Christians see the need of uniting and demanding of the Government the religious liberty that the laws of China give, and for Christians not to compromise principle. 719

716 The Claimed Blessing, pp. 59-64. Miss Merrill was evidently employed by the Mission for this work. Her name does not appear on any of the Mission rolls.
717 Monthly Messenger, Vol. XVII, p. 1806. We have not found this name, "Wichita Falls Academy" for the Boys' School elsewhere. In China, the Chinese names were normally used,—for the Boys, "Ming Deh" meaning bright virtue, and for the girls, "Mei Dah", meaning beautiful virtue. (Claimed Blessing, p. 25)
718 AR, 1928, p. 5
719 AR, 1932, p. 36. For the Mission Policy on registration, see below, page 432 f.
We have given all the information found in our sources on these schools, and we really know very little about them. Perhaps the educational statistics given on page 212 below will help to fill out the picture.

Medical Work at Taichow, 1921-1930. Dr. Price had come to Taichow in 1915 and soon had a Dispensary in Chinese buildings adapted for the purpose. In 1919 the Belk Brothers had made a gift for a hospital building. In 1920 a new Chinese doctor arrived. A residence was put up for Dr. Price, and plans were approved for an up-to-date Dispensary. 720

1921 The Mission meeting approved of Dr. Price going on furlough in the spring of 1922. The following action was taken by the Mission:

Voted: That the Executive Committee appropriate $1,000 Mex. to Taichow hospital for equipment this year. This sum to be deducted from the $30,000 approved for medical work at Taichow. 722

The Mission also authorized Dr. Price, while on furlough, to seek gifts of $3,000 gold for an electric light plant, and $2,000 for a well and water works. 723

1922 Dr. Price and family went on furlough in June, returning in November, 1923. Dr. Huizenga had charge of the hospital in his absence. 724 The Annual Report for 1921-1922 said, "The Hospital work has been distinctly encouraging. We rejoice in a new building given by the Belk Brothers of North Carolina." 725

1923. Dr. Price, on his return to Taichow in December reported a good furlough, and expressed his happiness in the progress made in his 18 months absence under Dr. Huizenga and Dr. Wong. 726

1924. Mr. Ghiselin wrote in May:

Our Hospital work is growing very fast. There has been a big increase in the number of patients treated this spring since Dr. Price's return.

720 See our Volume IV, pp. 249-250
721 MNKM, 1921, p. 12
722 Ibid., p. 15
723 MNKM, 1921, p. 16
724 Bi-M, Vol. XIV, p. 1552. For Dr. Huizenga of the Christian Reformed Mission, see our Volume IV, p. 247a
725 Ar, 1923, p. 47. This new building was the Dispensary, (MNKM, 1922, p. 2.)
726 Bi-M, Vol. XIV, p. 1552
The work is expanding on many lines. With the aid of a new Chinese doctor, Dr. Price has just opened an Eye Department in the hospital and is fitting the Taichow people with glasses.

We are glad to report God's answer to prayer, which has come in a most generous gift from our Presbyterian friends, the Belk Brothers of North Carolina that makes it possible for Dr. Price at once to establish a water works system for the Sarah Walkup Hospital here. 727

The compiler of the report for 1924-1925 was interested in the spiritual results of the hospital, and gives two cases where Dr. Price reported the patients were not only helped physically, but were converted. 728

1926. Mrs. Richardson wrote in May:

Taichow is still on the map even if you haven't heard from us in quite a while. We have had many events of interest this year, but we will have space to tell of only a few at this time.

The Sarah Walkup Hospital has received a gift of a radio, and it has created much interest throughout the entire city, as well as gives pleasure and benefit to all. In fact, there is more broadcasted in Chinese than in English, so the hospital is full of eager "listeners" in from everywhere whenever the radio is "tuned in". On one occasion the Magistrate and some of his officials were invited to a special concert, followed by "afternoon tea". This was an occasion of fellowship as well, for speeches from those present showed interest and cooperation in the work the Hospital is doing in Taichow.

Just last week the Hospital became the Red Cross Headquarters for this county at the earnest request of the local authorities.

At China New Year [1926] we were glad to receive into the hospital staff Dr. Tien Yih, a young man whom Dr. Price has educated at Tsinan. He is full of enthusiasm and is adding much to the work of medical missions in our midst. 729

Dr. Price was Pete Richardson's first cousin, and had been instrumental in getting Pete to go to China. Mrs. Richardson in her book tells of this relationship and of Dr. Price's skill as a doctor. Chapter 15 tells about the part the radio played in their evacuation.

October, 1927 when Dr. Price and Mr. Richardson visited Taichow, they reported "The Sarah Walkup Hospital running as usual." 731 The Hospital must have been closed by Dr. Price at the time of the evacuation, at least, the A.I.C.,

727 Bi-M, Vol. XIV, p. 1606
728 AR, 1926, p. 85
729 Monthly Messenger, Vol. XVII, p. 1806
730 Richardson, The Claimed Blessing, chapters 11 and 12
731 AR, 1928, p. 5
meeting on June 21, 1927, took this action: "Voted: To advise the Taichow Hospital to remain closed for the present." 732 The missionaries on their October visit must have authorized the re-opening.

The 1929 Annual Report said:

The Sarah Walkup Hospital was reopened in October, 1927, and its work has continued as usual up to the present. The Chinese staff, in the absence of the Missionaries, looked well to the property, the losses were slight, the hospital organization stayed together and reopening was easy. A splendid spirit prevails among the doctors, students and servants.

The new building, due to the Belk family of North Carolina, work on which had been stopped, is again in process of construction.

Miss Bracken is registering our Nurses' School with the China Nurses' Association. Soon we shall graduate a class of student nurses. 733

The 1930 Report gives us our last information:

The Sarah Walkup Hospital at Taichow had its plant greatly enlarged last year. Dr. R. B. Price reports a busy year supervising its construction in addition to carrying on regular clinic and hospital work.

"We shall be delighted to have ROOM for the sick people and let the nurses have their own sleeping quarters, which are in the new building nearing completion. Especially will we be glad to have a good place for children. They are now mostly kept in the basement of this building. They are in with grown patients and the place is too dark to be good for children...." 734

Taichow Station Statistics, 1921-1930. For the Mission's interpretation of these categories, see our Volume IV, pp. 235-236. We have selected certain items from the table given in the Minutes which may help us to understand a little better the development of the work. The disturbed conditions in the Taichow area certainly account for the losses (especially in education,) from 1925 on. No registered Nurse is listed in the Medical statistics, but Miss Bracken was there and ran a "School for Nurses" from 1928 on.

The Minutes for 1922 give the statistics for July 1, 1921 to June 30, 1922, and so on.

732 MNKM, 1927, p. 59
733 AR, 1929, p. 45. For Miss Bracken to Taichow, see above page 204, 1928-1929 personnel. See also the two Correspondence Letters written by Miss Bracken from Taichow, dated Oct. 5, 1928 and May 6, 1929.
734 AR, 1930, p. 30
735 See our Volume IV, pp. 248 and 250 for the Taichow Statistics, 1913-1920
### The Taichow Missionary Force, 1921-1930

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### Educational Statistics, Taichow, 1921-1930

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Taichow was the only North Kiangsu Station that did not report any school work. 1928-1930. The others all reported at least Elementary School work. Perhaps the registration problem was more tense in Taichow than in the other Stations.

YENCHENG STATION, 1921-1930

From Taichow we go up the Canal 70 miles to Yencheng (Salt City) See our Volume IV, pp. 251-256 for the story of this station, 1911-1920.

1921-1922 Personnel and Work. Dr. White writing in the early (?) spring of 1921 said: "This year (1920-1921) we found ourselves with only three missionaries, Mrs. White, Mr. Smith and myself, to look after 2,000,000 Chinese. At this juncture Miss Sally Lacy volunteered to help us for a year...." 736

Dr. and Mrs. Hewett were on furlough, returning in the spring (?) of 1921.

Miss Sallie Lacy has this to say about the year in Yencheng:

In the autumn of 1920 I responded to a very urgent call from Yencheng Station, Mrs. Hugh White being left the only lady at the Station, and I went to help them for a year. I had charge of the girls' school while there.... 737

Rev. and Mrs. Harold Bridgman, who had come to China in 1920, having finished their year in the Language School, came to Yencheng in the fall of 1921. 738

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736 Miss-Sur., Vol. 11, p. 354
737 China Inv., p. 89
738 For the Bridgmans, see our Volume IV, p. 53
Miss Minna Amis reached China in December, 1920, and must have spent a year in the Language School. Eighteen months after reaching China (had she gone to her station?) she had a nervous breakdown and could not take up any definite work. She went to Haichow in the Fall of 1922, and Mr. Grafton, in a letter published in the May 1923 Missionary Survey said that she had come to Haichow "last fall on leave from her station....and now she seems to be on the road to early and complete recovery." We do not know when she was able to return to Yencheng. She married Rev. C. H. Smith on July 13, 1923.

Rev. and Mrs. James Robert Graham, Jr. reached China in October, 1921. After a year at the Language School, he took over the Boys' School from Mr. Smith, releasing him for evangelistic work.

The Work, 1921-1922. Mrs. White, writing in the summer of 1921, said:

Nothing startling in our station since the last convulsion in the boys' school. Both schools are peaceful now.

Miss Lacy is doing good and faithful work in the girls' school, and it is a great pleasure and comfort to have her here with us. Our congregations have been larger this spring than for a long time.

Our Chapel, for which money was contributed by the children, is going up at last. It is very simple and plain but large enough to hold a good congregation...

Perhaps I might mention a number of pleasant but short visits from a friend and former resident, Rev. Hugh W. White.

Most of his time is spent at various points in the country, and he brings in reports of steadily growing work. Mr. Smith frequently gets away from his school for week ends at his country stations.

The 1921-1922 report has this paragraph:

The high water last fall and in the early winter 1922 made evangelistic work very difficult. The people all had to come to church in boats, and many chapels were under water, however, we had a fair year. During the cold weather a Bible Class was conducted for two months, and twenty odd workers and Christians attended.

739 For Miss Amis, see our Volume IV, p. 54
740 Miss-Sur., Vol. 13, p. 352
741 See above, page 55 for this wedding. See also Bi-M, Vol. XIII, p. 1514.
742 AR, 1923, p. 48
743 For the student agitations of 1921-1922 see above pp. 5-8.
744 Bi-M, Vol. XIII, p. 1425
1923. Personnel changes.

Mr. C. H. Smith was married to Miss Minna Amis, July 13, 1923.

Miss Gussie Fraser arrived in China in September, 1923 and entered the Language School at NanKing for a year's work.

The Work, 1922-1923 Mrs. White wrote on December 7, 1922:

Mr. Bridgeman is full of plans and enthusiasm for his work. He has taken over the extreme northern part of the field, three days' journey from Yencheng. If he had a full week out, six days would be spent in actual travel, leaving only one day at the outpost. Various sub-stations are out again from this, so he and Mr. White have the idea in their heads of getting another station opened somewhere in the north country some of these times.

Partly with this in view, and partly just because we want them anyhow, the Station has sent a call to Mr. and Mrs. Hancock to return to Yencheng. Of course, their return is very uncertain. At last news, Mrs. Hancock is still far from strong. 745

Mr. Smith brings excellent reports from his country stations,—quite a large number of baptisms....

Mr. White, I believe, has made four visits to Yencheng this fall. Just after Christmas, he expects to open the Bible class or school which he is to run for two or three months with several members of the station as teachers.

Mrs. Hewett, in addition to her work as M.D. pro tem, is carrying on woman's meetings, children's meetings, teaching classes and conducting C.E. meetings at the Hospital Chapel, besides teaching her own children and doing the kind and helpful things for everyone.

As for James III (James R. Graham, Jr.) I will say to those who know Uncle Jimmie and Aunt Soph, that he is all you could expect. I wish you could hear that child preach! Chinese and foreigners sit up and take notice, I tell you. Mrs. James is a fine housekeeper and housewife, and is working on the language... 746

Mrs. White writes in the Jan-Feb., 1923 Bulletin:

We are glad to welcome Dr. Hewett back from Peking. Nearly every one in the station was more or less ill in his absence, but Mrs. Dorothy Hewett proved an excellent substitute and the health of the station was much improved when he returned. 747

Mrs. Bridgeman to my great relief, is now able to take English classes in the school. We are thankful she is well again. 748

745 For the Yencheng invitation to the Hancocks, see the Hancock case, page 195 above. The actual vote was 5 for, 5 against, 2 not voting (MNHK, 1925, p. 21)
746 Bi-M, Vol. XIII, p. 1454
747 We do not know whether Dr. Hewett went to Peking for treatment or for training.
748 Bi-M, Vol. XIII, p. 1440
Mr. Smith wrote in the May-June, 1923 Bulletin, telling about an April meeting which was held for the city Christians; and about a country Christian who gave the deed for a piece of property in his village that a worship place might be established, and also about Mr. Smith's effort to improve the average Christian by emphasis on Church attendance, giving and Bible study. He felt that the inquirers should know the Bible stories, not just answers to the Catechism questions.

1924. Personnel changes. The Whites went on furlough in April, 1924, returning to Yencheng the next September. Miss Jeanie Woodbridge joined North Kiangsu Mission for work at Yencheng in July, 1924, and continued until her marriage in March, 1926. Miss Gussie Fraser, having completed her year in the language school, came in September to work at Yencheng.

Evangelistic work, 1923-1924 Mr. White, writing in the Fall of 1923, mentions the "beautiful chapel,—the Bettie Penick Memorial, with its companions, the schools and the medical buildings built by Miss Penick's friends." He continued:

We evangelists, Smith, Bridgeman and White are on the run. In October and November the sessions under my own care have taken in 43 persons and the number will probably reach 60 or 70. Others will not be far behind....

More difficult, perhaps than the gathering of the crops, is the curing of them....Mr. Smith has been working on the plan of having the baptized Christians also examined every year as to progress in Bible study. It seems to work well....

The work in which our whole station is interested is our Presbytery's Bible Class, which is conducted at Yencheng. Once a year 30 or 40 men from Yencheng and Taichow fields gather here for Bible study from one to three months. These men believe the Bible, every word of it, and they go back to preach the cross of Christ, whether at our expense or their own.

Miss Farr wrote in the spring of 1924 of the meetings in the city at Chinese

749 Bi-M, Vol. XIII, pp. 1485-1486
750 For some reason the Register of Missionaries in the Minutes for 1924 gives the date for their going on furlough as April, 1923. They sailed in April 1924 (Chinese Recorder, Vol. 55, p. 484; Bi-M, Vol. XIV, p. 1592)
751 For Miss Jeanie Woodbridge, see above page 55 and 61; MNKM, 1924, p. 8-6
752 We have no other information on Miss Penick.
New Year. "About 60 or more stood up expressing a desire to follow Christ."

After the meeting closed Mrs. White and Mrs. Hewett held classes for the women:

About 14 or 15 came in from the country and only three or four could read, so we had a lovely time drilling Bible verses, prayers and songs into their heads. Mrs. White and Mrs. Hewett had Bible classes each day....

After China New Year Mr. White sent out an evangelistic band. We have not heard the results....

Dr. and Mrs. White left for Shanghai March 18....Mr. Bridgeman has gone to the country for two weeks....

Mr. and Mrs. Smith who have been in Taichow this winter are expected back about April 10. I will also be going back to Taichow about the same time because I am only borrowed....754

Mr. Bridgeman wrote a letter in the same issue of the Bulletin, covering part of the same ground. He tells more, however, about the Presbytery's Bible class, mentioned by Mr. White above:

For various reasons our Bible Class lasted a bare four weeks this winter, beginning December 23rd. However, what was hinderance in one way proved to be a boon in another. Some of the untrained employed helpers from the outstations, who could not have felt free to come for a longer period, were able to come for the shorter. And so the total enrollment did not fall below 40 men, the majority of whom were new comers. These were divided into two classes as last year, the men who had attended before being in the advanced class.

Although Mr. Smith was not here to teach Church History, one of his helpers, a Bible School graduate, and one of our best preachers, was called in for that class. Mr. White had Theology, as usual. Mrs. White a class in Romans for the advanced men, and lessons in Psalms for the new men. Dr. Hewett had the combined classes in Old Testament History, and I had the new class in the Gospel of Mark, and both classes in singing (?)! One of my elders, also a Bible School graduate had a class in Church Government, and one in secular history and geography. Mrs. White also had a class in Phonetics for those who wished it.

Some of the encouraging things about this class are, (1) Many come self-supporting. They are Christians seeking more light on the Bible and the Church....

(2) Among these men we find new workers for our outstation fields....

(3) From among the class we hope to select each year a group of men who shall spend at least a month, and we hope, ultimately, several months, or the whole year as travelling evangelists. This year three men have been selected....

The Hwai Tong Presbytery met with us at Tongkan in October. Among
other things, we voted against the union with the Congregationalists. Our next meeting will be in Yencheng, at which we are planning to examine for licensure three or more recent graduates of Bible School and Seminary. We will then have an educational conference to consider the problem of the relation of the country schools to the Middle Schools in the main stations. 755


Evangelistic work, 1924-1925:

Mr. C. H. Smith tells of the increased interest in the Yencheng field. That large field, during Dr. White's absence, has fallen on the shoulders of Mr. Bridgeman and Mr. Smith. They examine the church members regularly twice a year and find this encourages the whole Church to do regular Bible study. From the homes of those men who have been doing this kind of study, a larger proportion of women have joined the church than ever before. 756

1926. Personnel changes. The Smiths went on furlough in June, 1926. 757

They did not get back to China until October, 1928. Miss Jeanie Woodbridge married Mr. Duff on March 11, 1926. We do not know when she gave up her work in the school, but possibly at China New Year.

Evangelistic work, 1925-1926. Mrs. White wrote on May 13, 1926:

Mr. and Mrs. Smith and Miss Fraser have had a country trip of three weeks. Mr. Smith has gone to another point now. The ladies visited many villages and country homes besides the main stations, and returned much enthused....

The church at I-ling was organized and the preacher's daughter married. About 40 or 50 were baptised. The Smiths will soon be going on furlough....

Mr. Bridgeman is out on a long country trip. Mr. White on a short one with a longer in view, and then comes the longest to Haichow for Mission meeting. How to get there is the puzzle, with canals low and getting lower.

Mrs. Bridgeman, Mrs. Graham and others visit the jail often....Dr. Hewett reported a very good time on his last trip there.

At the recent communion season 66 were examined and 23 baptised. Mr. White held daily meetings all the previous week....

This city is now undergoing a bombardment of Gospel preaching at or near the four city gates.... 758

755 Bi-M, Vol. XIV, p. 1596
756 AR, 1925, p. 82.
757 The date given (June 1925) in the 1926 Minutes is wrong. The Smiths were present at the October Mission Meeting in 1926. See also Mrs. White's letter of May 13, 1926, given below.
Mr. Bridgeman tells about a "Society for Spiritual Fellowship" organized by the members of the Yencheng Church for fellowship and service. It was still active in 1926. 759

Evangelistic work, 1926-1927. We have a little information on the work before the evacuation in the spring of 1927. There were no personnel changes in the fall of 1926. Mrs. White wrote in November, 1926 about the work.

Yencheng is rejoicing in peace. There is some satisfaction in not being in the limelight or on the main lines of travel...[with the Nationalists coming north!]

A few days ago the Christians gathered with fire-crackers and rejoicing, outside the West Gate to open a new chapel in that busy suburb. It was given by a new inquirer...This gives us five chapels in the city including the Hospital chapel....

Mr. Bridgeman and Mr. White report a very good Presbytery meeting. They spent a few days at home and are off again in different directions for their country work....

As for myself, I am very thankful for God's mercy in letting me return [from Kuling] feeling better than I have for a long time and able to do some work. [She was still weak, and Mrs. Bridgeman was taking care of her].

Miss Fraser is very busy in the school, her teacher having been ill. She also with one of the Christian women, does a good deal of visiting in the homes of the pupils.... 760

In the Annual Report for 1927 Mrs. Hewett tells of Mrs. White's work, probably in the Fall of 1925. It gives an idea of her activity and may explain why she got sick. Mrs. Hewett said:

Last autumn, besides her own regular work, she took some of my meetings at the West Gate, while I was still away. Her regular work consists of at least three meetings on Sunday, one of which is the ragged Sunday School where a 100 or more little street children hear the Gospel, learn verses of Scripture, and sing easy Gospel hymns. She also has a C.E. Society and prayer meeting, a reading class for women, and all the other days of the week visiting and reading with one or the other of the women, Christians or inquirers. It is this steady line upon line work which is telling.

In addition to this she took three trips to the country; taught every day for a month in a Men's Bible Class; helped Dr. White hold evangelistic services, helped to conduct the Woman's Bible School, and then went to Chinkiang to help Mrs. Paxton conduct another Woman's Bible School. There were 60 women in the Bible School in Yencheng,
some of whom were illiterate, who had to be taught from the beginning
(a task which taxes one's patience to the utmost!)....761

Evacuation of the Station, 1927. Yencheng, being off the beaten track, was
less disturbed locally than many of the stations, and yet the Missionaries
realized that trouble was imminent. The A.I.C., meeting March 3-4, 1927, gave
the Bridgemans permission to start on furlough on March 12 "because of special
circumstances." 762 The Hewettes had presented their resignation to take effect
the summer of 1927, and it was accepted with regret by the Mission. 763 They
left with the Bridgemans.

Dr. White wrote in a pamphlet, "Southern Presbyterians Under Fire":

To a little group of inland missionaries, suddenly, out of the blue
sky, came this telegram, "White, Yenchengku. All foreigners come
out immediately. Taichow folks left today [29th] Harnberger."

The American Government in this crisis was looking after her citizens
with efficiency and dispatch. The Taichow folks had gotten their
message promptly, and a gun boat had taken them to safety. On
arrival in Shanghai, Mr. Kerr Taylor, acting for the Consul, broad-
casted another message, this time for all the North Kiangsu Stations,
to evacuate, whether by gun-boat waiting on the Yangtze, or perhaps
better, by some northward route.

Our people with sadness began at once to leave. But the Yencheng
group, with communications cut off, in blissful ignorance and among
a most friendly people, still waited for the prearranged message from
the consul in Nanking, not knowing that he, poor man, had been driven
out with danger to his life. 764

Finally, enough messages filtered into Yencheng to make them realize that
they must leave. By that time the routes north and south had been blocked by

761 AR, 1927, pp. 72-73
762 MNKM, 1927, p. 42 (3) See also Bridgeman's Correspondence Letter, April 1,
1927, telling of their trip - Yencheng to the U.S.
763 MNKM, 1926, p. 21-(4)
764 Hugh White, Southern Presbyterians Under Fire, p. 1

This pamphlet (32 pages) was published probably in the spring of 1928 by the
Presbyterian Committee of Publication, Richmond, Va. In it Dr. White has
gathered up a lot of interesting material. The first chapter deals with the
evacuation of North Kiangsu, and with Dr. Worth's account of the evacuation of
Kiangyin. Chap. 2 on the "World Situation" blames all of the trouble on Russian
Communism. Chap. 3 tells about the attack on Nanking and its evacuation. Chap. 4,
"Holding the Fort" tells something of the scattering of the missionaries after the
evacuation, and of the attempts of the missionaries in 1928 to return to their
stations. Chap. 5, "The Shanghai Prayer Movement." Chap. 6, "The Beacon", the
"home" opened by the missionaries for the American service men, who had no place
to go. Chap. 7, tells something about the "Reopening" of the stations, and Chap.
8, "Looking Forward" gives some thoughts on the problems facing the Church in
China. From time to time we will refer to this pamphlet under, "White, SPUF."
the fighting, and they decided to turn east to the sea, secure a Chinese junk and sail for Tsingtao. They left Yencheng April 5, arriving in Tsingtao on April 13, after an eight day voyage. In Tsingtao they found the missionaries of the northern stations, who had gotten out, either by sea from Haichow, or by rail from Tsinan. From Tsingtao the Southern Presbyterian missionaries began to scatter, some to Japan, some to Korea, some to the U. S. and many to Shanghai.

Yencheng personnel after evacuation. The Bridgemans and Hewetts had already gone on furlough. With Mission permission the Jim Grahams Jr. and Miss Fraser went on furlough in April. That left only Dr. and Mrs. White of the Yencheng group in China.

Speaking of the evacuation period, Dr. White said of Dr. William Kelly:

To return to North Kiangsu, Yencheng Station had the only Anglo-Saxon who stayed throughout. Dr. William Kelly, formerly a missionary, but now employed by the Chinese Government, felt that he must look to them for his cue as to his line of duty and for protection. Living in the writer's house, and being a missionary at heart, he kindly took unofficial oversight of the work in our absence.

With wonderful courage and firmness Dr. Kelly time and again stood out against demands for the use of our property....765

Dr. Kelly reported on some of his unsuccessful efforts, and the Mission thanked him for his interest and efforts. 766 The Annual Report gives the situation in the spring of 1928:

At Yencheng, visited by Rev. Dr. J. R. Graham in January, all mission residences, except the White's and Hewett's have been occupied by soldiers, so also the Hospital and chapel, though a part of the latter has been left for public worship. The Boys' School has been taken over by the Yencheng local people for a coeducational school, the classes being carried on in the school building, which is also used as a boys' dormitory, while the Graham, Jr. residence is used for a girls' dormitory.

The country work around Yencheng is being carried on by the Chinese Christians as well as possible in a region so infested by bandits. The Mission has asked for the return of Rev. and Mrs. H. T. Bridgeman.767

Mrs. White writes from Shanghai about the situation in Yencheng:

Just now a Presbytery is in session at Yencheng. Various important questions about self-support, self-government are up. One outstation

765 White, SPUF, p. 13
766 MNKM, 1927, p. 34
767 AR, 1928, p. 7
church which has always been chiefly the work of the Chinese themselves, declares itself independent—even of foreign money! That should work out a very good thing. Others would like independence of foreign control while retaining foreign money support. Reports from all our stations are largely good as to the steadfastness of the Christians, or a majority of them. Some have fallen away. One outstation near Tsing-Kiang-pu reports sixty inquirers. So it is true that God can take away the workers and carry on the work. 768

There is nothing in the report on evangelistic work for 1928-1929 in our available sources. The 1929-1930 report has this paragraph:

Dr. White in Yencheng has been busy in a very large itinerating field, he and Mr. Bridgeman carry on the work of this large station. Mr. Bridgeman baptised over 50 this year. Dr. White says: The organizing of the Presbyterian General Assembly at Tenghsien was a historic occasion. 769

We have one interesting personnel development in the former Yencheng force.

In regard to Mr. James R. Graham, Jr., The A.I.C. in March, 1928, feeling that the school situation was very uncertain, advised Mr. Graham, if he wished, to take a year in a Seminary and then seek ordination, that he might be qualified for evangelistic work, if school work did not open up. 770 The Ministerial Directory says nothing about his taking a year in the Seminary, but he was ordained by Winchester Presbytery in the fall of 1929. 771 The allocation of Mr. Graham was up before the 1929 Mission Meeting (pp. 6-(22); 8, (31); 17, (71). The Mission adopted the following action of the A.I.C.:

Resolved (1) that the A.I.C. recommend that the Mission call Mr. James R. Graham, Jr., to take up general evangelistic work in the whole North Kiangsu Mission for at least one year, the question of the continuance of this work be taken up at the next Mission Meeting. It is understood that should the Mission decide to discontinue the work as a general evangelist, Mr. Graham is willing to be assigned to one of the stations of the Mission.

(2) That Mr. Graham be located in some station of the mission, but that his whole time be available for work in all eight stations....

(3) That the Evangelistic Committee of the Mission appoint a committee to supervise Mr. Graham’s evangelistic work for the year. 772

We now turn to glean what we can on the educational and medical work in

769 AR, 1931, p. 40. For this “Presbyterian General Assembly” see below page 404.
770 MNKM, 1928, p. 21 - (260).
772 MNKM, 1929, p. 46-(494)
Yencheng. We will find it rather scanty.

Educational Work, 1921-1930.

The Boys' School. There had been a boys' day school in Yencheng from at
least 1913. This new station, opened in 1911, lacked money for hospital, schools
and residences. In 1914, the children in their Children's Day Offering, were
asked to raise $16,000 for the equipment of this station. It would seem
that $10,500 was raised, and apportioned by the Mission, the boys' school getting
$3,000 for a building and $500 for land. The school building seems to have
been started in 1917. In 1918 Mr. Smith's school was said to be doing well,
but it was not till the session of 1920-1921 that boarding students were re-
ported,—60 boys.

1922. Mr. Jim Graham, Jr. took over the school from Mr. Smith.

1923-1924. Mr. White wrote in the winter of 1923:

Our Yencheng Boys' School was the pioneer Middle School among this
2,000,000 People. In it the Christian boys are trained up and many
others are converted. Under the care of Mr. James Graham, Jr., it
has entirely outgrown its accommodations, and every crack and crevice
is commandeered to put the boys in. We could easily double or triple
our numbers, if we only had the room. This school is putting Yencheng
on the map by its athletics. They are just now training up to play
the American boys in Shanghai—by invitation with expenses paid.

Mr. Graham writing in the Bulletin in June, 1923 speaks of the "new Life
in the Hwai Mei Middle School." He started the term with an increase of twenty
odd boys. He tried to discourage the applicants, but they came, and he said:

So I had to borrow beds and benches and tables and put the boys in
with the teachers, much to the disgruntlement of some of the latter,
and even came to the point of putting some in the basement of our
house, and then we turned some way. The result is this term we have over
100 boys, and are absolutely at our capacity, and at present we are
carrying only two years of the Grammar School and three years of the
Middle School. We will have our first graduating class next year, but
what we are going to do with the crowd that is bound to assemble and
descent on us next fall has me completely licked....

He said that he felt the life of the Christian students was on too low a

773 See our Volume IV, p. 252
774 Ibid., p. 256
775 Ibid., p. 259
776 MKM, 1921, Educational Statistics, table D.
777 AR, 1923, p. 48
plane, so he gathered them in and told them what he thought, and asked that they speak to their fellow students about Christ. Reports of what had been done were to be made at monthly meetings.

Athletics had received a new emphasis. The basketball team went to Yangchow for a series of games, and later there was a track meet with the students of Mr. Ghiselin's school at Taichow.

This was the only Middle School in the two "Hsien" of Yenchang and Funing, and he felt that they could easily enroll 500 students if they had the room. 779

In the Fall of 1923 Mr. Bridgeman said the enrollment was over 130, and twenty or more had to room in the Bible Class rooms at the Church, (hence the lack of space for the Bible Class). And at chapel they sit four boys in a desk meant for two, with every available corner filled with moveable benches. 780

With the discontinuance of the Bulletin, no word of the school comes to us in 1925.

1926. Mrs. White wrote in May:

The Boys' high School had a number of candidates for baptism recently, and nine were baptised. Mr. Graham has been doing very effective work in personal interviews with some of the boys....

The boys indulged in a slight walkout on May 10, desiring to witness a game between two Chinese schools, which, by the way, ended in a fight. James' stiff upper lip (assisted by the present hirsute adornment), soon brought them back, sadder, and let us hope, wiser.

The English teacher, Mr. Mussen, is quite an addition to our force, especially as he is a very good preacher in English and in Chinese. 781

1927. On evacuation, the schools, as well as the hospital were closed. Mr. Graham went on furlough in April, and when he returned to China he came as "general evangelist" not for school work.

The Yencheng Girls' School to 1927. Seemingly, the Girls' School remained a day school throughout this period and never developed beyond an elementary school level. It ran under the supervision of one of the missionary ladies. Miss Sally

780 Bi-M, Vol. XIV, p. 1996
781 Monthly Messenger, Vol. XVII, p. 1803. We know nothing further about Mr. Mussen. He was probably employed by the Station to teach English.
782 See above, page 222.
Lacy had charge of it in 1920-1921. 783 It would seem that Mrs. White was teaching
English in the school in 1922-1923, and she rejoiced when this work could be
turned over to Mrs. Bridgeman. 784 Miss Farr had the girls' school the year she
was at Yencheng, (1923-1924) 785 It is possible that Miss Jeanie Woodbridge
had the girls' school, 1924-1926. This school, like the boys' school, was
closed when the missionaries left in 1927.

The Schools, 1927-1930. Dr. Kelly wrote in August about the Boys' School:
"Bad news for you today. The school has passed out of your control, at least
for the present." 786 The Annual Report, covering to March 31, 1928, said:

At Yencheng, visited by Rev. Dr. J. R. Graham in January.....The Boys' School has been taken over by the Yencheng local people for a coeducational school, the classes being carried on in the school building, which is also used as a boys' dormitory, while the Graham, Jr. residence is used as a girls' dormitory....787

1928. It would seem that the Mission recovered its school property, and the
A.I.C. on September 11, 1928 took this action:

Resolved to allow Yencheng Station to open a small school in the Boys' School property, in accordance with the rules of the Mission re schools.788

We do not know what the relation of this school was to Middle School of 100 pupils mentioned in the statistical education tables for both 1928-1929 and 1929-1930. (See statistical table below, page 228.)

Medical Work at Yencheng, 1921-1930. The Hewetts came to Yencheng from the China Inland Mission in 1914, to help out there. He was appointed a full missionary of the Southern Presbyterian Church in 1915.

Six thousand dollars of the Children's Day Fund had been allocated for a hospital, and the hospital administration building was finished in 1917.

The Hewetts were on furlough, 1920-1921, and Dr. Price of Taichow took over some responsibility for the Yencheng medical work in their absence. 788-a

783 See above, page 214.
784 See above, page 215.
785 White, SPUF, p. 14
786 AR, 1928, p. 7
787 MNKM, 1928, p. 40-(383)
788 MNKM, 1926, p. 40-(383)
788-a See our Volume IV, pp. 254-259
The Hewetts returned in 1921 (the month not given.) The first word we have about the hospital is in a letter written by Dr. Hewett in November, 1923. It deals only with the religious work in the Hospital. We quote extracts from it:

Every evening now we have a class for the patients after the evening meal. It is informal,—sitting around the table in the mess room.... Mr. Iu, our evangelist is in charge.... One of my student assistants also attends every evening. There are four and they take turns. I try to go as often as possible; if I do not attend, I ask Dr. Ma, to take my place.....

There are not as many women patients as there are men patients, but Mrs. Cheo and my wife help them in another room.... We are now going through Matthew at an average reading of about 7 or 8 verses a day.....

Mr. Iu speaks to the patients in the waiting room individually and distributes sheet tracts; and visits the wards in the afternoon. When the patients return home from the wards they are given, if at all interested, a letter to the nearest church leaders, and a duplicate is sent by post to the same....789

1924. Miss Farr writes in April:

The work in the hospital is moving on splendidly, more people are coming than usual. Dr. Hewett's doctor has left, but he has a competent assistant in his wife who is helping him now. Soul winning has the first place in this hospital. 790

Mrs. Hewett wrote in June: "The hospital work is increasing, especially in the in-patient department, and there is a great willingness to listen to the Gospel...."

The next word we have from the hospital is in 1926. Mrs. White wrote on May 13:

The hospital work is booming. The number of in-patients is higher than ever before, and in-patients keep the hospital quite full. A good class of people are coming in. Prayers and services are well attended and listened to with respectful interest. With the exception of one servant, newly employed, all the servants and attendants are Christians.

Mrs. Hewett, as perscriptionist and general utility person, is very busy, but has time for her teaching and evangelistic work and countless acts of kindness.....792

The Hewetts went on furlough early in March, 1927, and the hospital was closed.

790 B.M. Vol. XIV, p. 1592
791 B.M. Vol. XIV, p. 1611
792 Monthly Messenger, Vol. XVII, p. 1803
793 White, SPUP, p. 1
In September, 1923, the A.I.C. advised Dr. and Mrs. Bradley to locate at Yencheng. They also advised Miss Bracken to locate at Yencheng. She is the nurse indicated in the 1930 statistics.

Yencheng Station then invited Dr. and Mrs. Casper Woodbridge to go to Yencheng, and when that fell through, Dr. Welton was asked to go there.

Yencheng Station Statistics, 1921-1930.

In the Minutes for 1930, (pp. 119-121) the Mission gives direction for the filling out of the statistical forms, explaining the categories. This is a revision and expansion of the directions given in the Supplement to the 1915 N.K. Minutes, bound with the 1915 Minutes.

The Minutes for 1922 give the statistics for July 1, 1921 to June 30, 1922, and so on.

The Yencheng Missionary Force, 1921-1930

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<th>Minutes for--</th>
<th>1922</th>
<th>1923</th>
<th>1924</th>
<th>1925</th>
<th>1926</th>
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<td>5</td>
<td>5</td>
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<td>1</td>
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<td>0</td>
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The Native Church, 1921-1930

| Ordained men | 0 | 0 | 0 | 0 | 1 | 2 | 2 | 2 | 3 |

| Other workers | | | | | | | | | |
| Men | 24 | 24 | 22 | 21 | 18 | 16 | 26 | 16 | 10 |
| Bible women | 5 | 1 | 2 | 2 | 2 | 4 | 2 | 2 | 2 |
| Organized Con. | 5 | 5 | 5 | 6 | 8 | 7 | 7 | 7 | 8 |
| Outstations | 30 | 28 | 27 | 28 | 29 | 29 | 29 | -- | 23 |
| Communicants | | | | | | | | | |
| Men | 689 | 776 | 872 | 1080 | 1172 | --- | --- | --- | 656 |
| Women | 219 | 254 | 314 | 407 | 476 | --- | --- | --- | 389 |
| Added in year | 124 | 177 | 196 | 217 | 220 | 100 | 19 | 68 | 77 |
| Sunday Schools | 6 | 10 | 12 | 17 | 12 | 12 | 7 | 4 | 12 |
| S.S. Pupils | 608 | 514 | 599 | 630 | 350 | 350 | 319 | 300 | 456 |

| Nat. Con. to Church Work | $579 | 783 | 507 | 174 | 942 | --- | 1491 | 457 | 546 |

794 MNKM, 1929, p. 45,--(492) Dr. Bradley was in poor health, and he did not get to Yencheng. He died in T.K.P., March 26, 1929. (Memorial page, MNKM, 1931, p. 52)

795 MNKM, 1929, p. 46,--(495)

796 MNKM, 1930, p. 4,--(21 and 22)
**Eduational Statistics, 1921-1930**

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<td>10</td>
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<td>15</td>
<td>16</td>
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<td>For. Nurse</td>
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<td>Chinese Asst.</td>
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<td>In-Patients</td>
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<td>Maj. Oper.</td>
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<tr>
<td>Individual</td>
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</table>

**HWATIANFU STATION, 1921-1930.**

Hwaianfu, ten miles south of Tsingkiangpu on the Grand Canal, would most probably never been a separate "Station" of the Mission if Dr. Henry Woods had not moved there in 1904, and insisted its being developed as a station. The Mission was never enthusiastic about it. Dr. Woods was interested in literary activities. 

797 See our Volume III, pp. 394, 398, 402
work, and did not press evangelism. The result was that by 1920 little progress had been made. (See the Statistics, Volume IV, p. 276-277.) In the latter years of this decade, (1912-1920) under the leadership of Mr. Yates and Mr. Montgomery the evangelistic work in the city and area was extended. A little Girls' School was begun in 1916 and a Boys' School the next year, but in 1921 there were only 10 higher elementary pupils in these day schools. There was a little clinic building, and the doctors at T.K.P. had for years been coming down twice a week to give clinical treatment. Mrs. Yates was a Registered Nurse, and ran the clinic between times. We have given this background because the information we have on the station, 1921-1930, is very limited, as we will see.

1921. Station Personnel. There were two couples and three single ladies at the Station: Rev. and Mrs. O. F. Yates, Rev. and Mrs. James N. Montgomery, Misses Josey Woods, Lilly Woods, and Lillian Wells.

Dr. Henry Woods' name remained on the hwaianfu roll until he married again in 1923. In 1924, he and Mrs. Woods are listed under Shanghai. However, when Dr. Woods returned to China in 1920, he did not take up residence in hwaianfu, but was in Soochow, working on his translation of the I.S.B.E.

1921. The Work of the Station. Our information comes from four letters, two written in the spring and two in the fall. In the spring Mrs. Montgomery wrote about the "Baby Exhibit" they had had. She wrote:

The exhibit is loaned by Miss McMullen of Hangchow, who had it copied from another in circulation in China. It consists of a life-sized and very natural celluloid baby; a model bed, made in the top of the corey (or big flat basket) in which the things are packed; a bathtub and all the bath paraphernalia; a model toilet chair, a model play pen, and little doll to go in it; a number of garments made of Chinese material, especially adapted to Chinese styles and need with the paper patterns for them; nursing bottle approved and disapproved, and number of splendid pictures and posters....

We invited about sixty ladies for each afternoon /for 10 days/, giving out tickets for entrance....

We enjoy using this and other ways to help interpret to the Chinese the practical meaning of Christianity....

793 See our Volume IV, p. 275
She adds the information that Mr. Montgomery had been at Baoing for ten days, and that Mr. Yates had held a communion service at Heing-Kong, examining about 40 inquirers and baptising four. Miss Wells was there to help with the women and was still working in the country. 799

Mrs. Montgomery wrote again in June, speaking of the splendid five day meeting Mrs. Graham had held for the women in Hwaian. She said:

It is wonderful privilege to have a woman of Mrs. Graham's attainments, consecrated spirit and attractive personality, willing to invest her talents in other stations than that which demands her chief efforts. Her much study of the Bible, and her reliance on its truth and power are an incitement to go and do likewise.

We are greatly encouraged about the work in Hwaian and its field. There is a spirit of earnestness and a realization of responsibility and prayerful zeal in witnessing among the Christians, and an eagerness to learn and a willingness to study among a good number of inquirers that witnesses to the Holy Spirit at work among us.

Fourteen new members have recently been received into the Church, seven at two points in the outfield and seven in the City Church... The most discouraging feature of the work is the little spirit of jealousy among the Christians that still prevents the Church organization for which we are anxious... Mr. Li is attacking the hard work at Baoing with all the help we can give him from time to time... 800

The two letters in the fall were about the big flood. Miss Wells said:

Before I left Hwaian for vacation furious rains had come, and they continued all summer, so we returned to flood conditions... I have never seen the water so high, neither have any of the older people around here...

The worst sight met us when we got into our own field from Baoyin to Hwaian, about 27 miles long. The banks had broken and the lake water had come up suddenly and filled all this west country, that distance in length and more, and about twenty miles wide... She speaks of the people who had taken refuge on the canal banks.

Think of these people, happy and busy in their homes one day, the next living on a bank with only what they could bring along, and most of their year's food supply under water...

This is a part of our country field, all this strip west of the canal, and the part where we have not been able to do any work, so this is our opportunity. I have just come home from an eight day trip, working among them. A Christian Chinese woman went with me, and we slept and ate on a little house boat. In the mornings and afternoons, till our throats were tired, we talked to the people along the way, walking along speaking to the women as we met them...

799 Miss-Sur., Vol. 11, pp. 616-618
800 Bi-M, Vol. XIII, p. 1419. This is the only issue of the Bulletin published in 1921
Now they are well settled there, have built them fairly comfortable mud and straw houses and huts. So the long length of bank for miles is like one long stretched-out city, teeming with people, scarcely room to walk, every inch used for sunning their straw and rice, and now little plots of greens put out....801

Mrs. Montgomery wrote that the water was two feet higher than in 1906, preceding "the great famine." They had started some industrial work among the women, making shoes with material they gave out. The Montgomeries were on their way to Baoing, and hoped to work out from there. The evangelists and Christians were working out from Hwaian, as much as they could. 802

1922. There were no changes in personnel.

Work of the Station. For the first time since 1914, the 1923 Annual Report has a section on Hwaian Station, (for the year 1921-1922). It is as follows:

"This year has been an encouraging one in many respects." It has been a year of progress; "country work is booming;" "the women thronged to the chapel and could not be seated." These extracts from reports of Hwaian workers indicate the condition of the work at this station. Owing to the high flood, unusual opportunities for evangelistic work along 20 miles of canal bank, among the refugees, were presented and taken advantage of.

The fall and winter work was climaxad by evangelistic meetings led by Dr. James R. Graham, and there were 20 additions. In the Spring [1922], Mrs. Paxton held a week of meetings, and 40 gave in their names as believing and willing to study.

During the year a church has been organized, and the Chinese have called a pastor, who seems in every way fitted for the work.

There were 5,573 patients treated in the medical work.

The Girls' School reports double attendance, and a most satisfying year in many respects. 803

Two letters add something to our knowledge of the year. First, we have extracts from letters of Miss Wells, written in April from two outstations, Sa Tun and Hsing Kong. She was giving out rice tickets and preaching to the people. We give just one extract:

Afternoon I took the chapel, packed again, and Mr. An the empty place. They clutched and begged for tracts. Some thought they were tickets. I never was so pulled at. The same every day....

801 Miss-Sur., Vol. 12, p. 121
802 Ibid., p. 124
803 AR, 1923, p. 48
All day the people are in, at times watching us eat, and at night till bed time, then I'm tired, so hardly read and never write a word. The family gets up at daylight or before, and we get up at six, sometimes later, so I am not making up on sleep as I would like, but get enough....

The second letter written by Miss Josey in the fall spoke of their efforts to "help others to help themselves." Nearly 100 women came every day to sew. They made aprons and shoes, and Mrs. Vance, of Waynesboro, Virginia, helped dispose of them. She spoke of Mrs. Paxton's meetings and of their new pastor:

We have our own Chinese pastor, Mr. Ts’ao. He is an excellent preacher, and has not a "lazy bone in his body." I am sure you would be impressed to hear him give out the announcements for the week, every half hour seems to have its engagements. Besides his regular duties, he sings well, teaches singing well, plays the accordion when we are not there at the organ, keeps splendid time, and fills us full of joy and admiration.

1923. Personnel. Dr. Henry Woods, whose name was still on the Hwaianfu roll, as we have said, had spent the winter of 1922-1923 in South Soochow. In April, 1923, he married Mrs. Grace Taylor of Atlantic City, N. J. The Mission, at its 1923 meeting gave him a six month's leave of absence when his work on the I.S.B.E. was completed to arrange about the printing of the work.

Miss Lily Woods, early in 1923, had a nervous breakdown, and had to take a complete rest in T.K.P. She went on a health furlough in June, 1923, and could not return until September, 1931.

The Montgomeries went on regular furlough in June, returning in August, 1924.

1923. The Work. Mrs. Montgomery writes in the spring of 1923 that a small amount of money had been left from the previous year's famine relief, and about 20 needy women had been employed to do some sewing on furnished material; the finished products being sold through Mrs. Vance of Waynesboro. She said:

We feel that we shall not be justified in continuing it unless it pays as an evangelistic force as well as a relief agency. It does seem to be doing it. We insist that the women shall study and attend services.

804 Miss-Sur., Vol. 12, p. 776
805 Miss-Sur., Vol. 13, pp. 19-20
806 Bi-M, Vol. XIII, p. 1433
807 Miss-Sur., Vol. 13, p. 600
808 MNKM, 1923, p. 17
809 Bi-M, Vol. XIII, p. 1438
810 See Missionary Registers, Minutes for 1924 and 1931
The work is given out and received after the weekly prayer meeting. There are plainly those who come for the loaves and fishes, but we trust that by the Spirit's moving they may come to perceive other things....

Mr. Montgomery wrote in the spring:

In February I was thrilled to find that our local Chinese pastor had organized a "Moving Preaching Band" as it is called, for work during the month of the Chinese New Year. The idea originated entirely with the Chinese, which shows that our church has really taken root. One day I followed them to study their methods. After prayer at the church, they formed for a parade. Two school boys were in front, carrying the country's flags and they were followed by others carrying Gospel flags. The pastor came next playing an accordian, and behind him a long line of Christians. As the procession moved along the busy streets, they sung stirring Chinese Christian hymns. Each Christian had a handful of tracts, and it was the rule to leave a tract at every door. Later, they assembled in some large open place, where great crowds could gather to hear them preach. I found their plan of work so effective that I have been carrying a "Moving Band" to some of the outstations, following the same methods of work....

Our nine chapels are crowded to the limit. In one village twelve families recently burned their idols to worship the one true God....

Just recently we started a girls' school in a room of the McPheeters Chapel. All of our six schools are a great help in teaching students the Gospel and training our future workers....

Writing in the late fall of 1923, Mr. Yates said:

"Every day, in every way," my field is getting larger and larger. Mr. Montgomery's absence on furlough leaves all the field to my care.

Three buildings of the girls' school have been remodeled. On July 9th I bought a lot adjoining Mr. Montgomery's place and the building on it can be made suitable for a boy's school.

I have three new meeting places in my field and others have been offered....I needed land for a chapel, and Elder Kae gave four Chinese acres (mou) of the best land near the village. On the land is the spot he had selected for his and his wife's graves....

The Annual Report for 1922-1923 said: "The Hwaian city church has taken a big stride towards an independent, self-governing church in the installation of a native pastor."}


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811 Bi-M, Vol. XIII, p. 1452
812 Pres-Sur., Vol. 15, p. 163
813 Miss-Sur., Vol. 13, pp. 503-504
814 Bi-M. Vol. XIII, p. 1536
815 AR, 1924, p. 70
The Work of the Station. The report for 1923-1924 has just this paragraph:

Miss Josie Woods writes: Hwaiifu has been for the most part my "point of departure", and much of my time has been given to outstation work. In December I attended the Conference of Christian Women in Chinkiang, accompanied by a dozen Chinese delegates. The course of Bible study at the conference was greatly enjoyed by all.316

While on furlough, Mr. Montgomery wrote about the need of money for a Boys' School at Hwaiifu. He said in part:

In facing our great work in Hwaiifu about four years ago....We realized that unless we could train Chinese evangelists and teachers who could go out and evangelize our territory, we would never in this generation reach them by missionary effort....With this idea in mind of training workers to open up 25 or more outstations, as well as given Christian training to the children of our rapidly growing church, we established the Hwaiifu Boys' School. We had not a cent for equipment. We went into five little Chinese rooms, two of which were straw roofed. Being in a city of 150,000 people, and a growing Christian constituency, we were forced out of these quarters, and had to go into larger rented quarters, nine little Chinese rooms. Into these rooms we had to give homes for three Chinese teachers and their families, house a few boarding students, and have classrooms for the students. You can well imagine that these conditions for school work were totally inadequate, and it is hard to maintain the health of the teachers. One teacher broke down under these conditions.

Realizing the importance of the boys' school to the future development of the work of the station, $5,000 was asked for in the Equipment Fund, to give this school the equipment it so sorely needed. Last December appeals were made in many places for this school. As yet only about a $1,000 or less has been raised. $4,000 is needed at once. Will not some kind reader have this matter laid on his or her heart?....317

The 1924 Mission Meeting authorized a Junior High School for girls at Hwaiifu. 818


Rev. and Mrs. George Womeldorf arrived in China in September, 1923. They spent a year and a half at the Nanking Language School, so did not start work in Hwaiifu until the beginning of 1925. 819

Miss Helen Abbott was sent out, probably in the fall of 1925, to teach the missionary children in Hwaiifu. 820

816 AR, 1925, p. 80
817 Pres. Sur., Vol. 14, p. 420
818 MNKM, 1924, p. 31
819 For the Womeldorfs, see above page 52.
820 AR, 1926, p. 5
The work of the station. The report for 1924-1925 mentions Dr. Henry Woods had completed his translation of Dr. Orr's Bible Encyclopaedia, (I.S.B.E.) but the only reference to the work of the station at Hwaianfu is this:

From two chapels in Mr. Yates' Hwaianfu field have grown up four others. Miss Josey U. Woods, of Hwaianfu, whose father and mother opened the Station of Hwaianfu, Miss Woods being brought up there, tells of her most interesting country work. "My special work is itinerating and visiting the outstations. These cool days gives me a longing for the bumpy wheelbarrow rides and the hearty, noisy greetings of these true Christian women, who know the power of prayer and are willing to walk miles to 'testify.' In the fall we spend our nights at the chapels and our days from mornin, to dusk visiting every place where there is a Christian, getting acquainted, seeing their homes, how far false things are done away, learning to eat not only graciously, but gratefully, sweet potatoes cooked in corn meal mush, on a cold day. We always come back with a great roll of paper idols which the people have taken down out of their homes. In the spring we stay a week at each chapel and have the women come in each day for study."

1926 Personnel changes Miss Lillian Wells returned from furlough in August. Dr. and Mrs. W. H. Head arrived in China in January, 1926. The 1926 Mission Meeting approved their transfer from the Nanking to the Peking Language Schools, and assigned the Heads to Hwaianfu for medical work. They were granted nine additional months of language study, starting September, 1926.

The Mission also voted to put $10,000 Gold on the equipment list for a small hospital at Hwaianfu.

The North Kiangsu doctors, meeting in conference on September, 1926, voted:

1. We recommend that the Mission reconsider its action regarding the Hwaianfu Medical work, and that no foreign doctor be stationed there, until the present medical work of the other stations of our Mission be reasonably provided for.

2. We recommend that the Mission advise Dr. Head to locate at Yencheng, and that the $10,000 Gold Moore Memorial Hospital be located at Yencheng with the understanding that none of the funds be used until a doctor is located permanently at Yencheng.

These recommendations were passed by circular letter. The Heads were at the Peking Language School when the 1927 evacuation came.

work of the Station. 1926. Our information comes from three letters, two written in the spring and one in the fall. Mrs. Wemeldorf wrote in May:

821 AR, 1926, pp. 91-92
822 MNKM, 1926, pp. 21 and 22-(5) For the Heads, see above, page 59.
823 Ibid., p. 15
824 Ibid., 1927, p. 37
These beautiful spring days make us all want to turn country evangelists...Mr. Yates is just in from a trip where at only two places he examined more than 90 people for church membership.825

Mr. Montgomery has been able this spring to get out into a part of his field west of the Grand Canal that has never been developed at all before....

Our two city schools have the biggest enrollment in their history. The Girls' School has entirely outgrown its quarters. The Boys' School, a place that was only bought last year is already well filled and we are looking with longing upon some gardens next door that would make an ideal athletic field. We have just succeeded in buying a group of Chinese houses adjoining the Boys' School which the Womeldorfs hope to turn into a home....826

Mrs. Yates reports more than 100 patients treated in the clinic during the month just past and the crowds seem to be getting bigger each week.827

Miss Abbot wrote in June:

We are closing our year's work and feel that this has been a year well spent....The work in our country fields is very encouraging, and 0 has allowed our schools to have an uninterrupted year with a record enrollment in both schools.

Our medical work has been greatly blessed and we are thankful to God that He has answered our prayers, and that we have been given a Doctor—one of our very own, to care for this part of the Station's work. With open hearts and arms we welcome Dr. and Mrs. Head into our number.....

Mr. Womeldorf is recovering as rapidly as possible from his late operation, and we know that after a summer in the mountains he will be in good shape to begin the duties of another year.....

We hope each of you will make us a visit. Visitors are especially welcome to the "Hawaiian American University". We are specially proud of our students.828

Mr. Yates wrote in November:

All the members of the Station seem to be carrying a full load....

We do not fail to have our knotty problems, and these last weeks seem unusually full of them. The Pastor has resigned and two of the Elders have signified their desire to resign. The Superintendent of the Sunday School, who was a teacher in the Boys' School, died recently. He had been with us about six years, and we will find it hard to fill his place....

Miss Wells is working out in the country and it is indeed good to have

825 All, 1927, p. 67 gives Mr. Yates' report for the year on examinations and receptions.
826 Mr. Womeldorf was in charge of the Boys' School
827 Monthly Messenger, Vol. XVII, p. 1902
828 Ibid., p. 1820. The "American University" was evidently her school for missionaries' children.
her back with those women who need her so much, and who had little instruction while she was on furlough last year.

Mr. Montgomery is out in his end of the field with a band of workers, and he feels encouraged about his work out there. He gave an interesting account of Presbytery when he came back from Sutsien last week.029

The Girls' School celebrated its tenth anniversary on October 27, 1926.

Miss Wells wrote:

On October 27, 1916, the Martha D. Riddle School for Girls in Hwaianfu, China, was opened in a simple way with 13 pupils....On October 27, 1926 the School had its tenth birthday which was celebrated in true Chinese style.....390

Miss Josephene Woods, the principal of the school, in her closing remarks, expressed the desire that the people think of the school as their own, and not as a foreign school carried on by Americans alone, that we were not here as representatives of the U.S.A., nor using American authority, but as representatives of the heavenly Kingdom. As she spoke there was a current of responsive appreciation, that passed through the audience that we rarely see....

We were very sorry that our first principal, Miss Lily Woods, could not be present for this anniversary, but three of the girls impersonated her and the other principals....

The school has grown from a primary and intermediate one to a junior high school of ninth gradea, and has a boarding department. Next summer we hope to have the first graduating class from the Junior High School. All of this class of five girls are Christians.....831

1927. Evacuation of the Station. A Correspondence Letter of Dr. Bell's gives the background for the evacuation of the five northern stations. He wrote:

For two weeks prior to the Nanking tragedy we had been cut off from the outside world by contending armies, all communication to the South being cut off. Fortunately for us we were still under the Northern Government, and all was peaceful with us. Another thing to be thankful for, one of the members of the Station had a Radio set and we were able to get the news daily.

On Tuesday, March 29, I went over to tune in the radio at noon, and as I did so heard the announcer say, "I have a very important message for the Southern Presbyterian Missionaries listening in at Taikiaompu,—it is imperative that you evacuate immediately—travel north via Haichow and Taingtao—a U. S. destroyer is waiting at Chinkiang, but travel via Yangchow is uncertain,—notify Hwaian, Sutsien, Hsuchoufu and Haichow."

It is needless to say that this made a quite a dramatic moment for us....

It was six days before we could arrange the work and get away....


030 The first mention of this school name, "Martha D. Riddle" is in the Station description in the 1926 Annual Report, p. 96

031 Pres. Sur., Vol. 17, pp. 34-35
We traveled to Haichow on a small boat, and from there to Tsingtao on a 230 ton Japanese steamer on which were crowded 800 Chinese emigrant coolies. From Tsingtao we went to Shanghai by steamer.

We suppose that the Hwaian missionaries followed these instructions. The only word we have found from a Hwaian missionary is this from Mr. Montgomery:

"We only had less than twenty-four to pack up our few light suit cases and two steamer trunks, with some bedding. At the same time we had to make arrangements for the care of the property and the carrying on of the preaching in several chapels. When we left our beautiful little yard, all blooming in flowers, little did we realize that we would never see the things left behind again. We have since heard that five different groups of revolutionary soldiers have occupied our home, the third group taking off the smaller things and burning up the larger things and the furniture for fuel."

The Annual Report for 1928 said:

"At Hwaian our chapels, homes and schools have been occupied almost continually by soldiers of one army or another since last June. The homes, except the Womeldorf house, have been looted of all except furniture. Messrs. Montgomery, Yates and Womeldorf planned to visit Hwaian in February."

Hwaian Missionaries during the Evacuation. All of them seem to have crossed from Tsingtao over to Korea for a while. Miss Abbott accepted work there and later, with Mission permission, returned to the U. S. Dr. and Mrs. Head were offered work in Korea, and the Mission urged him to accept it, but he returned to the U. S. Miss Joe Woods and the Montogmerys were asked by the Japan Mission to help out, and the N. K. Mission agreed, if they would be released when the Hwaian field opened up. The Yates and the Womeldorfs seem to have returned to Shanghai, waiting developments.

Reopening the Station. Dr. White in his pamphlet, evidently speaking of the February visit, said:

"At Hwaian Mr. Yates and Mr. Montgomery found trouble, both within and without. There being difficulty among the church people. Mr. Womeldorf found his school closed and occupied. They found most of the houses occupied, and even while there they met with the bold effrontery of a group wanting to take over the Woods residence. When refused, these men simply went over to the Montgomery house, which was already in the hands of the soldiers.

832 MCL, Bell, May 4, 1927, p. 1
833 Pres. Sur., Vol. 17, p. 752
834 AR, 1928, p. 7
835 MIRM, 1927, p. 54-(57); 1928, p. 32-(333)
836 MIRM, 1927, pp. 47-(77); 49-(24); 55-(64); 60-(97)
837 MIRM, 1927, p. 69, -(146); 1928, p. 22-(267); 32, -(333)
Miss Wells in May, 1928, also got to Hwaian, though the consul would be horrified to know it, and the gentlemen of the station do not encourage questions as to who authorized it.

The question of women and children going back into the interior was discussed by the Ad Interim Committee with V. Consul, J. Hall Paxton on September 3, 1928.

In view of this discussion the A.I.C. then took this action:

Resolved, that in view of the presentation of the present situation made by Consul Paxton, this Committee strongly advises the ladies and children not to return to their Stations, with the exception of Chinkiang and Taichow. Those who feel conscientiously constrained to go back to their stations, are referred to their respective stations for consultation and decision.

The situation somewhat improved in the fall and winter of 1925, and the ladies and their children began to return to their stations. The 1929 Annual Report said:

Perhaps the most outstanding fact about the year's work is the large number of our missionaries who have returned to their Stations. In Taichow, Chinkiang, Suchoufu and Hwaianfu the entire body has returned...

Educational. The school problem is still unsolved. We have refused to register our schools with the Nationalist Government. As a result all the Senior High Schools are closed...Hwaianfu reports, "The Junior Middle School for Girls opened in a quiet way, and has been very satisfactory—no trouble of any kind thus far. I do not deem it wise to open the Boys' School...."

Evangelistic. At Hwaianfu in the autumn conditions in the country were much better. Miss Wells spent most of her time visiting the outstations. Communion services have been held in the outstations. Of the many enquirers (200) who came up for examinations, quite a number were new enquirers.

The 1930 Annual Report said:

...the great masses of the people receive the missionaries gladly, and show an unprecedented openness to the Gospel....Of the Hwaianfu field Mr. Montgomery writes:

I was much interested to see the way the Christians would preach on market days. Great crowds came to the chapels on those days. The preacher is unable to talk to all the people who come, so an arrangement is made that the men take turns. From nine in the morning until six in the afternoon some one would be preaching the Gospel to the people in...
the chapel. Little groups of Christians have sprung up all over the countryside. One man and his wife who owns a store about three miles away made their place a preaching point... 343

Two bits from the 1931 Annual Report are of interest. The Girls' School had passed a peaceful, prosperous year, and the Hwaianfu Station had received permission to open a hospital for women patients only.

This completes our survey of the Hwaianfu Station. Since educational and medical work were not well developed, we have not given these areas separate treatment. The evangelistic and educational statistics which follow may help to round out these areas of work. The educational statistics, however, are open to question in a good many places, some of which I have indicated by a question mark. The Medical statistics were not copied since they had no hospital or resident doctor. The tables do show, however, that from about 3000 to 5000 patients were treated in the clinic annually.

**Hwaianfu Missionary Force, 1921-1930**

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**The Native Church, 1921-1930**

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343 AR, 1930, p. 29
344 AR, 1931, p. 41
Educational Statistics, Kwaienfu, 1921-1930

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Middle School

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TSINGKIANGPU STATION, 1921-1930

The Station Roll, 1921. There were 15 on the Station roll;—in the evangelistic area, the Grahams, the Talbots, Miss Jessie Hall, (who had turned the Girls' School over to Miss McCown,) Miss Sallie Lacy, and the Waylands, (who were in the Language School, 1920-1921.) The Taylors had the Boys' School and Miss McCown the Girls'. Dr. and Mrs. J. B. Woods and Dr. and Mrs. Bell were carrying on the medical work.

1921-1922. We have little information on this year. The Bulletin had only the mid-year issue in 1921 and none in 1922. The last annual report from T.K.P. station was for the year 1913-1914 until we reach 1921-1922, when we have a brief one. We have two articles in the Missionary Survey. Here is the Information we have picked up.

Personnel. The Talbots and Miss Hall went on furlough in July, 1921. The Talbots returned in September, 1922. Miss Hall did not get back until April.

For the T.K.P. work, 1911-1920, see our Volume IV, pp. 277-299
1923. Rev. and Mrs. James Graham, III. came to T.K.P. in October, 1921, for language study. In September, 1922, they went to Yencheng where they had been assigned to the Boys' School. In June, 1922, Dr. and Mrs. Nelson Bell went on furlough, returning in August, 1923. Miss Lacy to Yencheng.

The Evangelistic Work. The station report for 1921-1922 began:

Famine, flood and robbers made us fear for the outlook of the work, when we returned last fall (1921), but we are glad to report many hopeful signs. In one out-station of 13 members, we had about 80 enquirers. Much of our spring and summer work was taken up with famine distribution. When the year was over we found that there were more additions to the church than in any preceding year...

Land has been purchased for the new church building, which we hope some day to have, and we are trusting that it will not be so far off...

In regard to the famine relief, we are told that Mosara, Taylor, Talbot and Harasberger had answered an appeal in the spring of 1921 from the northern provinces for help in famine relief, and would be gone several months. Mr. Kerr Taylor describes his work in the field of the London Mission in Chili Province, which must have lasted from about China New Year to the new harvest.

In April, 1921, Mr. Graham told something about his evangelistic field and his nine evangelists. He said that for their refreshment and training he had them come in every quarterly communion for a conference and Bible study. He was writing while crossing a lake in a heavy wind, and he said he would feel better when they were safely anchored, and he concludes:

This itinerant work brings quite a few thrills along with it, but it all comes in a day's work. I would not exchange it, after 30 odd years' trial, for a seat in the President's cabinet.

Writing in the summer of 1922, Mr. Graham said:

The country schools the past year were handicapped by the famine, and so the numbers were not as large as usual. Several new schools were opened. We had applications for the opening of quite a number of schools, but had not the means or the teachers with which to do so. We require the patrons to furnish at least one third of the expenses of these country schools, we to furnish at first the other two thirds, the theory being that each

846 For the Grahams at Yencheng, see above page 214
847 For Miss Lacy at Yencheng, see above, page 213
848 AR, 1923, p. 48
849 Miss-Sur., Vol. 11, p. 308
850 Mi-M, Vol. XIII, p. 1427
851 Miss-Sur., Vol. 11, p. 629
year they shall increase their quota, and we decrease ours, until in about five years the school would be entirely self-supporting. But I am free to confess, that up to the present in my own field the point of entire self-support had not yet been reached in the educational department....

Our section of the country is very lawless now. Brigands are practically in control, and though the soldiers are sufficiently strong to clean up the country, yet they don't do it. We have had some remarkable escapes for our chapels in the country lately....Our Christians have been wonderfully preserved from trouble, for the most part, though in some cases they are threatened....it is leading people to talk of the power of God, so that even out of this lawlessness, God is getting some glory, and we are thankful for it.852

1922-1923 Personnel changes. Miss Hall returned from furlough in April, 1923. In June the Grahams and Miss Lacy went on furlough. The Grahams returned the next September. Miss Lacy was resigning, her resignation to take effect on January 1, 1924. The Bells returned to China in August, 1923.

Evangelistic work. We have this brief note in the report for the year:

The Tsingkiangpu city church announces the erection of a new church building without using Mission funds, and the calling of a pastor. The pastor is to receive two-thirds of his salary from the native church. As a means of encouraging self support in the church, the T.K.P. station worked out a plan for the rent of a manse, by which plan, the Mission is to pay four-fifths of the rent the first year, three-fifths the second, one-fifth the third.854

Mr. Taylor, writing in the May-June, 1923 Bulletin, said that work on the building had begun, and the total cost would be about $3,000. He said:

This enterprise on the part of the local Christians had meant much in creating a spirit of fellowship and unity that God is using in many ways for his own glory. We thank Him for putting it into their hearts.

Our local pastor, Mr. Kao, will soon finish his fourth month as leader of these people. In connection with his call to the church the matter of his salary was left to the Chinese themselves, and it is noteworthy that the amount agreed upon was something less than the amount in the minds of the foreigners. Two-thirds comes from the native Church and one-third from the mission....

We are having pretty much of a tussle over this whole matter of self-support and it certainly raises some knotty problems....855

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852 Miss-Sur., Vol. 13, pp. 125-126
853 AR, 1924, p. 155 See Pres.-Sur., Vol. 14, p. 284, for Dr. Smith's appreciation of her work.
854 Ibid., p. 71
855 Bi-M, Vol. XIII, p. 1487
Another letter in the same issue tells of the coming of Mr. Cheng Chi Kuei of the C.I.M. at Yangchow who was to hold a week's meeting in the Church. A later note said it was a great success.

Miss Lacy, writing in the spring of 1923, has a long letter on the T.K.P. work, from which we will quote bits:

Mrs. Graham and Miss Hall, with their Bible women, have had six weeks work in the country, holding evangelistic meetings and they report much interest....

We have adopted a graded course of Bible study for our Christian women and enquirers, giving certificates when they have finished different steps, and we find that it has done much to quicken their interest.

Mr. Wayland has had charge of Mr. Graham's field in the absence of the latter at Sutsien. He came home yesterday bringing a very encouraging report....He had held communion services at all the outstations, examined 300 inquirers, and received 23 into the Church....

Mr. and Mrs. Talbot with their two little boys have made their headquarters for the past six weeks at Si Yang, a town of 30 or 40 thousand inhabitants, in the center of Mr. Talbot's field. Mrs. Talbot teaches the women and has oversight of the girls' school there. Mr. Talbot works out from this center making trips throughout the field on his motorcycle....

I have been rejoicing over getting back into evangelistic work, after two years of enforced school work. I give a good part of my time to evangelistic work in the hospital....Mrs. Taylor and I have had to take charge of the city work while the other ladies and Bible women are in the country. I have also been teaching some classes in English Bible in the Boys' High School in the city....

1923-1924 Personnel changes. The Taylors went on furlough in April, 1924, and the Grahams returned to the field in September. Miss Cassie Lee Oliver, R.N., came to China in March, 1923 for work in the hospital at T.K.P. In 1924, after a year in the Language School, she came to the Station.

The Evangelistic work. Mrs. Wayland, writing in the spring of 1924 said:

During the China New Year Vacation Misses Hall and Josie Woods had a joint Bible School here, Miss Woods bringing about ten of her country women along and Miss Hall having about the same number. Classes were arranged for the beginners as well as for those more advanced, and every body had a good time....

Most unsettled and disturbing conditions in parts of the country field. Bandits very busy, it seems. The Chinese people are most pitiful. Almost daily we hear of awful things the bandits have done. One country
elder has been shot recently, and another Christian stabbed to death.

To those of us here the going of baby Kerr Taylor, Jr. to be with Jesus came as a terrific shock, for none had realized that he was dangerously ill....

Mr. and Mrs. Taylor and little Alfred left Thursday March 17 for Shanghai, thence to America for a well earned furlough. Mr. Wayland finds himself pretty busy attempting to take Mr. Taylor's school work and at the same time help with Mr. Graham's country work....

Mr. Talbot rarely ever appears in T.K.P. circles any more, being the only full time country evangelist, he is always on the job and gives very encouraging reports of the country work and many enquirers.

The report for the year, besides mentioning the women's Bible class, says:

In the country field north of Tsingkiangpu we have four mission chapels and two volunteer meeting places with regular services every Sunday, and in this field there are about 400 enquirers. The missionaries in this field find many cases of what seems to be real demon possession, and many remarkable cures are reported....

The work in the Tsingkiangpu field has been disturbed to some extent by robbers and bandits. Mr. Wayland was waylaid at one of the country stations, and would probably have been carried off and held for ransom, but for the fact he was stopped and warned by an unknown person just before entering the village. In spite of these disturbances, this has been the best year in the history of the station in respect of the numbers added to the church....

1924-1925. Personnel Changes. Miss McCown went on furlough for health reasons in April, 1925. The Waylands left in June on furlough. The Taylors returned in August. Miss Sallie Lacy returned in August, 1925, having been "re-appointed as an assoc. worker, self-supporting." Miss Margaret Sprunt Hall arrived in September to teach the missionary children.

Evangelistic work. The Bible study classes scheduled for October, 1924 at Tsingkiangpu, were cancelled because of the war. The Annual Report is our only other source of information for 1924-1925. It said:

Rev. James R. Graham, D.D. and Mrs. Graham, of Tsingkiangpu have had a very successful year's work. We will quote as much as space will permit from Dr. Graham's report. "War and banditry had worked havoc in our field. In direct answer to prayer it was possible for Mrs. Graham and me to be almost continuously in the field. The Christians had become scattered and careless. Some were killed by bandits. Some had died. Many were careless and indifferent. Just after China New
Year I called all the Chinese helpers in the field for an evangelistic campaign. We preached from morning to night, and gave a full week to the larger places, the preachers going out to the villages two by two during the day. Every morning before starting out we met for an hour of Bible study and prayer. It was one of the most satisfactory campaigns I have had for years. Large crowds attended, and the helpers were much helped. We saw the results later. Many fold more inquirers came to be examined than in the autumn, and the spiritual condition of the Christians was improved.

We are very short handed for assistant preachers. Some of our most important centers are without a preacher. Our appropriations are insufficient to engage anything like the number of men we should have helping us in the field. The great encouragement for the year’s work is the number of Christians, who in spite of sickness, death in their families, loss from the bandits, persecution by neighbors and coldness among other members, are still faithful and growing in Christian graces, and who today could not do without what their faith in God has brought them.”865

1925-1926. Personnel changes. Dr. and Mrs. Woods left on furlough in March, 1926. They did not get back to the field until September, 1929. The Waylands returned in August, 1926.

Evangelistic work. Writing in June, Mr. Taylor commented on the improvement of the roads in the northern end of the province, and said quite a number of small cars and motor cycles used the road to Haichow. He also said the spring evangelistic work was most encouraging.

Mrs. Graham wrote:

I did not tell you that on our last trip we examined about 200 inquirers, and Mr. Talbot of our station must have examined as many if not more...

In one place near Taingkiangpu there are about 100 homes that want to give up idolotry, and last Sunday five women walked in to worship, in spite of the rain, about seven miles. I could not help wondering how many of our home folks would have done that....867

In his report for 1925-1926, Mr. Talbot said:

Taking my part of the field as a whole, the last two years have been the most encouraging of all. This has shown itself in the general interest among the Christians, and their willingness to work for the Church, and the increased numbers received into the communion....This spring about 700 persons became inquirers and 100 persons baptised in this one county. In my part of the field there were 108 baptisms, 1 infant baptism, and 15 expelled.868

865 AR, 1926, pp. 92-93
866 Monthly Messenger, Vol. XVII, p. 1821
867 Pres. Sur., Vol. 16, p. 556
868 AR, 1927, p. 74
1926-1927 Personnel changes. On December 20, 1926, the Mission, by Circular Letter, approved Mr. Kerr Taylor and family going to Taichow temporarily for evangelistic work.  

The Station was evacuated the first week in April, 1927.

The Ad Interim Committee authorized the following to go to the U. S. A. in April: Miss Sallie Lacy, the Bells and Miss Oliver. Miss Jessie Hall and her sister, Margaret Sprunt Hall, left in June. The Waylands were given permission to go to the U. S. in October, subject to recall.

The Situation in T.K.P. after Evacuation. Mrs. Talbot wrote in November:

First, our homes are occupied by Northerners and then by Southerners,—there are little more than wrecks left of what we called homes. Several of the helpers have been down to see us. They report that most of the windows in our houses have been broken and plastering torn off in places (in search of hidden treasure). The house has been stripped entirely and even the shrubs and my beloved roses dug up. When we get back it will be to begin where we did 22 years ago. The most valuable part of our possessions was Mr. Talbot’s library. He is practically bookless. There were many books that we can never hope to replace—some of them now out of print.

The above letter was written before the visit of the missionaries to T.K.P. mentioned in the 1928 Annual Report. This report says:

The Tsingkiangpu field was visited by three of our missionaries in the late fall. They were warmly welcomed by the people at large, and found no trace of ill feeling. A native Bible woman, writing from one of these outstations, paints a dark picture of the local conditions and the terror that reigns in the city and all the surrounding country, and then she adds: "But thanks be to God, in spite of everything, the Christians and inquirers still come to worship.

The Hospital has been kept open and running by the Chinese staff, though with a depleted force, and the religious services in the Hospital continue as usual. The Boys' and Girls' Schools were badly looted, the Woods and Bell residences not as badly. The local church has continued regular services without intermission, with the weekly Prayer Meeting and Sunday School. The native committee on the field reports that the troubles have had the effect, in most cases, of increasing the zeal of the Church members in attending worship and testifying of their faith in God.

1928-1930. The Grahams, the Talbots and the Taylors had remained in China after the evacuation. Miss Jessie Hall returned in October, 1928. Dr. and Mrs.

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869 MNKM, 1927, p. 4
870 See above, page 237 for Dr. Bell's letter on evacuation.
871 MNKM, 1927, p. 68, --(150)
872 Pres. Sur., Vol. 18, p. 96
873 AR, 1928, p. 6
Bell and Miss Oliver in November.

In 1929 the Talbots left on furlough in June, returning in July, 1930. Dr. and Mrs. Woods returned in September, 1929.

In view of the need of evangelistic workers, the A.I.C. in September, 1928 recommended that Mr. Stevens locate at T.K.P. for a year before he went on furlough and also asked Mr. Montgomery to give six weeks in the fall of 1928 and six weeks the next spring to the evangelistic work at T.K.P. 874

Evangelistic work, 1928-1930. The only word we have is from the 1929 Annual Report:

Tsingkiangpu reports the work carried on more earnestly during the missionaries' absence than before, the church attendance greater, and the people all over the field showing a lively interest.

On their return they examined 600 inquirers and baptised 66 persons.875 Chapel building operations, the Mission giving one dollar for every one given by the local Christians, were carried on in seven points. One or two other points are now raising chapel funds.

Most encouraging has been the rapid development of women's work. At a recently opened point where there are only women Christians, the members increased during the time of evacuation from three Christians to forty. At other places there is the same interest. Two churches were organized this spring. Several other places will probably blossom into churches.876

Educational Work, Tsingkiangpu, 1921-1930 877

The educational statistics (below) would seem to indicate that in 1920-1921 there were twenty lower elementary (day) schools in the T.K.P. field. In addition there were two higher elementary schools, doubtless the boys' and the girls' schools in T.K.P. In addition a boys' Middle School. It would seem probable that the Girls' School had 12 Higher Elementary students plus an unknown number of lower elementary students. The Boys' School had 40 in the Higher Elementary and 20 in the Middle school, with possibly some in the Lower Elementary section, if that had not been separated into a separate school. Leaving off these Lower Elementary possibilities it would seem that there were at least 12 students in

874 MNKM. 1929, p. 47--(498)
875 The Missionaries were back in residence by the Fall of 1928.
876 AR, 1929, p. 47
877 For the T.K.P. Schools in the preceding decade, see our Volume IV, pp. 294-297.
The Girls' School and 60 in the Boys'.

The 1921-1922 report on the schools said:

The Girls' School continued to prosper under the supervision of Miss Sallie Lacy, who will turn it over to Miss McCown this Fall [1922]. Miss Hall, who will soon return from furlough, will thereby be set free to do evangelistic work....

A number of dormitory rooms have been added to the boys' school equipment, through the Taylor's moving to their present location, Dr. Bell's house, while the Bells were on furlough.

The introduction of a track-meet evoked much interest in the school. On the whole it was very successful year....878

1923. Our only information on these schools is in a letter of Miss Lacy, written in April, 1923. She said:

Mr. Taylor has a good attendance at his school this year, and everything seems to be moving on very smoothly.

Miss McCown has taken over the Girls' School, and is struggling bravely with the many problems in running an up-country Chinese Girls' School.

Mrs. Wayland has charge of the industrial department. 879

1924. In April, 1924, Mrs. Wayland wrote:

Everything here building and buzzing. The foundation has been laid for the administration building at the Girls' School. This building is being placed on the new school grounds, and will indeed be a joy to those who have tried to run the school in the present cramped quarters.

The Boys' School, too, has outgrown its home, and a new dormitory is going up, which will comfortably house 60 more boys, the lower floor largely being given over to dining hall....

Mr. and Mrs. Taylor....left March 17 for Shanghai, thence to America for a well earned furlough. Mr. Wayland finds himself pretty busy, attempting to take Mr. Taylor's work, and at the same time help with Mr. Graham's country work....880

The 1924 Mission Minutes give a partial report of the Extension Committee:


1924. March 24. Tsingkiangpu boys' School plans approved.

1925. The following reports were made to the Mission:

The Tsingkiangpu Girls' School committee begs to report the completion of the administration building, a dormitory and a bath house....

The Committee on the T.K.P. Boys' School begs to report the completion of the Johnson Memorial Building, and accounts audited, and asks to be continued with the name of H. K. Taylor replacing the name of J. E. Wayland.

The Waylands went on furlough in June, 1925 and the Taylors returned in August.

In October, 1925, the A.I.C. recommended:

It is recommended that if Mr. Wayland does not return to China to resume charge of the T.K.P. Boys' School next year, after his regular furlough, the Mission agrees to endeavor to make an arrangement to relieve Mr. Taylor of educational work at that time, and thus allow him to enter evangelistic work, whether by exchange, allocation of newly arrived worker or otherwise.

Mr. Taylor had the Boys' School 1925-1926. The Waylands returned in August 1926, and took over the School, releasing the Taylors for evangelistic work.

The Girls' School. A picture of the new girls' school building was published in the July 1925 Presbyterian Survey, and an accompanying (unsigned) letter said:

Just look at this picture of our new school building. You could better conceive how greatly this was needed if you could see our old buildings to which we said goodbye last June. They were old Chinese buildings which had been adapted to this use, very dilapidated in appearance, and very unsafe, wide crevices in some of the old brick walls. We were overcrowded, no room for enlargement.

The amount of $4,000 came in the form of a legacy from Miss Mary Spears, of Paris, Kentucky, and so we have this Mary Spears Building.

Another gift of $4,000 came to us from another source. The amount needed was $10,000. At the time of the equipment Fund Campaign, some churches and auxiliaries sent in gifts for our school, and so the remaining $2,000 was made up.....

1926. Mrs. Wayland wrote in September:

The Waylands are back and glad to be here....The schools are opening up slowly. Because of flooded districts and soldiers being moved "somewhere", the pupils are finding travel difficult....
In the February, 1927 *Presbyterian Survey* there is a picture of the new Albert Sidney Johnson Jr. Building, for the Boys' School, most of the money having been given by Dr. Johnson, Pastor of the First Presbyterian Church of Charlotte, N. C. Mr. Taylor wrote:

The building has been named for the deceased son of these generous friends.

The building is of artistic and substantial brick construction, with iron roofing, and the rooms are spacious and attractive. The capacity is 80 students. The exceedingly low cost of such a building is made possible by the fact that the bricks cost something under $4.00 a thousand, and the labor only a few cents a day.

Rev. J. E. Wayland is principal of this school, and under the administration of Mr. and Mrs. Wayland, the school is progressing rapidly in every way.886

Evacuation came in Early April, 1927. The schools were closed. The 1928 Annual Report said: "The Boys' and Girls' Schools were badly looted."887

1929. The Annual Report said of the T.K.P. schools:

The boarding schools have not opened because of the lawless attitude of the student class towards being controlled, and because of the new government regulations which interfere with the Christian teaching in the schools.

Practically all of our country day schools were closed in September, 1927, but by February, 1928, were reopened under new regulations which meant that building, equipment and living quarters for the teachers, together with half of the salary, must be furnished locally.888

The Medical Work, Tsingkiangpu, 1921-1930.889

The Medical work at Tsingkiangpu, built up through the years under the leadership of Dr. James B. Woods, was outstanding. A report on the work of the Tsingkiangpu General Hospital for the year March 1920-March 1921 introduces us to this work at the beginning of our decade.890 The frontispiece gives a picture of the main building, completed in 1914. On the staff were Dr. James B. Woods and Dr. Nelson Bell, and two Chinese doctors. There was no foreign nurse. Mrs. Woods and Mrs. Bell supervised the nursing staff. Dr. Woods hoped for the speedy return of Miss Lacy to help with the evangelistic work.

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886 *Pres. Sur.*, Vol. 17, p. 86
887 AR, 1928, p. 6
888 AR, 1929, p. 44
889 See our Volume IV, pp. 289-294 for the work of the preceding decade.
890 Pamphlet, *Tsingkiangpu General Hospital...Report, March 1920-March 1921.* A copy is in the archives of the Union Seminary Library at Richmond, Va.
The work of the year had been generally satisfactory. There had been an epidemic of cholera during the year. Tuberculosis continued to take its dreadful toll. Over fifty gun shot cases were treated. Suicide attempts by eating match heads and arsenic were common. Venerial disease was very common. Contagious diseases have been common and the isolation wards (male and female, five beds each) had been constantly filled. The pamphlet gives statistics for the year and detailed information (of interest to doctors) about the surgical and medical work. The clinic at Hwaianfu was open part of the year.

1921. We have one letter from Dr. Bell, in which he compares the hospital to a small boy,—"Britches" Too Small. He said in part:

The above is nothing but foolishness as you can see, but we are in a pretty serious fix here as far as caring for the patients is concerned. For the past month we have been running about 120 inpatients in a hospital intended for 75....The other night I went into one of the men's wards. It has ten beds in it and there were 26 people sleeping in there, 20 patients and six who had come with them. Suppose typhus or famine fever break out? We shall not try to imagine the result.....

We have so much to be thankful for, though. The X-ray and the electric light plants have been shipped and should be here any time now. These were the gifts of the Bible class in Memphis which supports Dr. James Woods, the building for the generator and engine is being started this week....891

The only information we have on 1922 is this from the report for 1921-1922:

The hospital and the doctor's residences have been equipped with electricity during the past year. Dr. Bell's residence has just been completed, adding another to the four foreign residences. The Taylors will occupy it during the Bell's furlough, and hope to build their own in the meantime.892

1922-1923. Dr. Bell, while on furlough, visited the First Presbyterian Church of Houston, Texas, which supported him, and they agreed to a campaign to raise $20,000 for the expansion of the Hospital, Dr. Bell wrote:

As a result of this campaign the women of the church agreed to raise $4,000 to erect a new building to be the Administration Building, containing a chapel, laboratories, X-ray room, library, offices and operating suite, and the men subscribed $16,000 to erect a new building, the Woman's Hospital. These two buildings are to be known as the "Houston Unit" and will give us a complete and excellently equipped plant.893

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891 Bi-M. Vol. XIII, p. 1424
892 AR, 1923, p. 48
893 Miss-Sur., Vol. 13, p. 604. In this article there is a ground plan showing the location of these new buildings in relation to the others.
1923-1924. The Extension Committee of the Mission approved plans for a Tubercular Ward at the T.K.P. Hospital (Dec. 18, 1923), and plans for the Administration Building and the Woman's Ward, (April 15, and May 28, 1924) 894

Mrs. Wayland wrote in April, 1924:

The hospital compound looks very busy too, with a new tubercular ward well under way, and materials being placed for women's ward. These buildings in addition to the regular work, have the...doctors up to their eyes in work.895

The 1924 Mission Meeting approved T.K.P. as a place to give young men "practical and theoretical training in medicine" and also approved the location of a third doctor there at as early a date as possible. It also approved the location of a leper hospital at T.K.P. 896

Miss Cassie Lee Oliver, R.N., after a year in the Language School, joined the Hospital Staff in the fall of 1924. According to the Medical Statistics, she was running a "School for Nurses" in 1925 and 1926. 897

1924-1925. Dr. Bell wrote the Houston congregation on October 9, 1924. Evidently the gifts from the women towards the Administration Building were a little slow in coming in. He said:

The Woman's Hospital building has simply gone up like a mushroom. The contractor had over 70 skilled workmen here from the south, and they have done splendid work. The walls are all finished and the roof timbers are on, and the roofing planks nailed on and in about three or four more days the corrugated iron will be on. Already it looks SPLENDID, and it is a building of which you may be most justly proud....

Now, here is the reason we are so very anxious to go on with the Administration Building—you have no doubt seen the paper accounts of the war near Shanghai. At first this upset us here considerably, but things have quieted down a great deal....This war, though, has completely demoralized things south of us, where our contractor has most of his work, and he now has his men here and is especially anxious to put up the Administration Building to give employment to his workers. The brick and lumber are already bought and are here on the ground, and you can realize how very anxious we are to proceed.

Another point is that the Administration Building completes the unit, the new one and the old building which will be the Men's Hospital, being connected through this central Administration Building.

Let me most earnestly urge upon you who receive this....to pay your pledges....898
The report for the year, 1924-1925, said:

Our missionary doctors are not so occupied with the practice of medicine that they cannot do evangelistic work. Note what Dr. Nelson Bell of Tsinkiangpu has to say: "There has come to me a most interesting and encouraging experience this year. For the past two years I have been doing medical work in the local jail and penitentiary, treating the prisoners, almost all of them at first covered with itch, etc., and giving out tracts and Gospel portions, and preaching to them. For the past few weeks there has been a marked awakening of interest in the Gospel in the penitentiary. I date this from the time I urged them to pray for themselves. Two weeks ago I went over there and found that many of them had been praying. Some of them said that they would gather together and pray and talk over the Gospel till midnight. Their faces have changed, and they told me they had joy and peace in their hearts.

Last week I took Mr. Wang, an evangelist over there for just a few minutes. I said when I went in, 'I am sorry but I have not time to treat your diseases today. I just brought a friend that I want to talk to you.' They replied, 'We do not care about medicine. If you will just preach to us that will be enough. We get so anxious and hungry for more when you do not come'.....

We now have wonderful buildings, new equipment, including x-ray, electric lights, etc., but these things are empty without God's Spirit....899

1925-1926 Miss Sallie Lacy, writing in May, 1926, said:

War, famine and pestilence have stalked through our field this year. We have recently been suffering from a terrible epidemic of diphtheria among the children of our city. Over two hundred have been treated in our hospital. The demand for the antitoxin was so great, and this has been such a hard year for the poor people, that it was impossible for them to pay for it. Dr. Bell wired to the Rockefeller Hospital, Peking, and they promptly sent a generous supply. He also cabled to a friend in the U.S.A., who promptly sent $500. Some of our Chinese friends also came to the rescue, one prominent merchant giving $400. Proclamations were put up in the city that all cases would be treated free, and they have been pouring in steadily.....900

Dr. and Mrs. J. B. Woods, Sr., went on furlough in March, 1926. The A.I.C., meeting in February, 1926 advised Dr. Casper Woodbridge of Haichow to locate at T.K.P. during the period of Dr. Woods' furlough. 901

The report for 1925-1926 has several bits on the medical work at T.K.P.:  

Miss Cassie Lee Oliver writes about the training of nurses, "In the future our plan is to admit only Christians to our school. In this way we feel that the great aim of our hospital will be carried forward--to tell the story of Jesus to these people who have never heard of His love....

We also see Dr. and Mrs. Bell going every week to the jail and penitentiary to greet the sick and to preach....Such a spirit of evangelism

899 AR, 1926, p. 88
901 MNKM, 1926, p. 20
is obliged to be contagious. For instance, at Tsingkiangpu every morning at 6:00 a.m. the nurses, men and women, gather voluntarily for prayer. The report continues: "For a year now we have had the 'Evangelistic Band' in the hospital. There are about 25 of us in this band, and each day of the week there are two of us in the man's chapel of the clinic building, preaching and giving our tracts." 902

1927. Evacuation  On page 237 above we have quoted Dr. Bell's letter of May 4 on their evacuation. For the location of the T.K.P. missionaries, in 1927-1928, see above, page 247.

The Annual Report for 1928 has just this statement on the medical work: "The hospital has been kept open and running by the Chinese staff, though with a depleted force, and the religious services in the hospital continue as usual." 903

The 1929 Annual Report said:

The Tsingkiangpu Hospital was kept running in the absence of the missionaries (with about one-fourth the usual attendance of sick people,) due to the courage amid serious danger of two foreign trained Chinese doctors and a much reduced staff. Expenses were reduced, naturally, and largely met from income from patients. Dr. Bell is now back and the hospital resuming full work.904

1928-1929. As we saw above Dr. and Mrs. Bell and Miss Oliver had gone to the United States in April, 1927, and the three of them returned to China in November, 1928. Dr. and Mrs. Woods delayed on account of his health, did not get back until the next year. Dr. Bell wrote on January 5, 1929 about his trip back, the welcome that he had, and the situation as he found it. He said:

Our home, recently emptied of filthy soldiers, had been scrubbed and cleaned a number of times by our servants and the people from the hospital. It was an interesting experience going in again, and looking to see what we had. Most of the heavy furniture had been carried away by friends after the first occupation by soldiers, and that had all been returned. Our attic, quite large...had all of our smaller articles of furniture, books, pictures, etc. stored in it. It had been entered once and all trunks and boxes ransacked, but little was missing. After this first visit from the soldiers, some of the men from the hospital had the attic steps removed, and the space ceiled in, giving it the appearance of a closet. The result was that all of our things there were saved....We were extremely fortunate....

As to the Hospital, we find the X-ray the biggest loss. It was broken in pieces by one single soldier. Many of the parts are here, but other vital ones are missing....so we will sell the parts and get a new machine. This has been made possible through friends in Houston, Texas.

902 AR, 1927, p. 68
903 AR, 1928, p. 6
904 AR, 1929, p. 45
905 AR, 1931, page 41
Broken locks, door knobs removed, electric fixtures all removed, screening cut, faucets screwed off—these are the chief losses in the building.

In equipment, other than the X-ray, the biggest loss is in hospital blankets many being carried off by soldiers who were patients, the nurses and doctors being powerless to stop them.

This may sound rather discouraging, but the encouraging thing, and it is very encouraging, is that the hospital staff has been loyal and carried on the best they could alone, and are delighted to have us back...906

Dr. Bell wrote again on February 22, most of the letter giving just his ordinary round of duties. He closes:

A few general observations and I will close. The hospital work has never been more encouraging. We find the people felt the absence of the work as it was carried on formerly, and are delighted to have us back and are crowding in for treatment....

As for the situation in China, I have never seen the thinking Chinese as pessimistic as they are now...907

The Hospital issued Annual Reports for 1929 and 1930. The 1929 Report, the first, evidently in several years, has some information we will quote:

On the Hospital Staff, in addition to Dr. Woods and Dr. Bell, Norman G. Patterson, M.D. is listed as of September 15, 1929. (He was transferred to the Hospital in Sutsien in September, 1930.) 908 Under the Staff, Miss Oliver and her Nurses' Training School is listed. On page 7 is a further word:

In 1926 our Training School received recognition by the Nurses Association of China, and since then with the exception of the time of evacuation, the courses given have conformed to the standards required. Miss Oliver has given her strength and time in a way which has won for her the love and admiration of the pupil nurses....In December of this year the final examinations were given to the first class to graduate....

The 1929 Report speaks of the Motive for the work, pays a tribute to the Chinese Associates, speaks of the problems brought by the soldiers and bandits, the replacement of the X-Ray and Lighting plant, and the value of the White Cross supplies coming from the Synod of Virginia.

Leprosy and Kala Azar are singled out for special mention.

During the year we have diagnosed about 100 cases of leprosy, but of

906 MCL, Bell, January 5, 1929
907 MCL, Bell, February 22, 1929
908 1930 T.K.P. Hospital Report, for Dr. Norman Patterson see above Footnote 194
this number only about 22 have presented themselves for regular, systematic treatment....

Kala Azar, sometimes called Black Fever, was almost an unknown disease in our section a few years ago. It has been prevalent in North China for some years....Patients who do not receive proper treatment almost invariably die....Fortunately there is a successful method of treatment....[which is very expensive]

Early this year a friend at home gave us a sum of money....this money was put into this new medicine, and it was given to them at a nominal rate, even entirely free where necessary....The Station turned over to the Hospital the Boys' School property, which is contiguous to our compound, and this was fitted up with beds....We now have an average of about fifty of these patients, staying in as in-patients, and an average of about 30 more who come in from the outside to receive their injections....

The 1930 Hospital report said that in 1929 a few over 300 patients had been treated. For 1930 a total of 3003 such patients were admitted to this department, which necessitated an expansion of staff and facilities. pp. 4-5

The Hwaian Clinic is mentioned.

After a lapse of three years, beginning in January, 1930, the Hwaian Clinic will again be opened. New buildings have been added and the old ones renovated, and on Tuesdays and Fridays of each week a doctor and nurse go from our staff to assist Mrs. Yates in conducting this clinic....

The 1930 Hospital Report said that after Dr. Norman Patterson was transferred to Sutsien, the staff could only visit the Hwaian clinic once a week.

These 1929 and 1930 Hospital Reports give other interesting medical information and statistics for the year.

We now close our survey of the T.K.P. field and give some statistics on the various phases of the work which will help to fill out the facts.

The Tsingkiangpu Missionary Force, 1921-1930

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909 1929 T.K.P. Hospital Report, various pages.
910 T.K.P. Hospital Report for 1930, p. 20
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Educational statistics for 1926-1927 seem to duplicate 1925-1926.

After 1926-1927 the only statistics given are for Lower Elementary.

### The Native Church, 1921-1930

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1927 * Additions for half a year.
Medical Statistics, T.K.P., 1921-1930

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<td>School for Nurses</td>
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<td>Students</td>
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1927 * 1925-1926 figures duplicated (M.K.M., 1927, p. 15) so I did not copy them.

SUTSIEN STATION, 1921-1930

Sutsien is a three day's journey by slow boat north-west of T.K.P. up the Grand Canal. It is a city of about 50,000. Through the northern end of the Sutsien field, about 40 miles to the north, runs the railroad from Suchoufu to Haichow, which was opened up in this decade.

In January, 1921, there were eight regular missionaries on the Sutsien roll: Dr. and Mrs. J. W. Bradley, Rev. and Mrs. B. C. Patterson, Rev. and Mrs. Wm. F. Junkin, and Mr. Hugh and Miss Mada McCutchan (his sister). In addition there were two Associate missionaries, Misses Johnston and McRoberts.

The Pattersons returned from furlough in March, 1921, but were transferred to Tenghsien by the August Mission Meeting.

In the Fall Rev. and Mrs. Martin Hopkins, who had been in the School at Chinkiang, joined the Sutsien evangelistic workers.

1921 A Disturbed and Difficult Year. Dr. Patterson, writing at the end of the summer said:

Our summer has been a disastrous one for our poor people. The summer
The rains began July 5th and continued in tremendous downpours for a month. All low lands were under water. Autumn crops are more than 50% lost. The greatest loss is in sweet potatoes and beans. Poor Chinese in the Sutsien area live largely on sweet potatoes. This, with brigandage has brought untold suffering to the people.

Miss McCutchan wrote of the brigands:

Imagine, if you can, what it must be like to live in hourly dread of robbers descending upon your home, and murdering or kidnapping your family. The first aim of the robbers is to kidnap and hold for ransom. If there is any resistance offered, or if there are those who might be able to report on them, all such are killed at once. Literally, thousands of people all over this north end of Kiangsu province are living in just this way today. Meantime, money from the people's taxes, money that should be used for protecting their lives and property, is being gambled away by those who call themselves servants of the government.

She also told how one of her poor school girls had been kidnapped and held for ransom, the robbers saying that if she could attend school, the family must have money.

Dr. Junkin gives several instances of kidnapping in the fall of 1921, among them, Pastor Wang and a school boy. He continues:

Dr. Bradley and his family were held up by robbers this summer in broad day light on the Grand Canal not far below Sutsien, and these rogues debated for about an hour whether or not to kidnap one of them, but finally concluded (perhaps from fear of consequences, perhaps with some consideration for the hospital work, or for the general good work of the Mission) it would not be safe to do so, and told them to go on.

This disturbed condition was rather characteristic of the Sutsien area, and yet the work of the station went on.

The Work of the Station, 1921. Miss Blissett speaks of Miss Johnston's school work:

If any of you who have read this have Sunday school picture cards, will you please send them to Miss Mary Johnston...I can't promise you an answer from her, for she has been in China 23 years, is now teaching the children of her first pupils...Miss Johnston's school has repeatedly outgrown its quarters and was much too large for its housing accommodations when I was there last year.

Mrs. Junkin wrote in the fall of 1921:

The Presbytery of North Kiangsu has just finished its meeting...
27 to Nov. 2.) From nine organized churches there were ten elders, one of whom came to present a call for a pastor. Five licentiates were present, and one, Mr. Wang, applying for ordination. He is to be ordained and installed as pastor of the Hsuchoufu church. Two ordained native pastors and four missionaries completed the regular number. One elder and one licentiate from Haichow were given the privilege of discussion.

Hsuchoufu field now had three organized churches. Sutsien, three, and Tsingkiangpu, two. Haichow and Hwaianfu hope to be organized before the next meeting of Presbytery.....

Mr. Graham made some interesting and impressive remarks about his first itinerating trip through this section 30 years ago, when he was hated, cursed and stoned—when there were not one dozen Christians in all this section. Now the nine organized churches have a membership of 2,402, and there are many unorganized outstation churches.

Mrs. Patterson wrote an article on "Methods in Sutsien, Kiangsu." In it she said:

The Mission policy at Sutsien has been along the line of love. No station in China, perhaps, was opened with more active opposition on the part of the natives than Sutsien.

From the first day our entering in we began to sing our way into their hearts, using the dear old song, "Jesus loves me."....

We studied their customs; we conformed to their politeness, and we treated them with love....

Then the medical work. That was the entering wedge. As one who later became a Christian said: "I used to think a gentleman was one who wore a long gown, carried a fan, wore long finger nails, walked slowly and deliberately; but since I have seen medical mission work, I know the true gentleman is one who lovingly serves." They had never imagined it possible that we could do such necessary menial service as washing and dressing the diseased cases who came to the Clinic,—the beggar as well as the rich man.....

But the chief reason that the work has been successful here, is that the people have received the pure Gospel. There has been no chaff mixed with the wheat; no doubts sown with the work....

Another method that has been blessed, is the establishing a chapel and a school in country places as soon as the seed begins to sprout.... A nucleus soon develop and growth proceeds....

1922 Personnel changes. The Pattersons had moved to Tenghsien. The Junkins went on furlough in July, so all of the country evangelistic work fell

919 Taichow and Yencheng were in a different presbytery.
920 Miss-Sur., Vol. 12, p. 122
921 Here is an echo of the Fundamentalist-Modernist controversy. She italicised the word "pure", but I feel sure she was not contrasting the success of the Gospel in Sutsien because of purity, with the other North Kiangsu Stations.
922 Miss-Sur., Vol. 12, p. 190. The article by Mrs. Patterson was copied from "Woman's Work in the Far East."
on Mr. Hopkins. Mr. Graham of T.K.P. helped in Mr. Junkin's field for three months.


The report for 1921-1922 said of the evangelistic work:

The very unsettled conditions in the country field, because of robbers and floods had their effect upon the work, especially the country evangelistic work.

Dr. and Mrs. Bradley in the Hospital work had their "ups and downs", but feel that it has been a rich, full year because more evangelistic work has been done among the patients...than any preceding year.

Mr. and Mrs. Hopkins came in the early fall [1921] to help with the evangelistic work; as soon as they landed they went to work with a vim, seeing the large field before them.

Mrs. Junkin could not go with Mr. Junkin on itinerating trips to the country as usual because of the bandits, so gave her time going from home to home in the city and teaching there. Using the Phonetic method, many learned to read their Bibles who couldn't before....

The Sutsien evangelistic work added to its total enrollment 276 by confession of faith and 13 by letter, making a total membership of 1723. 925

In June, 1922, Mr. Junkin wrote about the dedication of the Janie Williamson Memorial Chapel in a market town, Tiefsui, on the Shantung border. He sent some pictures of the building and gate house. He said:

Two or three weeks ago, the night of the day the accompanying pictures were taken, robbers came again and in the booty carried off was a little boy of one of our Christians. I had planned to stay in the town that night, in the chapel, but learning that the brigands were in the immediate neighborhood, we decided it safer to move on.

But Christ has come to Tiefsui— and the countryside is becoming aware of it. Several of its most wicked men have been really and truly converted and are living changed happy lives.

In the center of the town now stands a Christian chapel.... 926

In the September, 1922, Survey, Mr. Hopkins has an article on "Street

923 Bi-M, Vol. XIII, p. 1497, See also Mr. Graham's letter of appreciation (Bi-M, Vol. XIII, pp. 492-4)
924 For Dr. Voss, see above page 44.
925 AR, 1923, p. 48
926 Miss-Sur., Vol. 12, p. 849
Preaching in China," in which he pictures its opportunities and problems. The account is not definitely tied to any particular occasion or place, but was probably based on his recollections of such preaching in the Sutsien field.

Mrs. Bradley in her report for 1921-1922 (written July 7, 1922) said:

As soon as I got back in the fall I set to work to open weekly prayer-meetings in different parts of the city, besides the regular service at the South End on Thursday. Two of these succeeded beyond our expectations and the third fell flat. These two had a nucleus of an earnest Christian or an earnest inquirer....Working in conjunction with Mrs. Junkin's Bible women we went through some 12 to 15 regular homes in one section and as many more in the other.

The average attendance at the Sunday School services on Sunday morning for the year has been 64 men, women and children, with a force of seven teachers, all Chinese but myself. The Thursday service for women and girls averages an attendance of 28...

The night school held for women and girls for five months by Mrs. Wu, taught 29 persons each evening, attendance more or less regular. Three received the certificate for ability to read and write. A class of five stood an excellent examination on Exodus, and finished reading and writing the first two Chinese readers....

The country work was entirely cut off on account of the unsettled conditions, but many country people living in the city were reached....

1923. Personnel changes The Junkins returned from furlough in September, 1923. Dr. Voss, having finished his year of language study, was married to Miss Easley of New Orleans, who came out to China to join him. Dr. and Mrs. Voss started work at Sutsien in the Fall of 1923. Miss Charlotte Dunlap, who had come to China in August 1922, started work in the Hospital in Sutsien in the Fall of 1923.

Three new missionaries, assigned to Sutsien, came to China in September, 1923, and started language study: Rev. and Mrs. C. H. Patterson and Miss Helen Bailey. Mrs. Bradley’s sister, Mrs. Vinson, was seriously ill in Haichow, and Mrs. Bradley was with her from before China New Year until her death in March, 1923.
Dr. Bradley had had arthritis in his knee which made him lame for three months and handicapped his work.

1922-1923. Evangelistic work. The personal reports of all the Sutsien missionaries for this year were published. Other information comes from Mrs. Bradley's Correspondence Letters, which she wrote about once a month, and in which there is a good deal of repetition. From her letters and from her's and Mrs. Hopkins' personal reports we learn that the ladies were busy with the women, visiting, teaching classes and doing evangelistic work in the Hospital.

Mr. Hopkins' report gives a wider view of the evangelistic work. He said:

The evangelistic work covers three hsien. To date there are 55 out-stations which are regularly visited by the foreign evangelists and native helpers. We have day schools at each out-station with but few exceptions.

I wish to express my appreciation for the assistance given in the fall by Dr. Graham.

We have had at work two ordained pastors, 26 unordained evangelists, and six Bible women. In the out-station day schools there are 53 more men teachers, and nine women teachers.

The total number of additions to the church for the year was 155. In the out-station day schools there has been a total 1,232 pupils, one-fifth of whom are girls.

In addition to regular visits to out-stations, I have held evangelistic meetings from four days to a week in seven out-stations. The general plan followed was to preach every night to the non-Christians. During the day, after a period of Bible study and prayer with the Christians, to divide into groups for house to house visitation and personal work.

The work has been greatly hindered by the unsettled condition of the country. We do not realize the outrages committed by the robbers. Unthinkable tragedies are constantly occurring.

I also held a five day meeting in the Chinkiang Boys' High School...

1924. Personnel changes. Mrs. Bradley suffered from neuritis in her arm and back, and treatment in the Peking Hospital did not help her. The Medical Committee of the Mission recommended that the Bradleys go on furlough due to her

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933 Bi-M, Vol. XIV, p. 1497
934 Bi-M, Vol. XIV, p. 1529f.
935 Bi-M, Vol. XIV, pp. 1496, 1530-31
936 Bi-M, Vol. XIV, p. 1531
health, and they sailed in April, 1924. They returned in December, 1925.

Miss Bella McRoberts, who had been ill for some time with heart trouble, died in Kuling, June 11, 1924.

The C. H. Pattersons and Miss Bailey joined in the work of the station in the Fall of 1924.

1923-1924. Evangelistic work. The report for the year says:

Mrs. Junkin tells of a former Bible woman, who conducts a class of 16 girls in the evenings and brings them to church every Sunday. Miss Johnston, one of our assistant workers, conducts a day school of 133 pupils, 60 of whom are in the kindergarten.

Mr. Hopkins of Sutsien tells how he spent most of the year away from his family, trying to reach all of those in his large country field. He preached at about 100 different points during the year. Crowds listened and the chapels were not large enough, so open air meetings had to be resorted to. Much time was spent in examining enquirers, in teaching Bible classes, etc. Five new outstations have been opened, one in an old temple that was given to the Church. His total number of out-stations is 31, the same number that Mr. Junkin has.

In June, 1924, Dr. Junkin wrote a long letter about the "Sutsien Revival". It started in a conference of the evangelistic workers, with Pastor Ding Li Mei as the key speaker. Dr. Junkin said of him, and his meeting:

We missionaries thoroughly enjoyed him. He is a man of winning personality and great spiritual power. He is a great preacher and teacher. Some of the sermons he preached to us during the ten days he was here with us were equal to any you hear in good old America.

The night meetings and the Sunday meetings were open to the public, and the church was crowded, people sitting and standing out in the court.

We had been longing and praying for a real spiritual awakening among this very group of preachers, beginning with ourselves.

He tells of the Spirit's power in the meeting, and at its close a "Program of Progress" was adopted.

Each one was to read the Bible through at least once during the year, and make a careful study of at least two books of the Bible.

Each one was to preach on the street in the market town in which he lives once every market day.

Each one, at least once a week was to take the Gospel to some un-evangelized village in his field.

937 MCL, Mrs. Bradley, January 7, 1924; MNKM, 1924, p. 2-(7)
938 HI-M, Vol. XIV, pp. 1602, 1610; MNKM, 1924, p. 34
939 AR, 1925, pp. 81, 82 See Pres.-Sur., Vol. 15, p. 619 for Hopkins' "Stray leaves from an Itinerator's Diary."
Try to have by the end of the year the family altar established and kept up in at least half of the families where the head of the family is a Christian.

Make strenuous efforts towards more liberal and systematic giving....

1925. Personnel changes The Hopkins went on furlough in June, and returned to China the next September.

The Medical situation in Sutsien must have been difficult. The Vosses accepted a call from Kiangyin in August, 1925, and Miss Dunlap transferred to Chinkiang in the same month.

The Bradleys returned from furlough in December, 1925.

1924-1925 The March 1925 Chinese Recorder emphasized evangelism, and published articles by some who had been successful in the work. Two Southern Presbyterians were invited to contribute,—Dr. R. J. McMullen of Hangchow and Dr. W. F. Junkin of Sutsien. Sutsien was well known for the effective country work done over the years by Dr. Patterson and Dr. Junkin, and continued by Martin Hopkins and C. H. Patterson. Dr. Junkin begins his article by telling something of his experience:

I have been in China 28 years....and after a couple of years of language have been continuously in this itinerating work. May I be permitted to magnify my office. I would not trade my job for a chair in any Theological Institution or for the Presidency of a University....

When I came to Sutsien there were two outstations, and in the whole field there were five or six Christians. Now there are 64 outstations and about 2,000 Christians. We have nearly 60 outstation schools, and including the central station boarding schools, there are over 1,700 pupils. These day schools are controlled by the outstation Christians, and are supported in half by them and local patrons.... Only that part of the salary paid by the Mission is handled by the missionary. We have had for most of the time two foreign evangelists in the field, so it has been my privilege to work one-half of this field.....

Mr. Hopkins, until he went on furlough in June 1925, worked in Dr. Patterson's

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940 B4-M, Vol. XIV, pp. 1608-1610
941 Little, Rivershade, p. 15. Also see above, page 152
942 See above, page 161
943 The Register of Missionaries gives December, 1925, as the date of arrival.
Mrs. Bradley (MCL, Feb. 1, 1926) said they landed in Shanghai on January 2, 1926.
944 Chinese Recorder, Vol. 56, pp. 163-164. For the division of the evangelistic field at Sutsien, see our Volume III, p. 456.
field, and he was succeeded by Rev. C. H. Patterson. In the Annual Report, Mr. Hopkins had this to say about his work:

The past year has been the most encouraging that I have spent in China... A new out-station was opened in a thickly populated region, the result of the work of one Chinese woman, who had instructed over 40 women in the way of the Lord. Two flourishing new churches with over 75 members have been organized. An earnest inquirer was baptised last fall. The next time I visited him he had more than 100 neighbours gathered together to hear me. At one point I baptised 14 people, the largest number I ever baptised at one time. Ninety baptisms this year, a total of 803 Christians in my part of the field. These Christians are distributed in 34 out-stations.

Dr. Junkin reported that nearly half of the members of the Sutsien church were women, while less than a third of the members of the country churches are women. They needed a lady for country evangelism. He also reported:

Our Sutsien Church of 300 members is building a church to seat 1,000, land and building to cost $1,500 Mex, nearly half subscribed by the Chinese. 945

Miss Bailey, writing in the Spring of 1925, said she was helping Miss Johnston in her work with the children in her school. She also went with Miss Johnston to Matou, a village four miles out, where they held meetings for the women and children. 946

In November Sutsien felt the back-wash of the Kiangsu-Chekiang War. Mrs. Bradley wrote about Mr. Junkin and the situation in her letter of February 1, 1926:

In November the soldiers came here and demanded the Magistrate. They wanted to loot the city and a few soldiers began making trouble on the street. The Magistrate went out and stopped the trouble and saved the city, but they insisted on having him. Mr. Junkin went out to the soldiers and pleaded for his life and the city offered any money they asked. It was a dangerous time. After many attempts they took the Magistrate with the promise that they would wait till the city paid an immense sum of money. But while they were escaping from the pursuing troops, the Magistrate got away and walked miles in beggars clothes, actually begging till he got back.

During the time Mr. Junkin was trying to get them to spare the life of the Magistrate, they bombed the city. Four or five shells fell inside the city, but not a single person was hurt. One did some damage to our Little Boys' School. Crowds fled into the foreign compound to escape from the soldiers. The Magistrate's wife was put up in Mr. Junkin's home.... 948

945 AR, 1926, pp. 90-91
946 MCL, Mrs. Bradley, January 1, 1925
947 For Sutsien and the Kiangsu-Chekiang Wars see above, pages 23-24
948 MCL, Mrs. Bradley, February 1, 1926. See also AR, 1927, pp. 61 and 63.
1926. Personnel changes. Mr. Hugh and Miss Mada McCutchan went on fur-
lough in July, 1926 and the Hopkins returned in September.

1926-March, 1927. Evangelistic work. The Annual Report said conditions in
North Kiangsu were characterized by War, Banditry and Famine, (the latter due to
floods in the Sutsien, Haichow and Suchoufu areas.) Yet the spring of 1926
in the Sutsien area was comparatively peaceful, in spite of rising trouble in
Central China.

Mrs. Bradley, writing in March, 1926 told of a communion service which
crowded the Church. One hundred were examined during the week, and 15 were
baptised. The next day the corner stone of the new Church was laid at an im-
pressive service. Mrs. Junkin tells of the opening of the new church on
September 19 and gives a picture of the bell tower. She wrote:

The bell tower entrance and the adjoining reception room for men are a
Memorial to Rev. and Mrs. R. R. Houston, parents of Mrs. B. C. Patterson,
a fitting memorial to one, who for so many years proclaimed God's Word...
the entrance to God's House, the bell tower, where the bell calls "Come".

Houston Patterson wrote in May, 1926 about his half of the field:

I was counting up the out-stations the other day that I am supposed to
be responsible for. There are now 38 definite preaching centers where
services are held every Sunday, besides two Gospel Halls run in two large
cities, and two centers where women's services are held. I do not have
Dr. Junkin's statistics for this year, but I am sure that the field now has over 70 out-stations.

I am very much in hopes that some means may be found to relieve the
financial pressure that we are now forced to labor under, owing to the
expansion of the work and the unprecedented rise in the cost of living.
It certainly hurts me to see opportunities go by that we could take
possession of for a song.

Mrs. Junkin has been having a hard time with her antrum and was in T.K.P.
several days for an operation, but is now back into the country again with
Dr. Junkin.

The 1925 Mission Meeting had advised Mr. Hopkins to locate at Tenghsien, to
teach in the North China Theological Seminary on his return from furlough "as soon
as the way be clear." It would seem that he continued his evangelistic work in
Sutsien for a while (his name is on the January, 1927, Sutsien roll) Another
call came from the Seminary for him in 1927, and the A.I.C. meeting March 3-4, 1927,
advised him to accept it. It is probable that he went to Tenghsien either just
before or just after the evacuation. (MNKM, 1925, p. 19; 1927, p. 45, (23).

AR, 1927, pp. 63-64.
MCL, Mrs. Bradley, March 29, 1926
Pres.-Sur., Vol. 17, p. 159
Monthly Messenger, Vol. XVII, p. 1803
Houston Patterson wrote again in September, 1926:

We have been having a very fine conference for the past ten days with Pastor Ding Li Mei for Bible study and devotion. Mr. Chou Ming I from the Nanking University Agricultural Department, Mr. Tseo taking Frank Price's place in Religious Education, and a local leader teaching pedagogy.

We have had about 150 delegates. These include practically all of our preachers and teachers and ten from Hauchoufu. We are praying that this will mean increased efficiency and furnish inspiration that will carry many over the trying experiences that some are always facing in their field of labor....

We all are glad to be back in our station and be on the road in this period of political unrest. The Hopkins are back and are ready for a year of hard work. The Junkins are in from Kuling. The Bradleys, who have been holding down the station alone all summer are now on a brief vacation in Shanghai. Miss Helen Bailey was left behind in Kuling by doctor's orders, that she might have more time to recuperate from an operation she had this summer. Mr. Junkin will temporarily take over the school girls as Miss McCutchan is on furlough. Miss Johnston is already in the midst of her school work.

We have prospects for a very bad famine this year....

Mr. Patterson wrote again in November, "Presbytery and Tufei".

We have enjoyed the diversion and excitement of a Presbytery meeting this month. There were over 30 members present including 12 foreigners. The greatest good-will and fellowship was evidenced throughout, and great efficiency was noted in the handling of all problems. Several very delicate matters were up for settlement....Our Chang Pe Presbytery includes the territory from Hwaian to Hauchoufu.

Our territory is enjoying a season of quiet now since the summer rains have at last stopped, and the soldiers have all moved out. The only disquieting feature is the tufei, (bandits) and of course they are always with us....

The November Monthly Messenger (p. 1819) has this news note:

"The Sutsien Field" is a very interesting booklet of 28 pages full of readable stories and sketches and happily illustrated....

The last letter before evacuation was written by Mrs. Bradley on March 12, 1927. She said in part:

You will be wondering what all the fuss in the papers is about. Well, we too, are wondering and watching for the papers, but so far we have not been touched either by the fighting or the passing of soldiers. Our mail has been held up several days at a time because of the strike in the Post Office force in Shanghai, but that has been removed. The railroad is congested with soldiers going south and coming north that civilians have a hard time getting anywhere....

954 Monthly Messenger, Vol. p. 1826
955 Ibid., p. 1834
956 A copy of this booklet is in the Union Theological Seminary Library. The booklet was dated June, 1926. It does not say where it was printed.
For a time we thought we might be called out of our fields, but things seem to be working out and I do not think we will. Our section is peaceful. We only dread if a defeated army should come through. There were rumors last week that Sun Chiang Fong's army was coming here. The people were very much afraid for they have barely enough to feed the populace.

The robbers around here are very bad.

1927. Evacuation. Mrs. Bradley wrote on May 16, 1927:

Many things have happened since I last wrote. On April 4 we left Sutsien. We did not know we would leave until Saturday. How we did hate to leave. The city was quiet and the services on Sunday were full. The Elders and Pastor insisted on Mr. Junkin going when they heard that he and Mrs. Junkin were planning to stay until they got messages from the parents of the school girls. They said that the teachers would hold the school open and run it the best they could. So by breakfast time we were all gathered about three miles from Sutsien on the bank of the canal waiting for our things to be placed in our respective four boats. It was a beautiful day.

We caught the last train that went for a good while between Yuen He and Haichow. We spent the next night in Mr. Vinson's house in Haichow, having arrived about dark. The next day we got on a boat for Tsingtao.

Dr. Morgan had engaged the Hold where the heavy baggage is usually packed. It was a rather difficult trip. The night passed, although it seemed that it could not. We arrived in Tsingtao and were met and taken to a nice Hotel or Inn by Mr. Currie and Mr. Wayland. The Haichow and Yencheng missionaries were there.

The consul advised every one who could to go on and not stay in Tsingtao. Our little Annie Belle was in Shanghai, so we came on here.

Sutsien Personnel, 1927. Mr. Hugh and Miss Mada McCutchan were already in the U. S. on furlough. The Hopkins evidently went to Tenghaien, which was above the battle line. The C. H. Pattersons were granted permission to go to the U. S. in June, and Miss Bailey in August. The Bradleys, the Junkins and Miss Johnston were all probably in Shanghai.

Dr. Junkin visited Sutsien in November, 1927. Mrs. Bradley wrote on January 24, 1928.

The continual fighting between the various parties, constant or intermittent, keeps every one on the qui-vive. We have been hoping that the fighting around our section of the country,--North Kiangsu--would stop. Severe fighting went on in and around Sutsien, but none of our Christians were killed, and no one we knew. Some damage was done by bombs to our Hospital and to Mr. Junkin's house, but we do not think very serious.

Mr. Junkin went back up there in November to see how things were, and to help store away things which the Christians had gathered together and tried to protect. But he had promised the Consul to stay behind the Northern army, so when the Southerners came, he had to get out. He has

957 MCL, Mrs. Bradley, March 12, 1927
958 MCL, Mrs. Bradley, May 16, 1927.
not been able to go back yet. 959

He has been hoping to get permission to go behind the Southern army and try going up the Canal, but a friend, Mr. Chien, telegraphed after getting as far as T.K.P. that the roads were so full of robbers it would not be safe for any one to try to travel. We have heard nothing further in two weeks, not even a letter. No answer to telegrams, and no news as to whether Mr. Chien had even gotten to Sutsien or not. Mr. Brown, too, has been waiting here, hoping to get back to Hauchoufu. Every one says wait until after Chinese New Year....960

The Annual Report for 1928 has this on Sutsien, evidently from Mr. Junkin's November visit:

Sutsien has had first one army and then another. In November Dr. Junkin returned and spent two weeks there, but had to leave suddenly. He found the Hospital which had been kept running by the Chinese staff, had escaped serious damage. The Junkin home and the Girls' School were in good condition. But the Bradley, McCutchan, Patterson, Hopkins and Miss Johnston residences had all been more or less rifled, and the Boys' School had been badly abused, its furniture and teaching apparatus destroyed, doors, window-frames and casings being torn out for fuel.

While some of the soldiers were gentlemanly, others were of the lowest order, whom their well-intentioned officers could not control. The people at large, in both city and country, gave Dr. Junkin a most affectionate welcome. The nice new Sutsien Church is unhurt. Services have been held there every Sunday. The out-station chapels have continued running. Though the anti-Christian propaganda has been fierce, and many threats made, yet Dr. Junkin could actually hear of only two or three, and those young people, who have really retracted in the whole Sutsien field.961

We will pause here in our sketch of the Evangelistic Work, and sketch the Educational and the Medical Work, 1921-1928.

Sutsien Educational Work, 1921-1928. 962

Day Schools. Sutsien laid great emphasis on day schools in the out-stations.963

The statistics show an average of over 50 elementary schools in the field for this decade. The biggest of the elementary schools was Miss Johnston's school for boys which in 1921-1922 had 97 boys in the primary and kindergarten. The 1925 Annual
Report tells us:

Miss Johnston, one of our associate workers, conducts a day school of 133 pupils, 60 of whom are in the Kindergarten, and some of whom, during the 25 years of her service in companionship with Miss McRoberts, have grown up from childhood under Gospel influences without knowing the heathen ways of their parents. During the last illness of Miss McRoberts, whose death was reported last fall, one of the children, eight years old, came into her sick room singing "Jesus, I my cross have taken, all to leave and follow Thee."964

This day school seems to have continued up to the evacuation with an enrollment of about 100.

The Middle Schools in Sutsien, 1921-1927. There were two Boarding Schools in Sutsien. 965 In 1920-1921, the Boys School under Mr. Hugh McCutchan has 55 boys in the Middle School Department; and the Girls' School, under Miss Mada McCutchan had ten Middle School students. 966

In the decade we are studying we have very little about these schools. The statistical table will show that the number of boys in Middle School increased from 57 in 1921-1922 to 111 in 1925-1926. The girls in Middle School from 20 in 1921-1922 to 30 in 1925-1926. Of course in addition to the Middle School department, there were Elementary School students, perhaps both Lower and Higher Elementary, but we cannot be sure from the tables.

Instead of taking these two schools separately, on this Station we will take both of them by years, giving the little that is said about them.

The Report for 1920-1921 said that although there were full High Schools for boys at five of the eight stations, Sutsien had the "one full-grade High School for Girls." 967 This is misleading. Sutsien was the first station of the Mission to have girls in Middle School, but in 1920-1921 there were only ten girls in the Middle School department, hardly a "full High School."

1921-1922 The report for the year says:

For one poor missionary, Miss Mada McCutchan has had her hands full with the girls' school, but Mrs. Junkin helped her out with the music teaching.

964 AR, 1925, p. 81. The Mission Statistics for 1920-1921, indicate a kindergarten of 1 teacher and 35 pupils. (See our Volume IV, p. 316) For some reason the statistics for 1921 do not give any kindergarten statistics even though 60 of Miss Johnston's pupils were in kindergarten, 1923-24.
965 See our Volume IV, pp. 313-317.
966 See our Volume IV, p. 318.
967 AR, 1922, p. 65
There were enrolled during the year 99 girls; seventy of these being boarders. In both the girls' and the boys' schools there were some annoyances caused by the Chinese teachers rather than pupils. Despite this, though, both schools had a good year. In the boys' school there was an enrollment of 142. Seventy-nine of these were Church members before the close of the Spring term.968

1922-1923 Mrs. Bradley, writing in May, said that there were 136 boys in Mr. McCutchan's school of whom 67 are in High School proper, and there were 80 girls in Miss McCutchan's School. 969

Miss McCutchan, in her report to the 1923 Mission Meeting, said:

We are grateful for a peaceful year; no strikes, good health among the girls and teachers; no serious causes of lawlessness among the girls; a slight gain in enrollment over last year, the enrollment being 93 for the fall term, 97 for the spring; a large number of the girls being received into the Church in a five day special service for the girls held by Miss Margaret King.

Our special cause of thanksgiving is that Mrs. Junkin writes that they have secured for our assistance...Miss Helen Bailey, who expects to come this fall.

We are proud of the teachers that our School has produced...Those who have charge of Girls' High Schools, know how nearly impossible it is to find lady teachers.

We find that the surest plan, though perhaps not the cheapest, is to train them ourselves. We plan this fall to adopt a modified form of the New School System, but it remains to be seen to what extent we can carry it out.970

If we have only Junior High School, it means going backwards, and it would mean the lowering the standard of education for girls in this whole section, a standard which we have been struggling for many years to establish. Should we have Senior High School, we must have more teachers, more money and more equipment. But basing future plans on past experience, the High School pays, and certainly our Mission must have at least two or three senior high schools for girls. My earnest plea is that you would have your Girls' School at Sutsien flourish. Please do not forget to pray for us.971

Mr. McCutchan's report on the Boys' School is as follows:

The work has progressed smoothly without strikes among the students or faculty. Last fall, two of my former teachers returned, one from Nanking Seminary and the other from Tenghsien Normal School. Of the four

968 AR, 1923, p. 48 Twenty of the 99 girls were in Middle School.
969 Bl-M, Vol. XIII, p. 1496
970 For the New School System, see China Mission Year Book, 1923, p. 164, "China's Reorganization in Education", Tseu Yih Zan. It called for six years of Primary, Lower and Higher, and then six years of Middle School, (not four), divided into Junior Middle and Senior Middle, three years each.
971 Bl-M, Vol. XIII, p. 1533
teachers of Chinese, three are fine scholars. On the whole I believe that the present faculty is the best in the history of the school. Ten boys graduated in January. I am sorry to say that one of them is not a professing Christian, the first non-Church member who has been graduated from this School.

Of the 136 boys in school, 68 were in High School. Ninety-one of the boys are church members. Nearly every boy in the school has applied for baptism at some time.

Four of the five graduates of my school who attempted to take the entrance examinations of Shantung Christian University, passed the examinations. One of them made the highest average grade for 1922, for which he received a prize of $60. Last winter another of my students of the class of 1913, received a prize in the medical department of Shantung University for the highest averages in a certain class.972

1923-1924 The report for the year said:

In the Sutsien Boys' school there were only five in the graduating class, but the class next below is much larger. Special evangelistic meetings were held in the school by Dr. Paxton and Rev. Ting Li Mei.973

Miss McCutchan writes of the Girls' School:

Three graduates from the High School will take up teaching work this year. Nearly all of those who take the full course become Christians, and most of them go into some sort of Christian work.974

1924-1925. Miss Bailey had arrived at the Station for work, and she wrote in January-February, 1925:

Our Girls' School has begun its spring term with the largest enrollment in its history,—120. Our boarding department is full, and the chapel is crowded to over-flowing—the overflow being crowded on the platform.... Our school supplies, Christian teachers for our country schools in the Sutsien out-stations, and also supplies some for the other Stations. There were eight graduates this year.

I like Sutsien very much and also my work in the school. There are so many difficulties connected with a school in China, and especially a girls' school, which we do not have at home. Miss McCutchan, the Principal, with whom I live, is a constant marvel to us the way she stands up under the strain of it. We thank you for your prayers....975

Of the Boys' School, the Annual Report tells us:

The strike at the Sutsien Boys' School was serious. Mr. McCutchan tells us that "it was stirred up by a heathen boy, but some Church members took part. The fourth year high did not wish to strike, but could not continue their work on account of violent disturbance. Window panes were broken, and some of the teachers were beaten and driven out of the school.... The boys became so frenzied that it seemed wise to call in 30 soldiers

972 Bi-M, Vol. XIII, p. 1533
973 AR, 1925, p. 79
974 Ibid., p. 80
975 MCL, Helen Bailey, January 22, 1925 (Finished two weeks later)
to protect the property. Twenty boys were expelled and others suspended. This cleared the atmosphere....Twice as many as ever took the entrance examinations this fall."976

1925-1926. The only information (other than statistics) which we have on these schools in this year is this about the Girls' School in the Annual Report:

"There are some evidences of spiritual growth among the girls, and ten have united with the Church during the year, and many more are inquirers," writes Miss Bailey from Sutsien, and Mrs. Junkin adds, "The Christian influence of the School is splendid."977

1926-1927. Dr. Junkin's report in the 1923 Annual Report, (quoted above, page 271) is all we have on the schools. It would seem probable that the Chinese teachers continued the girls' school for the rest of the spring term, 1927. 978

The Boys' School undoubtedly closed.

In the June, 1929, Presbyterian Survey, Mr. Hugh McCutchan has an article on "Education and Evangelism at Sutsien, China." This was written while Mr. McCutchan was on forced furlough in America, and described his work before the 1927 evacuation. He said in part:

Evangelism is the principal aim of our schools at Sutsien. While maintaining scholastic standards far above those of the government schools, we recognize the supreme importance of spiritual development. If a mission school is not an evangelizing agency, it has no right to use church funds.

Some methods used in the spiritual side of our work are as follows:

Chapel service at 6:30 A.M. six days per week....

Sunday School and two preaching services on Sunday.

Each boy must memorize a beginner's catechism and the Westminster Shorter Catechism, also twelve sections of Bible verses....

Christian instruction is part of the required course in each year....

In addition to the required exercises mentioned above, the boys have their own Y.M.C.A. meeting on Sunday night, also evening prayers in each of the four study halls each night from 9:20 to 9:30....

In all of these ways and by personal contact, the gospel is constantly kept before the minds of the students, and the non-Christians are urged to accept salvation....979

976 AR, 1926, p. 93
977 AR, 1927, p. 71
978 See above, page 270 for Mrs. Bradley's letter of May 16
979 Pres. Sur., Vol. 19, p. 361
Dr. Henry Woods wrote in the 1929 *Presbyterian Survey*:

We have just read with great interest the excellent article in the June Survey on "Education and Evangelism at Sutsien, China," by one of our Church's best missionaries, Mr. H. W. McCutchan, and wish to bear witness to the splendid work for Christian education performed so faithfully during many years by Mr. McCutchan and his sister, Miss Mada McCutchan, who is an equally consecrated and efficient teacher, and has done for the young women of Sutsien, what her brother has done for the young men.

The truth is, these two workers are so modest and unassuming, that our church does not know what jewels it possesses in them. They shine alright in Sutsien, and in the North Kiangsu Mission, though they may not be as well known as others....

Sutsien Medical Work, 1921-1927. 981

Dr. Bradley was in charge of the Sutsien Medical work. Mrs. Patterson, M.D. seems gradually to have withdrawn from medical work, and the August, 1921 Mission Meeting transferred the Pattersons to Tenghsien. Dr. Bradley was not given to writing letters, and most of our information comes from Mrs. Bradley.

Mrs. Bradley wrote on Dec. 1, 1920:

Yes, I am studying Nursing. You know there is nothing like knowing how to do things...Well, at 45, I am having to supply nurse, so that seems to be essential. It is surely not amiss in any place to know something of the care of the sick, and the use of the simpler medicines. I tell you the responsibility is colossal. And when to add to other things that one wants, to see that 65 beds in the hospital have sheets enough to change even on a big day when there are 5 major operations, and that the straw mattresses are not just bundles of rags stuffed with straw for the bottom mattresses on a cold day, and that the new, lovely, thick robing cloth sent by the Red Cross is made up into covers for the cold days, and that the new girl in training for a nurse cleans the patients rooms, washes their faces, and keeps the waiting room and clinic room in order—well, it takes a little time, and what is more worrying, THOUGHT, when one wants to be thinking about other things. 982

Mrs. Bradley's heart was in hospital evangelism, not in the routine work of running the hospital, but there was no one else to do it.

1921-1922. Mrs. Bradley wrote on April 20, 1922: "Our hospital is full, and that always means a fine opportunity for the spread of the Gospel." 983

The report for the year said:

Dr. and Mrs. Bradley in the hospital had their "ups and downs", but

981 See our Volume IV, pp. 309-312 for the preceding decade.
982 *MCL*, Mrs. Bradley, Dec. 1, 1920
983 *MCL*, Mrs. Bradley, April 20, 1922
feel that it has been a rich, full year, because there was more evangelistic work done among the patients in the hospital, and more were taught to know Him who died to save them than any preceding year. 984

1922-1923 Mrs. Bradley wrote on January 23, 1923, about the troubles in the hospital. She said:

The hospital has gone through many disappointing and soul trying experiences in the last few months. Doctor, after years of waiting, educated a boy through grammar school, high school, college and medical school—was anticipating a real sympathetic helper this year, as this native of Sutsien came back to begin his life work. What was his chagrin and bitter disappointment when the young man proved proud, lazy, and perfectly indifferent to the interests of the work here in our mission work. Walking around in silks and satins, never at prayers on time, sneaking in on the back seat, indifferent to the patients,—oh, he was a sight! After several months of endurance which required God-given strength, the New Year arrived, and he was asked not to return. At this, he up and left a month before time, leaving the doctor in a fix, for it is hard to leave the work for a day without oversight, and the children had to be taken back to the railroad to go to school.

Then things began to happen. Our very inmost souls have been wrestled in prayer over this old hospital this year. One of the nurses, who had been a right hand man in every religious work at this end, and led the singing at all the services in the church, was reported as stealing. After much prayer and long waiting to be sure, he was called and was told we could not use him...I grieved over this boy, for I had taught him from a kid....

Fortunately, another young man whom the church had helped through his medical education finished at the New Year and came at once to help in the hospital....he has come with a different attitude, and a real interest in his work, and he seems to be really trying to make the work here successful.....

Another head nurse is cutting up now, and we fear that he is going to have to leave too. The patients complain that he does not attend to them properly. So you see our lives out here are not all sunshine. 985

Mrs. Bradley wrote on April 5, 1923 that in February she had had to go to Haichow to her sister’s bedside who was dying of sprue. She continued:

Dr. Bradley had gotten back from Shanghai nearly two weeks before I got home. He had had a suffering time and was in the hospital several days with his knee in a plaster cast. He still hobble on a crutch, and is unable to attend to his work as he wishes. Fortunately, he has a graduate doctor who is taking charge for him, and he seems to be managing very well. After having his teeth fixed, his knee seemed to be better, but in walking up the stairs one day he put his whole weight on it, and something happened. He suffered intensely all that night, and was taken to the hospital the next day. The doctors pronounced it Arthritis, and it will take many months for the knee to become well enough to be used.

984 AR 1923, p. 48
985 MCL, Mrs. Bradley, Jan. 25, 1923
We had a very pleasant visit from Dr. Voss the last week on his way from a visit to Peking. We will surely be glad when he and Miss Dunlap, our new nurse, come on up and go to work. All this year they have been in Nanking at the Language School working hard.

Doctor has had to get rid of two more men in the Hospital, one who had been with us ten years. It looks as if Satan is hard at work.

In May, 1923 Mrs. Bradley wrote:

The Hospital is bubbling over with stone in the bladder cases, cut off legs and arms, gun shot wounds. And the new Dr. Li, a graduate last year through the kindness of funds loaned from the Mission, smiles and works and microscopes, and reads up, and Dr. Bradley lane for three months with bad Arthritis of the knee (just read that up if you are not "On"), hobbles and beams and sees them up and preaches all on a Sunday morning, and weekdays as well.

We are looking for a brand new Doctor, (Dr. Voss of New Orleans) in the fall, and Miss Dunlap, an R.N., and Dr. Voss's bride thrown in for extra good luck.

In his report to the 1923 Mission Meeting, Dr. Bradley said:

In spite of our trials we have had a good year in the Sutsien Hospital. Our records show an increase of patients, individual treatments about 9,000, total treatments during the year about 32,000; in-patients, 822, the largest number treated in any previous year was 600.

The Chinese doctor, five nurses, a bookkeeper and one servant have been dismissed or forced to resign. Since getting out the above offenders things have run more smoothly. We trust that the trouble is over, but more "outs" may be necessary.

The Hospital Evangelist continues to do splendid work.

1924-1925. Mrs. Bradley wrote on October 4, 1923 and said the Vosses and Miss Dunlap had arrived. She continued:

The robber condition is quieter, and the country people who are sick are coming a little better. The Hospital is full of very interesting cases. I am giving almost all my time now to the Hospital, teaching in the rooms and talking to those who come for treatment.

On October 28 she wrote:

Dr. Bradley is running his legs off these days. The Hospital staff is reduced to only one nurse who knows anything. The others are all green boys just beginning to be able to wash sores and take temperature. The good nurses, who have been with the Doctor for some 15 years, could not resist the temptation to go out and fool the Chinese into thinking that they were full fledged doctors and making big money. The one boy left, we fear will leave any day. Mr. Tu, our evangelist, is working as hard as ever.

986 MCL, Mrs. Bradley, April 5, 1923
987 MCL, Mrs. Bradley, May 7, 1923
988 MCL, Mrs. Bradley, October 4, 1923
989 MCL, Mrs. Bradley, October 28, 1923
990 MCL, Mrs. Bradley, October 28, 1923
Again, she wrote in December, 1923

The new workers are hard at the language, and manage to get in a little work as a side issue every day. Dr. Voss is itching to get at the job and holds clinic with the men every afternoon with the Chinese doctor to help out with the language. Dr. Li can speak English very well and reads it too. It is the greatest help and comfort to Dr. Bradley to have someone to share the responsibilities and talk over things with, and they are constantly discussing this and that case. 990a

On January 24, 1924, Mrs. Bradley wrote:

I think I mentioned in my last letter I had been having neuritis in my back and arm. In the spring I suffered some with it, and when I got back in September, and began a full schedule of work, it began with greater force. I dragged along with it.....

Finally, the doctors decided to take her to the Rockefeller Hospital in Peking, and after examination, the roots of her teeth were extracted, and that reduced the pain. The X-ray, however, revealed an enlargement all around the walls of the aorta. They told her that by rest for a year or two, it might be reduced to normal,—so she was flat on her back. She continued:

The doctors all unite in advising us to take our furlough this year instead of next when it falls due. So with the permission of the Mission, we are going home in July. This will give me six months before we go..... [Instead, they sailed in April, 1924]

Dr. Bradley has had so much trouble in the hospital, it is hard to begin to tell about his work there. Greed has worked havoc among his most trained help, and Dr. Voss and Miss Dunlap are thrown back mostly on themselves.... 991

With Mrs. Bradley gone from the field, we have no news from the Hospital from the spring of 1924 through 1925. When the Bradleys left in April, the whole responsibility fell on Dr. Voss and Miss Dunlap, who had hardly gotten the language. Perhaps Dr. Li was there, we do not know. However, the situation must have been almost impossible for these newcomers, and in August, 1925, both accepted calls elsewhere;—Dr. Voss to Kiangyin and Miss Dunlap to Chinkiang. 992

In October the A.I.C. advised Dr. Casper Woodbridge, (who had just started the work at Haichow) to temporarily take charge of the Sutsien Hospital. The Bradleys returned in January, 1926, but he was not strong, and there was a question whether he should take over the Sutsien hospital by himself. 993
Voted that owing to the change of circumstances since last Mission Meeting, Dr. Bradley be advised to remain at Sutsien, and that Dr. Woodbridge be advised to locate at Tsingkiangpu during the period of Dr. Woods', (J. B. Sr.) furlough. 993a

Dr. Woodbridge probably was responsible for the 1925-1926 medical statistics. No statistics are reported for 1926-1927.

1926-1927. The Bradleys returned in early January, 1926. In her first letter from Sutsien dated February 1, 1926, Mrs. Bradley said they reached Shanghai on January 2, and found China in turmoil. She does not mention Dr. Bradley or the Hospital in this letter. Writing again on March 29, she said:

Our Hospital work is on the boom these days. Nearly all the beds are occupied and the women seem so interested in studying....I try to keep an eye on the cleanliness in the wards and rooms too, and make a tour of inspection every day to see how things are....Doctor is holding out very well but he is not up to his usual pep at all. I am worried about him, but as there is no one to help him, he will have to do the best he can. The Chinese doctor who helps him is not very efficient, but helps some. The boys whom he trains to help, to nurse, etc. do very well, remarkable so, considering the time he has to teach and instruct them.....

There are a number of Kala Azar cases here now.....994

In her letter of November 26, 1926 she said the fighting in the southern part of the country had not touched them, but that the robbers were still shooting people. 995 She wrote again on March 12, 1927, that they thought perhaps they would have to leave Sutsien. The next letter, May 16, was written from Shanghai. 996

The Hospital was evidently left in the hands of the Chinese staff, and when Dr. Junkin visited Sutsien in November, 1927, he found the Hospital running, having suffered little damage. 997

Sutsien Station 1928-1930. The missionaries in China at the beginning of 1928 were the Bradleys, the Junkins and Miss Johnston. Miss Mada McCutchan returned in June, 1929, and Miss Helen Bailey and the C. H. Pattersons in September. Dr. Bradley died in November, 1929 and Mrs. Bradley was in Chinkiang, the winter of 1929-1930. The Junkins went on furlough in July, 1930.

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993a MNKH, 1926, p. 20
994 MCL, Mrs. Bradley, March 29, 1926. For Kala Azar, see above p. 257
995 Ibid., Nov. 2, 1926
996 For these letters see above, pp. 269 and 270
997 See above page 270 for this report
Mr. Junkin has just been back at the risk of his life to see things. The robbers on the road are bad, and he had to be very careful. But the Lord let him get safely there. He is on his way back to the meeting of the Ad Interim Committee this week. Dr. Bradley hopes to get back soon, if Mr. Junkin's account is good. The Hospital has opened again with Dr. Chi at the head, and I hope can run till Dr. Bradley can get there to set things as they were.....

Some places, however, cannot just now be occupied. Sutsien, for instance, is full of soldiers, and the war area is just north and danger of bodies of soldiers fighting back and forth over the place. Then, the traveling back and forth is impossible for women and children....

In the meantime we are going to Taichow where I hope to be able to help Miss Farr, who is already there in her work. Dr. Price's Hospital has never closed and he is there now. So are Mr. Richardson and Mr. Taylor, though their families are still here with their babies in Shanghai.

Dr. Bradley will take Tinsley and myself over there, and then if the way is open, will go on to Sutsien. His health has not been such that the Mission thought it wise for him to expose himself to cold and sudden flight or shock by making the trip. It is hard to run a hospital at this distance, and one of our doctors, in whom we had so much confidence became discouraged and left. The other one is staying and carrying on...998

Mrs. Bradley did not get back until September. We do not know when Mrs. Junkin and Miss Johnston were able to return, possibly earlier.

Mrs. Bradley's letter of September 27, 1928 tells about the situation in Sutsien,—the welcome by the Christians, and the damage to the property. She adds the following about the work:

Mr. Money, one of our best elders, has opened the Girls' School, and seems to be getting on well with it. He has between 30 and 40 pupils.

Dr. Chi has been holding clinic for a long time but now is having a good many patients who stay in the Hospital even though it is so dirty....

I hear that there is some dissatisfaction in the Home Church with the Missionaries for leaving their posts, and being so slow in going back to them. We did not get out till ordered to do so by our Consul, and if we have taken a long time to get back, it was for the best carrying on of the work. Even now our Consul objects to us women and children coming so far interior....999

She continued her story on November 9, 1928:

I think you will want to hear again how things are getting on here at Sutsien. The first two weeks we spent in Mr. Junkin's house inside the city, while we waited for the white-washers and painters to get

998 MCL, Mrs. Bradley, March 15, 1928
999 Ibid, September, 27, 1928
done their work in our house. The last week we fumigated the half of the house we are going to occupy, and then we began getting our furniture from the various places where it had been put for safe keeping. We found it in marvelous good shape considering all it had been through.

We have lost some things, but not much, and our house is sweet and clean now and it is mighty fine to be back in it. My trunks had not been opened, and almost all the things of value were in them. I lost a lot of pictures that were on the walls and a great many books.

If you could see the Hospital when we first began work there, you would have said it was impossible to heal the sick in it. But the first week Doctor had six major operations, and so far all of them are getting on well.

Published in the February, 1929 Survey is the following from Mrs. Junkin, undated, but probably written in the late fall of 1928:

The Christians here are encouraged because the heathen are now so willing to hear the Gospel.

Miss Johnston who formerly carried on a large primary school in this city, and also worked here with the women, had begun work among the country women, visiting towns, staying a week at a place.

Dr. Bradley is busy attending to patients and trying to get his Hospital repaired.

Mrs. Bradley is again at her work among the patients, teaching them, also visiting homes in the city.

Mr. Junkin is busy with the country work, and I hope to join him as soon as Miss McCutchan returns to take charge of the girls' school.

The Girls' School is small, only 58 pupils, as we opened late. But this is a beginning. Our Bible course is the same as formerly, and the pupils are required to attend religious services as in other days.

The Boys' School building is a wreck, the most injured of all the property.

After much cleaning and disinfecting our homes are comfortable. Our friends saved most of our things and we feel very grateful to them. We praise our Heavenly Father that we live here once more.

We are dependent for our 1929 information on an article by Mrs. Junkin, "Christian Schools Permitted to Continue", and three letters from Mrs. Bradley.

First, Mrs. Junkin's article. In February, 1929, the anti-Christian local party had demanded the closing of all Christian Schools in the Sutsien district. In March, the Government made a ruling that permitted them to continue. Mrs. Junkin wrote:

1000 MCL, Mrs. Bradley, November 9, 1928
1001 Pres. Sur., Vol. 19, p. 94
The Nationalist Government has granted permission to Christian Schools to continue. From the first religious liberty was granted to the faith of the individuals. But schools were ordered to make Bible study and church attendance voluntary.

Now has come a proclamation from the Government that church schools for the propaganda of religion are to be allowed. The government schools, supported by public funds, are to have one name, and church schools, privately supported and teaching the Bible, are to have a different title. (We can choose any other word for "school" that we wish).

Sutsien has one central station and 70 outstations. In the schools in these various points this past year, there have been 80 teachers, 1,653 pupils (336 of these being girls). 1002

Mrs. Bradley wrote in January 16, 1929, and mentions the pressure to close the Girls' School. She also has this paragraph on the Church:

The church has been used twice by the Guei-ming-dang—the government, as it were, society. They wanted the Pastor to put up Sun’s picture which he refused to do, they wanted flags hung and posters put up. We often have flags in the Church so they were hung, and always we have religious posters about with such texts as, "If we confess our sins He is faithful and just to forgive our sins." They, from a notice in the little Daily paper, seemed satisfied, and made no further demands. They suggested to the Pastor that he ought to "take over" the Church and property, and he politely told them that the Church and property belonged to the Native church members, as it was built by subscription, the foreigners only helping the Native church build it. 1003

On May 8, 1929, Mrs. Bradley wrote:

Spring has been with us for some time, and my spring letter to my many friends has gone neglected. The routine out here makes it hard to write interesting letters, for they all seem the same...

Did I tell you about the Small Swords Society in my last? They are a band or bands of lower class people and many of the farmers who band together ostensibly to protect each other from the Tufei or Robbers. They wear large swords when on parade or fighting, and some carry guns. They claim that bullets cannot hurt them, and they say charms and swallow written charms, and go through other forms which makes them immune from any hurt. They claim, too, not to rob or plunder where they fight, but only take revenge on the ones who are abusing the people, and go back to their homes.

They have risen several times lately to put down the Dang-pu, which is a political society of young men mostly, who band together to put over new laws on the people, such as extra taxes, forbidding the worship of idols and such heathen superstitions—and worship of God comes in their category too—etc. Well, they got so heavy on the poor people that the "Worm" at last turned and they rose in their wrath. They drove the Dang-pu out, which was a good thing, but having such ignorant leaders, they became...

1002 Pres. Sur., Vol. 20, p. 96. The Government schools were dignified by the name "school"; Christian schools could not use that word.
1003 MCL, Mrs. Bradley, May 8, 1929
corrupt, and more rowdy elements came in, and Communists, so the better ones dropped out. The soldiers then came in force and searched out the Heads and punished them, burning the homes of hundreds of innocent people, and scaring them so that most of them have given up their swords.

Now, the Robbers are on top, and are making raids all around. Carried off five or six from a village near here last Saturday night. The soldiers got busy the next day and caught a nest of them....

Because of the general unrest patients are few....1004

Mrs. Bradley wrote again on December 28, 1929, from Chinkiang: Dr. Bradley dies:

Dr. Bradley was in a most precarious condition since last July....Once in February he fall and cut a terrible gash on his head. He hatred so the inability to go on with his work.....

From July he began to fail rapidly and could not walk. He had a bad case of fever, and what the Doctors call Edema of the lungs. He could not get a full breath and suffered intensely in that way. He was in the Community Hospital in Kuling for two weeks, where Dr. Toctell of the Northern Presbyterian Mission and Miss Fecker, a missionary nurse, nursed him most faithfully.

In September we came down from the mountain. He felt that he could not stay there, that the highness may be made his breathing worse.

In Chinkiang we spent several days with the Farriors, who insisted on entertaining us. He was scarcely able to go up and down stairs, but insisted on doing so, but once or twice came very near slipping away, his heart was very bad.

Then when we got to Tsingkiangpu, and Dr. Bell got to work on the case, he rallied a little and thought he was going to get on his feet again. But it was only for a few days and he was back again, daily growing weaker....He passed quietly away at dawn Saturday, November 23rd /1929/.... He was laid to rest in the little plot where others, mostly little ones, of our Mission lie....

Friends here [Chinkiang] begged me to come here and help them for a while....I am very busy here in the Hospital and at the South Gate Church....I expect to go back to Sutsien as soon as the cold weather breaks up in the Spring.....1005

Our last word from Sutsien in this decade is in the report for 1929-1930 written by Mrs. Bradley. She reports on the three areas of work:

Evangelistic:...The Sutsien field in Dr. Junkin's report shows the radical work being done all over North Kiangsu. With 32 out-stations (2 less than last year) in his half of the field he has 927 communicants, Baptised this year, 71 Heads of families, 498. Holding family worship, one in six, Contributions are increasing. There are 33 schools.

1004 MCL, Mrs. Bradley, May 8, 1929.
1005 MCL, Mrs. Bradley, December 28, 1929.
Two pastors were ordained and installed serving two points, one paying about half, one 7-10ths. Three more are about ready to call pastors. The Sutsien city church which is independent, has 380 members with total annual contributions of $608.00.

Mrs. Junkin calls for more workers for this vast field. She works with Mr. Junkin in each place, and since she has been able to do this the work among the women has developed wonderfully. Miss Johnston, our Associate Member, works with Mr. Houston Patterson on the other side of the field in much the same way. She spends weeks at a time in various places in the country, holding meetings and classes and living with the people.

Mr. Houston Patterson says, "In my field, all who are Christians give."

Educational: Miss McCutchan says, the Bible courses have not been altered. The students all attend religious services regularly, and hold their own Christian Endeavor, etc.

Medical: The work in Sutsien has been done by a native Doctor and his nurses. That the Hospital has not been closed is a cause for gratitude. Dr. Bradley hoped to the last that he would be able to get back to the work there. He was most desirous that Norman Patterson [M.D.], who so tenderly was with him to the last, should take up his work. In the providence of God he has consented to do so, and has been stationed there by the Mission.1006

Sutsien Station Statistics, 1921-1930

<table>
<thead>
<tr>
<th>Sutsien Missionary Force</th>
<th>1922</th>
<th>1923</th>
<th>1924</th>
<th>1925</th>
<th>1926</th>
<th>1927</th>
<th>1928</th>
<th>1929</th>
<th>1930</th>
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</thead>
<tbody>
<tr>
<td>Minutes for--</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ordained men</td>
<td>3</td>
<td>2</td>
<td>3</td>
<td>3</td>
<td>4</td>
<td>No</td>
<td>4</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>Unord. men</td>
<td>2</td>
<td>2</td>
<td>3</td>
<td>3</td>
<td>2</td>
<td>New</td>
<td>2</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>Single women</td>
<td>1</td>
<td>1</td>
<td>*4</td>
<td>3</td>
<td>2</td>
<td>Report</td>
<td>2</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Married women</td>
<td>4</td>
<td>3</td>
<td>5</td>
<td>5</td>
<td>5</td>
<td>5</td>
<td>5</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Short Term</td>
<td>*2</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>*1</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td></td>
</tr>
</tbody>
</table>

The Native Church

| Ord. Men                | 2    | 2    | 2    | 2    | 2    | 2    | 2    | 4    |
| Other workers           |      |      |      |      |      |      |      |      |
| Men                     | 25   | 26   | 23   | 30   | 30   | 29   | 32   | 30   |
| Bible women             | 6    | 6    | 5    | 7    | 8    | 7    | 9    | 7    |
| Org. Congre.            | 4    | 4    | 5    | 7    | 7    | 7    | 7    | 9    |
| Outstations             | 51   | 54   | 63   | 65   | 68   | 66   | 70   | 66   |

Communicants

| Man                     | 1222 | 1266 | 1316 | 1416 | 1395 | 1485 | 1509 | 1450 |
| Women                   | 501  | 538  | 588  | 641  | 714  | 749  | 797  | 802  |

*The Associate Missionaries, Misses Johnston and McRoberts, seem to have been listed variously.

1006 AR, 1931, pp. 40-41. For Dr. and Mrs. Patterson, see footnote 194. Dr. Patterson was born in Sutsien, the son of Dr. B. C. Patterson. He married Miss Athalie Hallum.
Sutsien Station Statistics, 1921-1930 (Cont.)

<table>
<thead>
<tr>
<th>Minutes for--</th>
<th>1922</th>
<th>1923</th>
<th>1924</th>
<th>1925</th>
<th>1926</th>
<th>1927</th>
<th>1928</th>
<th>1929</th>
<th>1930</th>
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The Native Church (Cont.)

<table>
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<tr>
<th>Added in Year</th>
<th>291</th>
<th>155</th>
<th>203</th>
<th>228</th>
<th>169</th>
<th>107</th>
<th>145</th>
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<tr>
<td>Sunday Schools</td>
<td>21</td>
<td>24</td>
<td>24</td>
<td>23</td>
<td>32</td>
<td>16</td>
<td>41</td>
<td>30</td>
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<tr>
<td>Pupils</td>
<td>1467</td>
<td>1524</td>
<td>1647</td>
<td>1700</td>
<td>2021</td>
<td>909</td>
<td>1736</td>
<td>1428</td>
</tr>
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</table>

Nat. Contri. to Church: $2399, $1610, $3418, $2619, $3240, $1390, $3310, $4339.

Educational Statistics, Sutsien

<table>
<thead>
<tr>
<th>Teaching Force</th>
</tr>
</thead>
<tbody>
<tr>
<td>For. Men</td>
</tr>
<tr>
<td>For. Women</td>
</tr>
<tr>
<td>Chi. Men</td>
</tr>
<tr>
<td>Chi. Women</td>
</tr>
<tr>
<td>Non-Christ.</td>
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Lower Elem.

<table>
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<tr>
<th>Schools</th>
<th>51</th>
<th>50</th>
<th>51</th>
<th>56</th>
<th>43</th>
<th>59</th>
<th>57</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teachers</td>
<td>52</td>
<td>50</td>
<td>51</td>
<td>56</td>
<td>43</td>
<td>59</td>
<td>57</td>
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<tr>
<td>Pupils-male</td>
<td>816</td>
<td>884</td>
<td>1059</td>
<td>1034</td>
<td>1173</td>
<td>688</td>
<td>1204</td>
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<td></td>
<td>281</td>
<td>395</td>
<td>325</td>
<td>342</td>
<td>449</td>
<td>179</td>
<td>284</td>
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Higher Elem.

<table>
<thead>
<tr>
<th>Schools</th>
<th>7</th>
<th>15</th>
<th>7</th>
<th>11</th>
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<tbody>
<tr>
<td>Teachers</td>
<td>11</td>
<td>15</td>
<td>15</td>
<td>30</td>
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<tr>
<td>Pupils-male</td>
<td>216</td>
<td>237</td>
<td>226</td>
<td>231</td>
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<td></td>
<td>29</td>
<td>31</td>
<td>24</td>
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Middle School

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<tr>
<th>Schools</th>
<th>2</th>
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</thead>
<tbody>
<tr>
<td>Pupils-male</td>
<td>57</td>
<td>68</td>
<td>74</td>
<td>88</td>
<td>111</td>
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<td>20</td>
<td>17</td>
<td>23</td>
<td>30</td>
<td>30</td>
<td>14</td>
<td>24</td>
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* See Mission action, MNKM, 1927, p. 15 -- If no new statistics, reprint the 1925-1926 figures,——which they did.

Medical Statistics

<table>
<thead>
<tr>
<th>For. Phys.</th>
<th>1</th>
<th>1</th>
<th>2</th>
<th>22</th>
<th>1</th>
<th>27-28</th>
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<tbody>
<tr>
<td>For. Nurses</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>see</td>
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<tr>
<td>Chi. Phys.</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>above Hosp.</td>
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<tr>
<td>Chi. Asat.</td>
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<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
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</tr>
<tr>
<td>Chinese Nurses</td>
<td>7</td>
<td>8</td>
<td>8</td>
<td>8</td>
<td>8</td>
<td>Closed 6</td>
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<tr>
<td>Hosp. Bldg.</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
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</tr>
<tr>
<td>No. Beds</td>
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<td>62</td>
<td>42</td>
<td>42</td>
<td>65</td>
<td>65</td>
<td>65</td>
<td>60</td>
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<tr>
<td>In-patients</td>
<td>580</td>
<td>822</td>
<td>600</td>
<td>515</td>
<td>628</td>
<td>397</td>
<td>400</td>
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<tr>
<td>Maj. Oper.</td>
<td>133</td>
<td>118</td>
<td>75</td>
<td>472</td>
<td>135</td>
<td>85</td>
<td>—</td>
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<td>Indiv. Treat.</td>
<td>7385</td>
<td>8631</td>
<td>7334</td>
<td>5000</td>
<td>7454</td>
<td>5242</td>
<td>4683</td>
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Sutsien Station Statistics, 1921-1930 (Cont.)

<table>
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<tr>
<th>Minutes for—</th>
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<th>1924</th>
<th>1925</th>
<th>1926</th>
<th>1927</th>
<th>1928</th>
<th>1929</th>
<th>1930</th>
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</table>

Medical Statistics (Cont.)

<table>
<thead>
<tr>
<th>School for</th>
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</thead>
<tbody>
<tr>
<td>Nurses</td>
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<td>0</td>
<td>1</td>
<td>--</td>
<td>--</td>
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</tr>
<tr>
<td>Students</td>
<td>9</td>
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<td>0</td>
<td>0</td>
<td>8</td>
<td>--</td>
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<td></td>
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</tr>
</tbody>
</table>

1927-28 Hospital closed

1929-30 *Medical statistics incomplete owing to absence of qualified missionary physician.

1007

HAICHOW STATION, 1921-1930

Location. The Annual Report for 1921 describes Haichow thus:

Haichow was opened in 1908. It lies off to the north-east of Tsingkiangpu 100 miles. It is a large walled city, situated at the headwaters of a harbor which, it is said, is to be developed. When the harbor is deepened and the new Railway is laid to Haichow, this point should rank as one of the four great ports on the northern coast of China. 1008

Haichow, in the decade under study, never fulfilled these expectations, but progress was made. Until the middle of the 1920's our missionaries reached Haichow by the Grand Canal to Tsingkiangpu, and then either by a smaller canal or an overland road for about 100 miles to the north-eastern edge of Kiangsu Province. 1009

By the middle of this decade, the Lung-Hai Railroad, connecting Hsuchoufu with Haichow was finished, and one could travel by railroad from Hsuchow to Hsuchoufu, and then south by the Tientsin-Pukou Railroad to the Yangtse River. Crossing the river at Nanking, one could continue by rail to Shanghai or to Hangchow. The Lung-Hai Railroad crossed the Grand Canal in the northern end of the Sutsien field, so those going up the Canal could take it, either east to Haichow, or west to Hsuchoufu. This made it possible for the Mission to meet at Haichow in June, 1926.

The harbor had not been developed, but little steamers ran from Haichow to

1007 For Haichow Station, 1912-1920, see our Volume IV, pp. 318-334.
1008 AR, 1921, p. 61
1009 Miss Bissett described her trip from Nanking to Haichow by Tsingkiangpu in her M. C. Letter of July, 1921
Tsingtao, which was the escape route for many of our missionaries in the evacuation of 1927.

Station Personnel, 1921. In January 1921 only Mrs. Rice and the McLaughlins were at the Station.

Mr. Rice had died in May, 1919. Miss Mary Bissett, R.N., who was studying the language at Sutsien, went to be with her sister, Mrs. Rice, and the Mission transferred her to Haichow. She was at the Language School in Nanking the spring of 1921.

The Morgans had gone on regular furlough in August, 1919 and did not return until March, 1921. Due to Mr. Vinson’s health, the Vinsons had gone on furlough in October, 1919, and they did not return until January, 1921. Mrs. Grafton’s health failed, and the Graftons went to the States in July, 1920, and did not return until November, 1921.

To meet the pressing need of the evangelistic field, the Mission in June, 1920, transferred the McLaughlins from Sutsien to Haichow, to fill Mr. Rice’s place. In 1921 Mr. McLaughlin was just getting acquainted with the field.

Two new missionaries, Rev. and Mrs. Ed. Currie, assigned to Haichow, arrived in China in March, 1920. Mrs. Gay Currie was a sister of Miss Annie Wilson of Hangchow and of Mrs. McLaughlin. On arrival, Mrs. Currie was not well and was "expecting," and they were advised to go to Hangchow until summer, then go to Kuling. After the summer (Gay Wilson having arrived), they went to Haichow and began their study of the language there.

1922. All of the Haichow missionaries were at the Station in 1922, and the work had a chance to take on new life.

The Work of the Station, 1921-1922. Mrs. Currie wrote in March, 1921:

In January we had our Boys’ School commencement. I wish all of you could have been there. They had such an interesting program....Four fine boys received diplomas. All of them are Christians and all of them are now being used in our work....
Mr. McLaughlin wrote, evidently in the early spring, 1921:

These last months at Haichow have been months of discovery for us here. The whole field being entirely new to us, the workers and the work being very largely different from that which we left in Sutsien, thus far, we have been practically on a tour of discovery of places and people. It has been a very pleasant voyage of discovery, though there hasn't been time for side trips of recreation. This field is wonderful in its possibilities for the future....1013

The Girls' School. The 1921 meeting of the Mission voted:

That the Haichow Station be permitted to use $6,000.00 gold, if necessary, from the special Jewel Luckett Memorial Fund, for the purchase of Chinese buildings which are ample and suitable in every way for the Jewel Luckett Memorial School for Girls....1014

The report for 1921-1922 tells us:

Haichow reports that houses are open to us, both rich and poor, the high and the low, in a most wonderful way, and the outlook is one of encouragement. Miss Li, of Hangchow, assisted in a series of evangelistic meetings. A number of high class women not only came out, but talked personally to Miss Li.

A very desirable piece of property has been bought for the girls' boarding school. Miss Sophie Graham, formerly of Hangchow, will take up this work on her return from furlough. 1015

The Haichow Hospital has been greatly improved. The electric plant has been in use for over a year. It furnishes light for the hospital and also for the West Gate Chapel and helper's residence, and the current is sufficient for an x-ray when we can get it. A hot water heating plant is now installed, and trials have shown that it heats the hospital very well indeed. The water pressure system is also in process of installation, and the plumbing partly in place. Much new operating equipment has been provided. With Dr. Ruth Morgan, Miss Bissett and Miss Wu on the job, the women's and children's work has shown great improvement in every way. 1016

1923 Personnel Changes. A news-note in the May, 1923 Survey tells us:

A letter from Mr. Grafton of Haichow, brings the very gratifying intelligence of Mrs. Grafton's entire recovery from the attack of sprue from which she suffered so long, and which at one time seriously threatened her life. 1017

Death of Mrs. J. W. Vinson, March 25, 1923. Dr. Chester wrote:

Mrs. Vinson had been in failing health for more than a year, and had been a great sufferer from the effects of a malignant form of malaria, which undermined her strength and finally caused her death....1018

1013 Missionary Survey, Vol. 11, p. 462
1014 MNKM, 1921, p. 15
1015 For this transfer see MNKM, 1922, pp. 9 and 10. Also see above, p. 68
1016 AR, 1923, p. 49
1018 Miss-Sur., Vol. 13, p. 511. Dr. Morgan commented on her illness, Bi-M, Vol. XIII, p. 1472
The Mission Minutes had a rather unusual Memorial Page:

IN MEMORIAN, Mrs. John W. Vinson, Nee Jeanie deForest Junkin.

Born Feb. 23, 1873, New Providence, Va. of Rev. E. D. Junkin and Agnes Penick Junkin. She was the youngest of ten children, seven of whom are still living.

At the age of three years her parents moved to Texas, where she lived until young womanhood. She was a graduate of the Normal School, Louisville, Kentucky. Later taught at Peace Institute, Raleigh, N. C.

Throughout her school career she was very much interested in foreign missions. She and her sister, Mrs. J. W. Bradley, were appointed as missionaries to China, September 4th, 1904, and were stationed at Sutsien, Kiangsu, with their brother, Rev. William F. Junkin.

In April, 1908 she was married to Rev. John W. Vinson. They moved to Haichow soon after, where she spent the remainder of her life in faithful and loving service among the Chinese people whom she loved and for whose souls she had a passion.

After a lingering illness, during which time she manifested a beautiful faith and a remarkable courage, she passed to her reward on March 25, 1923.

With the home going of Mrs. Vinson the Southern Presbyterian Church has lost a faithful and loyal worker; the Chinese a true friend; her family their youngest and beloved sister; her husband, a devoted wife; her children, a loving mother....

The McLaughlins went on regular furlough in July, 1923. Miss Sophie Graham began work in the Girls' School in the Fall of 1923.

1922-1923. Evangelistic and Educational Work We have very little on the Haichow Schools, so we will carry these two lines of work together through these years. The Medical work will receive separate treatment.

Mrs. McLaughlin writing, evidently in the Fall of 1922, tells of a meeting conducted by the Gospel Team from Nanking which was attended by 600 to 700 people each night. One hundred and fifty men gave their names in to study the Gospel. Property was bought for the Girls' School, and they hoped to open a Boarding School for Girls the next fall.

Mr. McLaughlin wrote in the spring of 1923 that there was little anti-Christian feeling in the area. There was an attempt to burn down a chapel at

1019 MNKM, 1923, last page
1020 Miss. Sur.. Vol. 13, p. 126. See also MNKM, 1923, p. 6
1021 Bi-M, Vol. XIII, p. 1453
Kiangshi, but that was the work of a man, disgruntled because Mr. McLaughlin had repeatedly refused to baptise him.

We have a print the personal reports for the year 1922-1923, of Mr. Currie and Mr. Grafton to the 1923 Mission Meeting. (Mr. McLaughlin, having gone on furlough, had no report.)

Mr. Currie, reporting for himself and Mrs. Currie, said:

Mrs. Currie and I want to express our gratitude to God for the health during the year. With two little babies in the house, Mrs. Currie has been quite busy. She has visited in the hospital among the women, helped in the children's Sunday School, and studied the language....

The greater part of my time has been put on the language. I have taken part of the responsibility for the new city chapel. During the year I have visited practically all of the out-stations in the Haichow field with Mr. Grafton and Mr. McLaughlin. I preached a few times in Mr. McLaughlin's field. Part of this field has been given me for this next year.....1022

Mr. Grafton reported:

In two sections of my field the work has been distinctly discouraging. Some of the Christians have so far lapsed as to be practically forgotten, and there has been only a few new ones received....

The southeastern field is my most encouraging district. The church at one of the three stations is in the town, but the bulk of the congregation is drawn from the country. It is an old-time congregation...Two-thirds of this congregation are women....1023

Mr. Vinson reported on the Boys' School at Haichow:

We have decided to adopt the new system as recommended by the Educational Commission. 1024

Because of lack of funds, buildings and equipment, it will take several years to build up a good Senior High School.

In view of the fact that our Mission has determined to establish a college within our bounds, I think that the time has come to advocate co-education as a Mission policy for the Senior High Schools. This measure would solve the problem of equipment and teaching, as the number of Senior High Schools would be reduced to eight.

English is to be compulsory from the beginning of the fall term. Hitherto we have had a special fee of five dollars a term for English, making it an elective. The high educational institutions are making many demands in regard to English that we are compelled to emphasize it. Our English department is exceptionally good.

1022 Bi-M. Vol. XIII, p. 1534
1023 Ibid., p. 1535
1024 See above, note 970. Also see China Mission Year Book, 1923, page 164, "China's Reorganization in Education."
We have had a splendid increase in the number of Chinese students. It has been necessary to enlarge the dining room and kitchen and to rent twelve "gien" of Chinese buildings, the latter being used as dormitories.

The main building needs a galvanized iron roof, as we were forced, during the war, to use a temporary rubberoid roof, it being the only material available at the time. This now leaks. I take my rain coat and umbrella to the classroom, but the students suffer from the leaks. We use a rented building.

Our total enrollment for the past year was 81.

1924. Personnel Changes. Miss Lila Junkin came out in March to care for the children of her sister, the late Mrs. J. W. Vinson. She also taught all the missionary children at the station. The McLaughlins returned from furlough in October. Three new missionaries began work in Haichow in 1924.

Dr. and Mrs. Caspar Woodbridge had come to China in October, 1922. After 18 months in the Nanking Language School, they came to Haichow the spring of 1924.

Miss Mary Barclay Woods, the daughter of Dr. Edgar Woods, arrived in China in September, 1923. After 18 months at the Nanking Language School, she went to Haichow the end of December, 1924.

1923-1924. Evangelistic and Educational Work. Mr. Grafton wrote in January, 1924:

The whole Haichow district is passing through a period of demoralization and lawlessness that is felt in every walk of life. It is hardly correct to say, "passing through" since that implies there is an end somewhere in sight, which unhappily is not true....

As in Revolution days we can only mark time. Our additions this year have been a little below average, but sad to say, our losses have been heavy. Some few we have lost from overt sins, but the greater part have fallen away in the general deadness and spiritual apathy of the people.

One hopeful feature of the whole dark situation, as it appears to me, is the better understanding it is bringing about between us and the force of Chinese assistants....

In material things, Haichow is getting on the map. Several new houses for the Lunghai Railway staff have been completed, and construction work has been begun. About half of the steel for the big bridge over the Haichow River is already on the ground. Probably by the end of 1924 we

1025 Bi-M. Vol. XIII, p. 1536
1026 See above, page 56 for Miss Junkin
1027 See above, page 44 for the Woodbridges
1028 For Dr. Edgar Woods, see our Volume II, Index of Missionaries.
1029 See above, page 50 for Miss Mary Woods
will be able to use the new Railroad and cut the journey to Shanghai from six or seven days to about 34 hours...

The 1925 report for the year quotes Mr. Grafton on the robbers:

On the trip out last fall [1924] General Bei thought it necessary to send 30 heavily armed soldiers to guard me. The last Sunday, before we left for the summer there were 19 heads on the wall in sight of the West Gate Chapel...With the exception of a month or two following New Year, my trips have been through regions where deeds of violence were of daily occurrence. There has been, however, not the slightest trace of hostility exhibited towards me or my helpers....

This Annual Report also speaks of the Haichow Boys' School:

Haichow school turned out its first class of eight graduates, three of whom have taken entrance examinations for Shantung University. Thirty of the pupils applied for baptism, but only five as yet have been received into the Church.

1925. Personnel Changes. Mrs. Letty Taylor Grafton died in Haichow on February 13, 1925. Dr. Price said of her:

On her father's side Mrs. Grafton was a descendant of Zachary Taylor, former president of the United States. She had, however, no pride of ancestry, nor any other pride. So great was her modesty that she bound over her friends to permit no eulogy either at her funeral or after her death. Through her home and her direct work among the Chinese, she gave to China 21 years of quiet and single-hearted service. Her patience under a long and wasting disease which preceded her death, was heroic. Her memory is a heritage both to her Station where she lived, and to the whole China force.

Mr. Grafton married Miss Mary Woods on June 7, 1925.

Miss Mary Bissett left on furlough in February, 1925. Nothing was said of her health at the time of leaving, but she had not been well, and health prevented her return to China. She had sprue.

Mrs. Rice was out of China part of 1925, as she is recorded in the Missionary
Register as having returned in February, 1926.

1924-1925 Evangelistic and Educational Work. Our information for this year comes from an indirect quote from Mr. Ed Currie to the effect that this was his third year in the country field, and in his preaching he was using colored posters pasted on cloth. He also mentions the civil war at Haichow and the looting of the city. More useful information comes from three letters of Mrs. Currie,—one in April, 1925, the other two written in October and November. The April letter said in part:

Old China seems to be busy getting ready for another war. A recent letter from Hauchofu says they have about 60,000 soldiers there, and our General Bel Pao Shan seems to be rapidly increasing his forces in every department....

We see very little of Mr. Currie these days as he spends most of his time in his outstations. Most of his field is in the bandit section....

I am enjoying the study of the language these days....I try to get to teach the patients four or five times a week....

I wish all of you could see our three youngsters....We are simply thrilled over our beautiful, little new house, given us by friends of the Bream Memorial Church, Charleston, W. Va.......

The next letter is dated October 28, 1925. The war in North Kiangsu is on. Mrs. Currie first speaks of the fine Mission Meeting they had had in Kuling. She goes on to speak of Haichow and the war:

Yesterday and today have been the most exciting days in the history of Haichow. Early yesterday morning our military ruler of this large area, General Bei, fled for his life. Almost before he left the city, trains

Ordinarily the Register gives the date of leaving China and the date of return. In the 1930 Register the furlough dates for missionaries are given in full,—but Mrs. Rice seems to be an exception. She was on furlough Nov., 1915 to June, 1917. The date of return in June 1917 is retained until it is replaced in 1926 by the date of return, Feb. 1926. No date of departure in 1925 is indicated. These Registers do not carry another absence from China. The Missionary Survey, November, 1922 lists Mrs. Rice as one of those leaving China,—destination Ann Arbor, Mich. (The date of sailing is not given.) The January, 1923, Survey said Mrs. Rice sailed for China on November 4, 1922. This must have been a trip of only a few months, but I have found no other reference to it. There is a newsnote in the April 1926 Presbyterian Survey that Mrs. Emma Rice had returned to her work in China, leaving her children behind to finish their education. It adds that Mrs. Rice had been a victim of Kala-azar, but had made a good start on recovery before leaving China, and had now made a complete recovery. There is a picture of Mrs. Rice and her children. (Pres. Sur., Vol. 16, p. 235)
came in bringing General Chang Tso-ling's Russian and Chinese soldiers. When the Russian troops arrived and only six walked through the city, the people became simply terrified and they still are. During the day twenty trains of twenty cars each and during the night fourteen or more came in bringing troops. Some are big steel armoured cars.

People started to come here early yesterday morning for our protection. The McLaughlins and our house are the only two residences in this compound. Our basements, gate house and servant quarters are filled with poor refugees. I suppose a hundred or more people will sleep in this compound tonight, mostly women and children and babies. Rich and poor are crowded in. The soldiers have looted nearly all the homes inside and out of the city. Refugees are piled up in our other Mission compounds, our schools and our Hospital.

Mr. McLaughlin sleeps over at the Girls' School to protect that compound and Miss Graham, and Mr. and Mrs. Currie stay here to protect this one. Mr. Currie and Mr. McLaughlin have spent most of the day on the street buying food for those poor refugees. This afternoon they met one of the richest men in the city, and he was scared nearly to death,—said the soldiers had looted his house and taken everything, that he was cold and didn't have enough clothes and didn't have any food. He has taken refuge in the Boys' School. He has shown more real interest in the Gospel than any of the rich men. We do trust that this sad experience through which he is passing will bring him close to the Master..... 1042

She wrote on November 18:

Since my last letter to you a few weeks ago, we have actually had a battle here. It started the night of [Nov.] 1st, and lasted until about nine the next night....

The morning of the battle Mr. Currie went over to a low hill outside the North Gate of the city and watched them fire the cannon from the armoured train. At dinner time some of the Fengtien men were entrenched in a ditch a few hundred yards from our dining room window. An hour or so proved to them that General Bei had too much sense to place his men where they would have to fire straight towards our foreign compounds, where the families of many of his officers and men were taking refuge....

On Friday of that week news came that Chang Tso Lin had been driven out of Nsouchoufu, and we had already heard that his men were losing at Tsing/Kiang Pu, and Bei had driven them back in a battle about twenty miles from here. So about one o'clock Saturday morning, the Fengtien men here, built a pontoon bridge across the river, and by eight o'clock, all who had not gotten on the train on this side, got on over there and left.

By evening Bei's men were returning and there was rejoicing. At the last minute he had taken a good many bandits into his army. Fearing that they would loot, he did not allow them to come into the city that night...

General Bei came in that evening but stayed only a few minutes and took most of his men towards Nsouchoufu....

Twice our refugees have left and returned. Most of them have gone now, but many of the officials' families and some wealthy families are still afraid to leave the hospital. Part of the time there were 1011 refugees...
in the hospital and hospital grounds, about 100 here in our basements and gate houses, about 300 in the Boys' School and I do not know how many in the Girls' School and the two chapels. We thank God for this wonderful opportunity to preach to so many who have in the past turned a deaf ear to the Gospel....I have never seen the Chinese more appreciative....

On November 9, a Committee of Haichow citizens sent an official message to Mr. John K. Davis, American Consul at Nanking, and to Chinese officials and newspapers, expressing appreciation of assistance rendered to the Chinese people by Dr. L. S. Morgan, and Messrs. Grafton, Vinson, McLaughlin and Currie during the recent war between Fengtien and Chekiang. The message said:

On October 25, 1925, a Fengtien army captured the city of Haichow and held it for a period of twelve days. Their occupation resulting in the greatest possible confusion, the local inhabitants being in great fear and much danger and sustaining great loss and injuries.

During this time Dr. Morgan of the Presbyterian Hospital and Messrs. Grafton, Vinson, McLaughlin and Currie, Presbyterian Missionaries, made and carried out extensive plans to help, care for, protect and calm the distraught Haichow people.

Therefore, we the people of Haichow; merchants, gentry, farmers, students, now unite in sending this telegram to express our heartfelt thanks for this assistance. (Signed), Hai Hai-yu, Sun Chong-chang Dzeo Dzao-sun, committee, Haichow, Kiangsu, Nov. 9, 1925.

1926. Personnel Changes. Mrs. Rice returned from furlough in February.

Miss Bissett was on furlough and sick. Mr. Vinson had to make an unexpected trip to the U.S. in May because of the illness of his son, Eben. His son died on June 16th.

1925-1926 The report for this year comments on Haichow being perhaps "the most bandit infested district in North Kiangsu." "Floods, heavy rains around Sutsien, Haichow and Suchoufu have brought on near famine conditions in much of their country fields." There is no word from the Girls' School. The report said:

With all the youth in China in revolt against established customs, and resentful of all authority, it is no easy thing to manage a Boys' School in this land at the present time. With the exception of one school, much parallels Mrs. Currie's letter quoted above.
Mr. Vinson's at Haichow, which did not open last year in order to avoid the trouble which was brewing, all of our Boys' Schools kept off of the rocks....1049

Miss Bissett wrote from Wilmington, N. C. on June 19, 1926, much of it about things connected with the Hospital, but we pick up these items:

Here comes another China letter from the United States. I don't blame you a bit if you refuse to read it. But I am pretty much up to date on affairs of the Station, for I "belong" to my sister, Mrs. Rice. So she must write me each week, and as the others write occasionally, I keep pretty well informed....

In my last letter I told you of the siege and surrender of Haichow City, of the 2,000 refugees who were cared for in our hospital, schools and home compounds, of the willingness of the people then and later to hear the Gospel. Mr. Vinson has gone on with Bible classes formed for men after that time, and Mrs. McLaughlin tells of wonderful times with the women in her classes who had never been interested before.

Mrs. Rice has been back in the work for more than three months now, and spends much time each day with the women and children in the hospital.... 1050

The North Kiangsu Mission met at Haichow on June 3 to the 10th, 1926. Fifty-three, or approximately one-half of the members were present. Mr. Hamilton writes:

The Haichow people received us with the utmost hospitality. This Mission Meeting was unique in the welcome and friendly solicitation shown by General Bei Bao Shan. His friendliness was more than a "face-getting" friendliness, and his protective care was a real help.....1051

General Bei Bao Shan visited the Mission and extended a hearty welcome to Haichow, and invited the Mission to dine with him at Hau Gou. Dr. B. C. Patterson made an appropriate response to the General's speech.1052

During the meeting these actions were taken:

Voted:—That the North Kiangsu Mission, while in session in the Chapel of the Boys' School in Haichow, built through the generosity of gifts of Mr. and Mrs. J. E. Sherrill, wishes to send its hearty thanks to these two good friends of the Mission which has made possible this Chapel and other new buildings at the Haichow School.

Voted:—That the North Kiangsu Mission, while in session at Haichow, wishes heartily to thank Dr. and Mrs. Richard Orme Flinn for their generous gift which has made possible the new building for the Mary Orme Flinn Memorial Bible School here at Haichow.

Voted:—That the North Kiangsu Mission....wishes to express hearty thanks to the Bream Memorial Church of Charleston, W. Va......for their generous

1049 AR, 1927, p. 70
1050 MCL, Bissett, June 19, 1926
1051 Monthly Messenger, Vol. XVII, p. 1814
1052 MNKM, 1026, p. 5
gifts which have made possible the building of the Currie residence and added much needed equipment in the Haichow field. 1053

Writing on September 18, 1928, Mr. Ed. Currie told of his last country trip to some of his outstations. His field lies West, Southwest and South of Haichow. Since the roads were bad he took the train for 28 miles and then walked, visiting four places. Sunday found them at Chiang Shi, and about 50 were at the morning service. It was a poor village, and yet there were four or five tithers there besides the preacher. At a neighboring place, Dju Den, he found many sick and troubled, and preached on "Possible Hope for the Troubled Heart." He concluded:

For the past several months these people have been having an early morning prayer meeting. Before six o'clock, or just after daylight the following morning, before I had my eyes open, I heard them singing the hymn, "O God, Thy presence we implore." With a thanksgiving prayer in my heart, I rolled out of bed and joined them. I came back home that day with problems to solve that I haven't mentioned, but with much encouragement. 1054

In November, 1926, Mr. Grafton wrote on "Roads are Gone" as much of the land was under water. Itineration was difficult, and the congregations found it difficult to travel.

Mrs. McLaughlin wrote about "The Woman's Bible School of Haichow."

At the foot of White Tiger Mountain, beautiful for situation, is our new Woman's Bible School, the answer of prayers of eight years....

Our little plant consists of two buildings adjoining each other, one a dormitory and the other a kitchen, dining room and three class rooms. The buildings are a combination of stone and stucco with red tile roofs. They are already too small and many have to be turned away as we can only accommodate 15 boarders.....1056

1927. We have no information on the evacuation in March, but the Haichow group undoubtedly went to Tsingtao by steamer from Haichow. From Tsingtao they went in various directions. The following with Mission permission went on furlough in April: Mr. Vinson and the Curries, the Casper Woodbridges, also, left China in April. The Morgans went on furlough in June.

The McLaughlins found work among the Chinese in Korea. Mrs. Rice joined the Shanghai American School Staff for a while. Miss Sophie Graham went to the

1053 MNKM, 1926, p. 11
1054 MCL, Ed. Currie, Sept. 18, 1926
1056 Ibid., pp. 1854-1855
Union School in Hangchow for a year. The Graftons stayed in Tsingtao where he could keep in touch with the Chinese colleagues in Haichow.

The 1928 Report on Haichow was as follows:

Haichow has been traversed by at least five armies as the field of battle has moved north or south. Through it all the Hospital has been kept open and running by our faithful Chinese staff. But our other buildings have been stripped clean of their contents by looting soldiers who still occupy them. At practically all of our preaching points the native Christians are keeping up their regular services. Rev. W. C. McLaughlin and Rev. T. B. Grafton made a short visit in February [1928], The Mission has asked for the return from America of Dr. L. S. Morgan this summer. 1057

1928-1930. Re-opening the Work. In January, 1928, the following were on the China field: The Graftons, the McLaughlins and Mrs. Rice. 1058 the others were in the U.S.A. The Morgans returned to China in September, 1928, the Curries in March, 1929; and Mr. Vinson in April, 1929. 1059

The Graftons left on furlough in April, 1929 and resigned in 1930. Miss Sophie Graham, who had been helping out at the Union Girls' School, Hangchow 1928-1929, went on furlough in June, 1929, returning to Haichow station in 1930. The Caspar Woodbridges who had gone to the United States in April, 1927, did not return, resigning in 1930. Miss Lila Junkin, having completed her three years in 1927, did not return.

Miss Ruth Bracken joined the Hospital staff in 1929. 1061

The Ladies did not return to Haichow until the fall of 1929, due to conditions and destruction of the property. Mrs. Currie wrote after their return in March, 1929:

We reached Shanghai on Monday and were told that the bad bandit conditions in Haichow, would make the children's and my return there now impossible. So Mr. Currie and Mr. McLaughlin left on Saturday for Haichow. They expect to stay until the middle of June, when they will have to return to Shanghai for Mission Meeting. 1063

Her next letter, November 16, 1929, said:

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1057 *AR*, 1928, p. 5
1058 The A.I.C. advised Mrs. Rice to remain at Shanghai American School through the spring term, 1929. (*MNKM*, 1928, p. 45—414)
1059 Mr. Vinson's return was requested "to do evangelistic and bookkeeping work at the hospital." (*MNKM*, 1928, p. 45,—421)
1061 *MNKM*, 1929, p. 46—495) See footnote, 1088.
1062 *AR*, 1929, p. 43
1063 *MCL*, Mrs. Currie, dated March 4, 1929
After a very happy vacation in Tsingtao we reached Haichow August 28.

Well, our compounds looked just about the way I expected them from the descriptions I had received from others. The Graftons, Vinson, Rice and Morgan houses were wrecks, the Vinson's is the only one that has any woodwork left in it, and it has very little. The McLaughlin house is in bad shape, and while ours doesn't look like it used to by a good deal, I believe it can be repaired for a few hundred dollars gold. The General made it his headquarters, so it was less injured than the others. None of the places have been repaired yet, as it seems best that until conditions improve more, for us not to live in them. So this winter we are living inside the city in Chinese houses, I mean Mrs. Rice, McLaughlins, and our family. The Morgans, Miss Bracken and Mr. Vinson are living in the Hospital. We are all very comfortable and hope to continue to be during the winter.

Mr. Ed. Currie, writing on Nov. 18, 1929, said that Mrs. Currie and the other ladies were teaching the Station children. He has this paragraph on the Haichow Missionaries:

Mr. and Mrs. Grafton are at home on furlough. Miss Bissett is still in the United States. She could not return to China on account of her health. We are so glad to hear that she is better and is in school work in Lewisburg, W. Va. Miss Bracken has come to take her place as nurse in the hospital. She is splendid in every way. The Woodbridges have been called to return to China and locate at Yencheng. We haven't heard when they are coming.

The other members of the station are all back on the job. Oh, for the moment I forgot our nice Miss Sophie Graham. She is now on furlough too, and will return next fall. Those of us here are: the Morgans, Mr. Vinson, Mrs. Rice, Miss Bracken, the McLaughlins and ourselves. Everybody is hard at work.

1928-1930. The Evangelistic and Educational Work. The Boarding Schools were closed. Some day schools were doing excellent work.

We have a few bits of information on the evangelistic work. Mrs. Currie wrote on Nov. 16, 1929:

Opportunities for preaching the Gospel are numerous. Ed stays out in the country as much as possible. Most of the time when he comes home, he takes a Chinese preacher in the side car of his motorcycle out to villages, and they preach and teach most of the day, returning home about supper time.

Mr. Ed. Currie wrote on Nov. 18:

As to the hope of progress in the Church, I believe there are many reasons to be hopeful. In spite of opposition in some quarters, the church is going forward. In my particular field which is mostly among
the people living in small towns and in the country, I find the people about the same as ever; friendly and willing to listen to the preaching of the Gospel. In my field it is still mostly the sowing time. There are about 100 baptised Christians.....1069

The 1930 Annual Report quotes a letter of Mr. McLaughlin:

On account of the failure of realizing the great hopes which the people of our section had centered in the new political regime, and the continuance of the reign of terror due to bandit activities, and the disruption of many forms of business activity due to the heavy taxation and other political complications, the people are in a state of mind which makes them more responsive than ever to the call of the Gospel. Here they see genuine hope. The opportunity is not limited to any class, not to any part of the field, but everywhere we had crowds at our meetings, and all classes show a genuine interest in the Gospel.... 1070

The report for 1929–1930 gives us our final word:

Of Haichow, Mr. McLaughlin reports: Where ever the most interest is shown and most advance made in self-support, there we find the greatest advance spiritually." Dead wood has been cut off, sinners excommunicated, and the result, by the grace of the Spirit is growth, though the field has been over-run by bandits and soldiers.

Mrs. McLaughlin's Bible School for Women has been growing and becoming more and more efficient, never, during the upheaval having entirely closed its doors. With from 70–90 women studying daily, the oldest 65 years of age, it is without requirement of any kind except the desire to know the word of God, and open to anyone who wishes to study. These women go out to the homes and hold prayer meetings every week, spending one whole day weekly in this work.

Mrs. Rice, itinerating through the outstations in this field reports, "Hundreds of hungry women are begging to be taught and prayed with." 1071

This report has this further paragraph under Educational work:

Mrs. McLaughlin's School for Women and Girls, while a Bible school and not primarily for Education, but for Bible study, shows us perhaps a way we can still carry on such work if the Government still continues to threaten us, and should force us finally to close up our school work. At the same time we look forward to the future with hope and plan for greater things, not predicting even that our boys schools will not soon be running; and laying plans for the further equipping of the Girls' School in Sutsien, and opening in other places schools for boys and girls as the Mission sees wise. 1072

Medical Work, Haichow, 1921–1930. 1073 The Medical work at Haichow was in the hands of the Morgans, both of whom were M.D.s. In 1914 Mr. and Mrs. C. E. Graham of Greenville, S. C. made a gift which made possible the building of The
Ellen Levine Graham Hospital. Dr. and Mrs. Morgan were on furlough 1919-1921.

Part of this time the hospital was closed. The winter of 1920-1921 Dr. Nelson Bell lived at Haichow until the return of the Morgans in March. Miss Bissett, R.N. was available to assist in the medical work in 1921.

In 1922 Miss Bissett wrote that Dr. Morgan had opened a clinic two days in the week at a city 14 miles from Haichow.

In the 1923 Minutes is this report on the Haichow Hospital:

During the past year [1921-1922] not much work had been done on account of lack of funds. Since the death of Mr. E. C. Graham, no payments have been made until recently, and we were compelled to wait until money came, so that we could again start our program.

The hot water heater system was installed last summer and has been in use during the winter. It works well and is an economical way of heating the buildings.

The Delco water pressure system has been installed and provides water under 40 pounds pressure to the clinic building, hot and cold water being available. As soon as possible water will be available in all the buildings, also under pressure, both hot and cold.

In October, 1922, Gold $5,000 was paid by Mr. Graham's heirs, this being part of the $25,000 G. originally planned for the improvement and equipment of the Hospital. As there was some misunderstanding, we were not notified of the arrival of the money, and it has lain idle in Shanghai until a month ago, when we were told that it was there to be used. Needless to say it will immediately be put to use.

The published sources available to us neglect the routine work of the hospital, and the next real information comes from a letter of Miss Bissett written Feb. 2, 1925. She said:

I would like to paint such an attention-holding picture of our hospital as it was when Dr. Morgan began to work 14 years ago, as it was when I came, 5 years ago,—and now.

The work was opened in mud-floored, straw-roofed houses, into which glass windows were put as an essential, even for a beginning. When I came there was the attractive out-clinic building, where is our drug room and receiving department.

Behind this, an equally nice building with two rooms, with proper, though not large equipment for operating. Under this building is now

1074 Miss-Sur., Vol. 4, 301-304
1075 See our Volume IV, pp. 330 and 333.
1076 MCL, Bissett, June 14, 1922
1077 MNKM, 1923, p. 52
1078 Perhaps this clinic building was the one completed in 1915. She does not make clear what buildings were added since she came to the Station.
our central heating plant. It is fine, only it costs several dollars a
day to keep the fire, so we can only afford to have the heat when it is
so cold that the water in the radiators is likely to freeze and ruin the
plant.

Just behind the operating building is the hospital proper. It is also of
stone—the stone mountains being only a half-mile away, and the stone can
be had for the cutting.

The hospital is an 80 ft. long building with a porch down and up stairs,
across the full length, glassed in. This was found necessary because of
the extremely high winds. We are only 20 miles from the sea. The
building is divided equally for men and women, with no open doors between.
The three rooms down stairs we use for linen supplies and reserve
supplies. Besides, on the ground floor there are two large wards, of
eight beds each, and space for one bed on the glassed-in porch. Up
stairs we have nine private rooms, with two beds in each room. So in all,
we can care properly for 37 patients. When I came five years ago we had
no mattresses for these beds or bedding, except a few comforts which we
kept to let the very poor use, and each person who came provided bedding,
wore their own clothes and had an attendant who stayed and cared for
them; we had no nurses and not enough reliable helpers also, the people
would not trust their loved ones to us. Last year we decided, (of
course we had been growing towards it,) to take the nursing care of
all patients, and equip our hospital to do this properly. This meant
mattresses, pillows, bedding of all kinds, clothing: summer and winter;
bed clothing and convalescent clothing, combs, tooth brushes, etc.

Just at this time came the letter saying that your home church women
were planning to send us needed supplies....

Now, as to the help we have for this clean, orderly hospital building
of ours: we have three Chinese girl graduate nurses, and three most
attractive girl students; one male graduate Chinese nurse, and six
fine boy students. Of course you know that in only one or two
southern hospitals and in the Rockefeller Hospital at Peking do
Chinese women nurse male patients.

We organized our Nurses' Training School this fall also. It is responsi-
bility not to be lightly undertaken. I feel the burden rather heavily
because I know so well what it should be. However, Dr. Morgan and Dr.
Woodbridge, and our Chinese doctor and pastor, are taking the burden of
the teaching, so it is really their training school. 1079

I have been fighting (and not an entirely successfully,) one of these
Oriental diseases for two years, and cannot take my full share of the
work. Our Chinese graduate nurses are rather young and inexperienced
to carry the work when I go home on furlough this summer, but we will
pray for them and I know they will do their best. 1080

But the hospital I have told you about is not all of the hospital. We
have about 18 beds more in the houses, purely Chinese—which we have
just bought. Out there we just furnish the beds and the necessary
medical and surgical attention, and my! But it is a forlorn place to go
into. But it is as good or better than the people are used to at home,
so they don't recognize their discomfort.

1079 Dr. Woodbridge joined the staff the spring of 1924. See above page 44
1080 It is not stated, but we wonder if Miss Bissett did not have sprue.
Now the things we are looking forward to are the remodeling of these buildings, to make them comfortable, or if the money is provided, to build a small woman's and children's hospital on this new property, and turn our present buildings over for the men's work... 1081

Dr. Morgan of Haichow tells us /in the 1926 Annual Report/ how the efficiency of his hospital has been increased through the more rigid course of nurses' training that has been instituted. This means a great deal of labor for all of the staff, but especially for Miss Bissett, registered nurse. "Dr. Caspar Woodbridge is a faithful, painstaking man, whom I have learned to love deeply, and I am proud of the kind of work we together have turned out," said Dr. Morgan.

He further says, "Mrs. Morgan has spent much time helping with women's work. Some of that we man doctors cannot do, for the women are more willing to confide their symptoms to a woman doctor. I have found time and again they will not tell the truth to a man, and I cannot blame them. Here Mrs. Morgan has her field which only a woman doctor can touch effectively. She gives much of her time to the care of her own and all of the other foreign children on the compound, but she has found time to keep her Sunday School going, with an attendance of from one to two hundred. 1082

Miss Bissett, in her letter of January 15, 1926 said:

Since Dr. Woodbridge has been transferred to Sutsien, and I am home on furlough and sick here, Dr. Morgan is not only carrying the work which kept him and Dr. Woodbridge busy, but in addition is running a training school for nurses which in the U. S. is considered occupation enough for several graduate nurses, especially prepared along the line of nursing education.... 1083

/From Dr. Morgan's and other letters she then passes on to her White Cross friends something about the invasion of Haichow in October. Only about 40 wounded soldiers had been brought into the hospital...."the Chinese do not shoot to kill or wound...."/ She continued:

Dr. Morgan writes that our Staff of Chinese doctors and nurses have risen to the occasion in a wonderful way, and that they are not only taking care of the hospital which has doubled the capacity of 18 months ago, but are also doing their part in carrying on the training school for nurses. 1084

Miss Bissett wrote again on June 19, 1926, passing on information which had come to her through Mrs. Rice. Among other things, she said:

The hospital continues to increase the number of patients cared for, though I find myself over here /U.S.A./ protesting violently that it should not until Dr. Woodbridge and myself return, or our places be supplied.

1081 MCL, Bissett, Feb. 2, 1925.
1082 AR, 1926, pp. 86-87
1083 For Dr. Woodbridge's temporary transfer to Sutsien, see above page 279
1084 MCL, Bissett, January 15, 1926
A new second class ward has been opened in one of the Chinese buildings purchased last year - a red cement floor, mud walls whitewashed, woodwork painted black with red trimmings, mats covering the inside of the tiled roof to prevent the falling of trash, foreign windows, 12 new white iron beds with mattresses, sheets and clean patients with nurses taking care of them. Does that all sound as fine to you as to me? Of course that "red and black" sounds queer to you, but I bet the Chinese much prefer it to our hygienic white. I remember that woodwork. It could never have been made white!

Just a word about our Vaccination Campaign. Thousands die all around us every year with small-pox. Other thousands are left terribly scarred. Each year we advertise and try to draw crowds to us and the clinics for vaccination. This year Dr. and Mrs. Morgan have gone two times to each of two cities,—14 and 20 miles away.

Kala Azar is a disease that ravages whole villages in our district. Taken in time, every case can be cured, untreated, every case is fatal. They are coming to the hospital in great numbers, and Dr. Morgan was forced to turn some away because they could not afford the hospital food and could not get well on what they could provide...

Now for the last,-- a $2,500 (gold) X-ray machine has been given by General Pu [Bei], the military commander of the district and a wealthy family named Hsi (Hai Tai Tai is on the prayer list of Elizabeth McLaughlin's friends)....

1926. The Mission at the 1926 Meeting voted:

That Haichow Station be allowed to accept a gift of $5,000 Gold from Mrs. C. E. Graham to enlarge the capacity of the Haichow Hospital, also that the station be allowed to plan for and accept further gifts from Mrs. Graham for the same purpose up to the amount of $30,000 Gold.

The Presbyterian Survey, May, 1926, published the following:

A real spiritual revival has come into the hearts of the hospital staff [at Haichow]. All have Bibles and are studying them intensively. Every member of the staff has now confessed Christ, and has gone to work for Him. The nurses have their own prayer meeting, and have promised to speak to every patient and visitor of the love of Christ. Of their own accord, they are now planning to go out two by two to witness in the surrounding villages.....

Miss Bissett wrote on March 6, 1927 giving news from a letter of Mrs. Rice dated January 29, 1927. Mrs. Rice said that they had been warned by the consul of pending danger and to leave upon the receipt of a wire. Miss Bissett then speaks of the X-Ray machine:

Now that machine is housed and is doing work in a new operating and X-ray building, which is one more unit added to our Hospital plant. This now consists of the main hospital with forty equipped beds, in addition 40

1086 MNKM, 1926, p. 18
1087 PFes.-Sur., Vol. 16, p. 302
equipped beds are in the remodeled Chinese buildings; an ideal out-patient department of two buildings, the Chapel, men and women separate, with living rooms above for our nurses, and a main clinic building with consulting rooms, dressing rooms for men and women, drugs, supplies, laboratory and doctors guest-room and study. A small stone building of two rooms, which Dr. Morgan proudly showed me as the new operating building, eight years ago, has been added as a much needed department to the out-patient clinic, I am sure, separating the women's and childrens' clinic, to the relief of all concerned.

Miss Bissett went on to speak of a special gift of $500., which made it possible to have a special Kala Azar Department, which Mrs. Rice called "her hospital." She continued:

The rich pay in proportion to their ability and thus care is provided for those who are able to pay less or nothing.

A group of Northern and Southern Presbyterian doctors in this district so devastated by Kala Azar, are making application to the Rockefeller Foundation Hospital in Peking to make and dispense this preparation at a price which will make it available for all who need. The Foundation has been doing a fine piece of research work; two of their specialists with an entire laboratory equipment are spending a year at Hsuchoufu, where Dr. Grier and Dr. McFadyen have their hospitals.

1927. Evacuation. On evacuating Dr. Morgan left Dr. Hsu in charge of the Hospital, and it continued to run until Dr. Morgan returned from furlough in September, 1928. (The Morgans had gone on regular furlough in June, 1927.)

Dr. and Mrs. Woodbridge left for the U.S.A. in April, 1927, and did not return. Miss Ruth Bracken, R.N., who had been at Hsuchoufu before the Evacuation, was advised by the A.I.C. at its June, 1929 meeting, to locate in Haichow.

1927-1928. The Annual Report said:

The Haichow Hospital continued running with a greatly reduced staff, but till Dr. Morgan came back had very few in-patients. It is open now in all its departments. The people show more confidence than ever before. The out-clinic is full with about 120 every day. There are 70 in-patients at present, and the Kala Azar department is full to capacity.

The report for 1928-1929 quotes Dr. Morgan:

Our capacity of 150 beds—including the Kala Azar hostel,—sufficed for

1088 MCL, Bissett, March 6, 1927
1089 A letter of Dr. Morgan to Miss Bissett is quoted (Pres. Sur., Vol. 19, p. 237) in which he spoke of the trials of the Hospital Staff in his absence... "it is a story almost beyond words, and I find myself thrilled through and through...as I listened to the stories...."
1090 MNKM, 1929, p. 46, (495). The date printed for this meeting, September 15-25, 1928, is evidently wrong, and has been corrected in ink.
1091 AR, 1929, pp. 44-45
the fall and winter. This spring, however, we overflowed and annexed the Girls' School, where we put more lightly wounded soldiers. Both out- and in-patients have been more numerous than before. In the actual medical and surgical work we have had more freedom than ever before. All this in the face of violently disturbed general and local conditions. We are simply overwhelmed by Kala Azar patients. To meet the present emergency we are planning to refit the damaged girls' school as an additional Kala Azar hostal, but when school reopens, we do not know where to turn. 1092

The report for 1929-1930:

Dr. Morgan in Haichow never leaves his plant. The most interesting reports from this field from Mr. Vinson's pen are widely read. Surrounded by bandits, and with a staff sadly depleted, they have done a fine work for the year. 1093

Miss Bracken went on regular furlough in June, 1930.

Mr. Vinson wrote two articles, published in the Presbyterian Survey on Dr. Morgan and his work,—"Our Doctor" and "Inasmuch". Speaking of Dr. Morgan, he said:

"Our doctor" is a busy one. He has that fibre of character and integrity of heart and soul which makes him dissatisfied and unhappy unless he is giving the best brain and heart of medical knowledge and surgical skill, to even the poorest and most humble of his patients. The clinic and the operating room absorb his daylight hours. But almost any evening one can go into his office-between those rather quiet hours from ten to twelve—and find him reading up on a case to be operated on the next afternoon, or poring over the latest copies of the best current medical magazines. Whether it be in medicine or surgery, he takes advantage of every worthwhile new discovery. He keeps abreast of the times as to new medical remedies and surgical methods. Along some lines he is "a few jumps ahead" of the information given in the Medical Journal. Grim necessity frequently compels him to perform operations that most of our surgeons at home have seldom seen. 1095

This was a well deserved tribute by an admiring friend, and the same tribute could be paid to most of our Southern Presbyterian doctors.

Haichow Station Statistics, 1921-1930. As done previously, we are selecting certain items from the Mission statistical tables for notice. (See below pages 457-460 for examples of the complete tables.) For the Mission instructions on the various items in the tables, see the "Supplement to the Minutes" for 1915. For amplified "Notes on Statistics" see MNKM, 1930, pp. 119-121.

1092 AR, 1930, p. 31
1093 AR, 1931, p. 42
The Statistical Tables in the 1922 Minutes give the statistics for the year July 1st, 1921 to June 30th, 1922. etc.

The Haichow Missionary Force, 1921-1930

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<th>1922</th>
<th>1923</th>
<th>1924</th>
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The Native Church, 1921-1930

| Ordained men | 0    | 0    | 0    | 0    | 0    | 0    | 0    | 0    | 1    |
| Other workers|      |      |      |      |      |      |      |      |      |
| Men          | 25   | 24   | 24   | 24   | 25   | 21   | 21   | 27   |      |
| Bible women  | 9    | 4    | 4    | 8    | 8    | 10   | 10   | 12   |      |
| Organ. Congre.| 0    | 0    | 0    | 0    | 0    | 0    | 0    | 0    | 0    |
| Out-stations | 24   | 18   | 18   | 24   | 25   | 23   | 23   | ?    |      |
| Communicants |      |      |      |      |      |      |      |      |      |
| Men          | 226  | ?    | ?    | 205  | 230  | 210  | 212  | 206  |      |
| Women        | 116  | ?    | ?    | 198  | 218  | 200  | 210  | 208  |      |
| Added in Year| 42   | 48   | 26   | 14   | 55   | 40   | 22   | 100  |      |
| Sunday Schools| 6    | 6    | --   | 5    | 6    | 6    | 6    | 10   |      |
| S.S. Pupils  | 500  | 600  | --   | 300  | 380  | 400  | 360  | 565  |      |
| Nat. Cou. to Church work | $708 | ?    | ?    | $310 | $60  | $160 | $380 | $950 |      |

* Having no accurate statistics for 1926-1927, the Mission instructed the Station to reprint the 1925-1926 figures, which they did. (MNKM, 1927, p. 15)

Educational Statistics

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<td>4</td>
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* No accurate figures for 1926-1927
Minutes for—  1922  1923  1924  1925  1926  1927  1928  1929  1930

Educational Statistics (Cont.)

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Medical Statistics, Haichow

For. Phys.

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<td>1</td>
<td>1</td>
<td>1</td>
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<td></td>
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For. Nurses

| 1 | 1 | 1 | 1 | 0 | 0 | 0 |

Chinese Phys.

| 0 | 1 | 0 | 0 | 1 | 2 | 1 | 0 |

Chinese Assist.

| 2 | 1 | 2 | 1 | | | |

Chinese Nurses

| 1 | 8 | 14 | 13 | 16 | 9 | 11 | 19 |

Hospital Bldg.

| 2 | 4 | 1 | 2 | 4 | 14 | 10 | 10 |

No. Beds

| 27 | 35 | 35 | 40 | 100 | 100 | 125 | 150 |

In-patients

| 371 | 362 | 528 | 414 | 750 | 775 | -- | -- |

Maj. Oper.

| 100 | 60 | 70 | 89 | 90 | 200 | ? | 150 |

Ind. Treat.

| 8154 | 7038 | 2198 | 1917 | ? | ? | ? | 5638 |

Nurses' School

| 1 | 0 | 0 | 1 | | | |

Students

| 9 | 0 | 0 | 1 | | 12 | 16 |

* No accurate figures for 1926-1927

Suchoufu Station, 1921-1930

Suchoufu (also commonly spelled Hauchoufu,— the older spelling), was the farthest north of our Mission Stations, being 250 miles from Chinkiang. It was opened in 1896. It was a provincial city with a population of 125,000, and its importance was increased when it became the point of juncture of two railroads,— the Tientsin-Pukou R.R. running north and south, and the Lung-Hai R.R. running east and west.

In 1921 the missionaries on the Suchou roll were Dr. Nettie (Mrs. Mark) Grier, in charge of the Woman's Hospital; Dr. and Mrs. A. A. McFayden, in charge of the Men's Hospital (the Mary Irwin Rogers Memorial Hospital); Rev. George P. Stevens, (still on the Suchou roll, but teaching at Tenghsien); Rev. and Mrs. Frank A. Brown and Miss Isabel Grier, (evangelistic work); Miss Lois Young, (the Mary Thompson Nurses' School, 1911-1920, see our Volume IV, pp. 335-362.
1921. Personnel changes. The Armstrongs, who had gone on furlough in October, 1919, returned to the Station in August, 1921. The McFadyens left on furlough in September.

Rev. and Mrs. Lewis H. Lancaster had been in evangelistic work at Suchoufu from September, 1918 until September, 1921. His name was not on the 1921 roll as he had been called to a Chair at Nanking Seminary in the spring of 1921. The 1921 Mission Meeting took the following action:

It was voted, inasmuch as Mr. Lancaster feels it his duty to accept the Nanking Seminary call, that though the Mission has advised him to the contrary, the Mission acquiesces in his request to be released to accept the call. 1097

He took up his work in Nanking the fall of 1921.

Miss Mary Lee Sloan, after her year at the Language School, took up her secretarial work at Suchoufu.

1921. Evangelistic Work. We have only two bits of information, First, In the spring Miss Isabel Grier, assisted by Mrs. Lancaster and others conducted a two months Bible School for Women. There were 21 women, divided into three classes: the beginners; those who could read one gospel; and those who could read all four gospels. Mrs. Lancaster taught the Gospel of Mark. 1099

Second, we are told that 18 young men and women were received into the church in the city of Hsuchoufu on June 15th. Thirteen were from our Mission schools and five from the non-Christian or government schools. 1100

1922. Personnel Changes. Three new missionaries were assigned to Suchoufu in 1922. Rev. and Mrs. Locke White arrived in China in January, and Miss Orene McIlwaine reached China in August. They went to the Nanking Language School. 1101

Evangelistic Work. 1921-1922. For the first time since 1914 a Suchoufu
Station report is given in the Annual Report. It contains the following on the evangelistic work:

The installation of a Chinese pastor, Mr. Wang, was a red-letter event of the year. He has conducted two Bible classes in the two largest government schools of the city. The enrollment in one of these classes was 50. Bible classes among the church members was also emphasized by him, and one of these continued to the end of the year with an average attendance of 30. The West Gate Church, so far, has paid all the pastor's salary. This church has recently organized a branch of the Chinese Home Missionary Society, with a membership of 40 and an initial subscription of $50.00. A piano has been bought towards which the congregation gave more than $100.

The South Gate continues the most encouraging part of the work, but is handicapped by the building being too small. 1102

The Bi-Monthly Bulletin resumed publication in 1923, and in the March-April issue Miss Mary Lee Sloan has two letters about her doings the fall of 1922. Miss King of Yangchow held a meeting in the Girls' School and 48 of the girls expressed a desire to be Christians. Mrs. Brown and Miss Sloan took Miss King to Sutsien, where she was to hold some services. On the way back they were to stop at Shwang Ko, an outstation, for some meetings. They had intended to camp in the chapel, but found it full of soldiers, who would not move out. So they slept out in an elder's yard for the night, and then returned to Suchoufu. 1103

1923. Personnel Changes. The Locke Whites, having finished a year at the Language School, came on to Suchoufu in January, 1923, for evangelistic work. Miss Orene McIlwaine remained in the Language School until January, 1924, when she was transferred to Mid-China Mission in exchange for the Hamiltons. The Hamiltons reached China in September, 1923 and remained in the Language School until September, 1924, when they went to Suchoufu for evangelistic work. 1105

Evangelistic Work, 1922-1923. The personal reports to the 1923 Mission Meeting were published, and are a valuable source of information:

Rev. F. A. Brown. We have had the great joy of receiving 63 new members on profession of faith in the country field of Suchoufu,—nearly twice the number for the past twelve years.

Summary: The native church has made marked advance in self-government. Two new Home Missionary Societies have been organized. One new out-station

1102 AR, 1923, pp. 47-48
1103 Bi-M. Vol. XIII: pp. 1448-1449
1104 MNMK, 1924, p. 5
1105 For the Hamiltons, see above pages 53-54.
has been opened. One pastor has been ordained. We have set aside our ablest evangelist exclusively for holding revival meetings. Twelve Phonetic Bible training classes have been held. Presbytery has met with us. Eleven out-stations have organized summer Vacation Bible Schools. One chapel and school has been built. The above are the outstanding events of the year.

The great event for which we have longed for these many years was attained when the Huang Gi Church called a young man from our field to be their pastor, paying over half of his salary.

We have reached the end of our rope as far as expansion into our unoccupied territory is concerned. In my judgment, the time has come when we should either enter in and take possession of our whole magistry of 400,000 souls, or open up negotiations with some other evangelical mission looking to their occupation of the same.

As I look back over the year, I seem to have spent the largest part of my time in doing those things that I did not come to China to do,—house building for eight months, attending committee meetings in Shanghai, Nanking, Tenghsien, and supervising the administration of the whole Suchoufu country field, has left me little time for Bible teaching and preaching. We are looking forward to the winter when Mr. and Mrs. Locke White will help us.

I would not have been able to do as much country work if it had not been for the wonderful help of Miss Sloan and for the ubiquitous Ford. Paying out money? No more! Cashing checks? Not a bit of it. Keeping accounts? Never again! That entertaining task of making out balance sheets? None of it. To say nothing of the skillful and rapid stenographers to handle the inevitable correspondence. 1106

Mrs. Brown. I have enjoyed many one day trips this year, using the Ford two or three days a week, taking some members of the station, or Bible women or Christians so I have help in these trips.....

These Bible women come to the city once a month for several days conference. They write daily reports in the Phonetic, keeping these in a book, and report from this book at the conference. We take time for Bible study and prayer together, and this is well worthwhile.

The women go back to the out-station with renewed inspiration. These monthly meetings have drawn us close to each other.

Our Bible women and helpers are getting more and more enthusiastic about the National Phonetics. We have had 12 classes studying it.....

We are rejoicing over our new home. After our eleventh move in China was accomplished, we decided that we had the nicest home in the mission.... 1107

Rev. and Mrs. Locke White. We finished our first year at the Nanking Language School at Christmas time. In January we went to Suchoufu, there to continue language study....We have tried to hold to a six hour a day schedule of study and have finished the second year's examination and have done some extra work on electives.

I taught a Bible class in English in one of the Government schools last
year....We had an average attendance of more than 22....

My language study is in such shape that I shall be able to get into the country with Mr. Brown a great deal during the coming year, and I am looking forward to the year's work. 1108

1924. Personnel changes. The Browns went on furlough in July, 1924, returning the next September. Dr. Grier and Isabel left on furlough in July and returned the next November. Miss Lois Young returned from furlough in August, 1924.

Evangelistic work, 1923-1924. The report for the year said:

Mr. Brown reports that he held 33 Bible classes of from 15 to 40 days each. He also reports the installation of a second pastor in one of the country churches, called and supported by the native congregation. Much effective evangelistic work was done in the two Mission Hospitals at this station. 1109

Miss Sloan wrote on January 20, 1924:

We were very fortunate to have Mr. Cunningham and his Evangelistic Band for a month just before Christmas. They spent two weeks in the country holding meetings at three of our big outstations and two weeks in the city.

The boys and girls in the schools had special meetings each morning \[In the fall?\] when pastor Shen of Nanking gave them some helpful messages. Since the meetings we have been trying to do some systematic follow-up work.

Last week at the East Gate Church they had examinations for membership. Thirty came up for examination, but only five were received. There was such a crowd present for Communion on Sunday that they had to move out into the yard....

On the following Sunday two new members were received at the North Gate Chapel,---both of these chapels were under Mrs. Grier's supervision.

The Grier Memorial Chapel will soon be finished..... 1110

Mr. White wrote in April. he said that Pastor Ting Li Mai and Rev. Frank W. Price had held meetings in the schools which made a deep impression on the students.

He also reported:

1108 Bi-M, Vol. XIII, p. 1519
1109 AR, 1925, p. 81
1110 Bi-M, Vol. XIV, pp. 1556-57 In regard to the Grier Memorial Chapel, the Mission took this action at its 1922 Meeting:

Dr. Grier was granted permission to use two special gifts from sources outside the Southern Presbyterian Church. A sum, not to exceed $9,000 Mex. in the erection of a memorial to Rev. M. B. Grier, and $2,000 Mex. in the erection of the Silberhorn Memorial dispensary, both chapel and dispensary to be located in the East suburb of Suchoufu not far from the Union Railway Station. (MNKM, 1922, p. 20)
With the exception of a very few days, Mr. Brown spent the whole of the month of March in the city of Hsiao Hsien. In the day he had Bible study classes at several villages which were within easy reach of the Ford. Every night he had Bible study in Hsiao Hsien. He is now following the same plan at Ching An Chi.

Our building boom continues to get along nicely. The Bennie Blue Ward at the Mens Hospital is finished. The Grier Memorial Chapel will soon be completed. The White residence is being roofed. The new building at the girls' school has been started. We are all greatly disappointed that the money promised for the boys' school is not yet in hand.

1925. Personnel changes. The Browns returned from furlough in September, and Dr. Grier and Miss Isabel in November, 1925.

Miss Ruth Bracken, R.N., assigned to Suchoufu, arrived in China in August, 1925. She spent a year in the Language School in Peking, starting her work in Suchoufu in September, 1926.

1924-1925. We have no word on the evangelistic work for this year.

1926. Personnel changes. Miss Mary Lee Sloan went on furlough in July, 1926. Due to the evacuation, she was not able to return until September, 1929.

Miss Isabel Grier had to return to the U. S. on account of health in the summer of 1926. She was not able to return to the field.

Dr. McFadyen was recovering from some severe illness, and was leaving in May for Kuling.

Miss Ruth Bracken started work in the Hospital in September, 1926.

1925-1926. Evangelistic work. In the northern part of North Kiangsu the year was characterized by banditry (especially bad in the Suchou area,) and famine, due to heavy rains and resulting floods, and yet the work went on.

In the late spring the Browns and Hamiltons were at a big market town, Shwang Ko, for ten days meetings. Mrs. Grier came down for a day's clinic.

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1111 Bi-M. Vol. XIV, pp. 1582-1583
1112 See above, page 58 for Miss Bracken. She wrote three Correspondence Letters before coming to Suchoufu, (Oct. 6, 1925, about her trip out and arrival in Peking; April 15, 1926 about life in Peking; and August 25, 1926, from Tsingtao where she was spending the summer.)
1114 MCL, Bracken, April 15, p. 3; Monthly Messenger, Vol. XVII, p. 1804.
1115 AR, 1927, p. 64. Dr. McFadyen wrote an article on "Some Problems in North Kiangsu" dealing in general with Famine, F10od and Misunderstanding. (Pres.-Sur., Vol. 17, pp. 88-89.)
1116 Monthly Messenger, Vol. XVII, p. 1804
Miss Sloan wrote about the four city chapels in Suchoufu, near the Gates:

Our city church is over here at the West Gate. The Grier Memorial Chapel is near the Railway Station outside the East Gate. The foundation is being laid for our new South Gate Chapel which is to take the place of the tumbled down ruin we had been using for some years. Mr. and Mrs. Grier started the work outside the North Gate years ago. We have regular services, Bible Classes and Sunday Schools at all of these places every week. We hope to have an organized church both at the East Gate and the South Gate within the next few years. 1117

The Annual Report has this paragraph:

An interesting work of breaking the ground to plant the seed of the Gospel was carried on by Mr. Brown in a large unevangelized section of the Suchoufu field. The personnel of this evangelistic band consisted of Mr. Brown and five Chinese evangelists, plus fine Chinese laymen (unpaid). The "impedimenta" consisted of a Ford, a large tent (able to "stand" about 200 people), and several wheelbarrows to truck the tent and bedding of the outfit. The method was to go to a large market town and pitch the tent for about a week, during which time the band would visit the surrounding villages in the mornings, and preach in the tent in the afternoons and evenings. In this way, in several weeks 215 market towns and villages were evangelized, and thousands heard the Gospel of the Son of God for the first time in their lives. 1118

1926-1927 The only word we have on the Evangelistic Work is in a letter of Mr. Brown's in November, in which he told of a "Convention" at Suchoufu attended by about 250 from the field. Mr. Lancaster and Mr. Patterson were among the outside leaders. He felt that it was a very worthwhile meeting. 1119

The Evacuation of Suchoufu Station was told by Miss Bracken in a letter from Tientsin, dated May 3, 1927. After some opening words on the general disturbed situation in Suchoufu, she said

We had been warned by the Consul several months before to be ready to leave at any time, but with all the work we had there, two schools, boys' and girls', Men's hospital and Women's hospitals, a Bible school for country women with about thirty women enrolled who had overcome many hardships in coming in because of the floods, famine, bandits, etc; this with the churches and evangelistic work in the city of Suchoufu and all the country round about, made us feel that we just couldn't go away and leave it, and I think never fully realized that we would have to go. We probably didn't see things as clearly in some ways as you who were farther away did. Then train service had gradually become almost entirely cut off, all the trains being taken up to move soldiers, ammunition, etc., and ruined by the misuse, so we didn't get news very promptly, it often took from one to two weeks to get telegrams from Nanking. Before the Nanking riot things generally were looking pretty bad. We felt from the general atmosphere, that there were many Southerners coming into Suchoufu in disguise, - that is their usual method of starting trouble.

1117 Monthly Messenger. XVII, p. 804
1118 AR, 1927, p. 74
1119 Monthly Messenger, Vol. XVIII, p. 1856
A day or two after the riot retreating soldiers and many civilians began pouring into Suchowfu from Nanking. I think some troop trains came in as there had not been any trains running south of Suchowfu for some time. These were the roughest looking and behaving crowd we had ever had, and shops were closing and hiding their goods to escape looting. They told many wild stories about trouble in Nanking, of Chinese boats being sunk, that Nanking was burning, etc., but Chinese-like, didn't mention trouble with foreigners. I think our Chinese workers got an inkling of it though, as for the first time, they showed a willingness for us to go. When we had first told them of the Consul's message they seemed to think our leaving would never be necessary, and I think we rather agreed with them, but during these days several of our best men, pastors and teachers, would drop in at times and ask when we were going. This rather non-plussed us as you cannot get at what is in the Chinese mind in the direct way we Westerners have about things, but we felt they were anxious for us to go. Then Sunday night we received a telegram from the American Minister in Peking, which I think was sent Friday, telling us to go at once. Well, we had heard no details and there were no trains anyway, but we wondered over the significance of receiving the wire from the minister in Peking instead of our own Consul in Nanking. Monday morning we received some long telegrams in code which we were unable to decipher but knew something serious must be up.

We called a station meeting and of course all agreed that the families with children must take the first opportunity out. Dr. McFadyen's health had not been so good since his desperate illness last spring, and this had been a very hard year, so they had been advised to go on home soon in any case. But some of us felt that it was almost necessary to leave one representative in each institution, that is, Mr. Armstrong in the Boys' School, Miss Young in the Girls' School, Dr. Grier in the Women's hospital and me in the men's, until we could get things a bit in order to leave and sort of uphold the native workers through this time of nervousness and tension. It was difficult to come to an agreement in this meeting. Those who had to go felt very intensely that we all ought to go, and, as it turned out, they were right. We all felt we were wonderfully cared for, and everything seemed providentially planned out for us from then on. I spent the rest of Monday and Tuesday helping the families store their household effects and make the many necessary preparations for leaving suddenly. Then Tuesday noon quite unexpectedly a newspaper from Peking arrived telling the details of the attack at Nanking. We all realized then that we might be more harm than help to the Christians, as the soldiers that committed these outrages might be reaching Suchowfu at any time and the sight of a foreigner prove a match to the bomb. But you can imagine how much business there was to adjust in leaving all that work on short notice.

We had previously appointed a committee of our leading Chinese workers as a sort of Executive Committee to take general charge if we were suddenly called out, and everyone did everything they could to get their work in order so that these people could manage it.

About eight o'clock Tuesday night there was a little lull, some of the mothers were preparing to give the children baths after they had been more or less running wild for a day or two, and I lay down to read a little, too tired and dirty to undress, when Mr. Brown, who had been negotiating for a train, stepped in and said a good train had come into the depot and word had been sent for us to be on in two hours. You can imagine things again sprang into action around there.

The trainmen sent word that there was no baggage car but we could each bring one piece of baggage, and I think it was really for the best that we had practically no time to think of what we were putting in, for while it is always easy to decide what to take, it is very difficult to decide what to leave behind, especially books, pictures and the little things whose daily use has added to the pleasantness
of life, cause sort of a pulling on the heartstrings when you bid them goodbye for keeps.

I dashed out through the dark muddy little streets to find Lois Young at the school. She had been so busy with the school she hadn’t turned her hand toward getting ready to leave. We were all very thankful that the night was densely dark and misting, for the Chinese abhor rain and darkness and one great difficulty that had confronted us when we thought of going was getting that many people to the train without starting any excitement, we are clear across town, two miles from the depot, and each day feeling seemed to be growing more tense and a rougher looking rabble filled the city. But as it was we walked through the narrow, dark streets practically unnoticed. In fact, so empty were the usually crowded streets that we had difficulty in finding men to carry the baggage over, and finally as time for the train to leave drew near, we took up our hand grips and went on leaving a good deal of it, but were rejoiced when about half way over to see coolies go swinging past us in the long Chinese run carrying the rest of the baggage on poles and followed by the Chinese pastor and some of the teachers. You can never realize what a pleasant feeling it is to have a few extra clothes in your possession until after you have had the experience of thinking you were deprived of all belongings, and when I think of those who were robbed of even the clothes they were wearing and who had to borrow Chinese garments to travel in. I know we have much to be thankful for.

We were very comfortable on the train, and while we spent two days making the eighteen hour trip to Tientsin, the delay was caused by the many stops to let troops and ammunition trains pass going south, we seemed to literally pass hundreds of these trains, with the soldiers packed into the open box cars like cattle. It certainly looks like a serious conflict is ahead down there. 1120.

Suchoufu Personnel, 1927-1928. Miss Nettie McMullen. By circular letter, October 27, 1926, the Mission approved of Miss McMullen’s going to Suchoufu to help in the Girls’ School until June 30, 1927. 1121 She was at Suchoufu when they evacuated, but her name was never on the N.K. Roll. Seemingly she went to the U. S., and on March 8, 1929 the A.I.C. called her back to do evangelistic work at Suchoufu. Seemingly she came out, her health broke, and the A.I.C. in June, 1929 recommended that her travel to the U. S. be approved. She resigned in 1929. 1122

From Tientsin the other Suchou missionaries scattered, some to the United States, some to Tsingtao, some to Shanghai and some to Korea.

In April the McFadyens, Armstrongs, and Locke Whites all went to the U. S. A. The Hamiltons went to Korea to work among the Chinese in that land. In March


A sketch of Dr. Nettie Grier in Glorious Living (ed. Sarah Lee Timons, Atlanta, Ga. Committee of Woman’s Work, Pres. Church, U.S., 1937) gives Mrs. Grier’s account of this evacuation, and her subsequent return with Dr. Frank Brown, (pp. 88-95)

1121 MNKM, 1927, p. 4.--Circular Letter of October 27, 1926
1122 MNKM, 1928, p. 41,--(471); page 45, (491); AR, 1929, p. 7
1928 they were advised to return for work in China.

Miss Bracken was given permission to work with the Lutheran Mission in Tsingtao for a year, or until recalled.

Suchoufu Work during the Evacuation. Mrs. Grier and Mr. Brown went back to Suchoufu in early October, 1927. This is evidently the trip Mr. White speaks of in his pamphlet:

As the Suchoufu station was still behind the Northern lines, Mr. Brown and Mrs. Grier, M.D., made heroic efforts to go back. The trip taken by these two from Tsingtao to Suchoufu will remain a classic in missionary hardship. Traveling night and day in an open railroad car, so crowded with Chinese that Mrs. Grier had to stand up for ten hours, their sufferings were such that she is said to have declared she would rather die than come out over such a route....

In a letter from Tsingtao, written October 5, 1927, Miss Bracken tells us that this was Mr. Brown's third trip back. She said in part:

We all attended the Mission meeting in Shanghai which carried on for two weeks beginning September 1st. It was a wonderful meeting in many ways.....

We are thankful every day that our hospitals in Suchoufu have been able to carry on in charge of our Chinese doctors since we left. They have been full and overflowing all of the time and must have done a great deal of good.

Mr. Brown left this week, taking in an order of drugs that I bought in Shanghai as they were almost out of medicine. This is the third trip he has made back to Suchoufu since we left, when ever the way seems open he dashes in. I think this has been a great help to the Chinese workers who have done such splendid work under the conditions.....

Dr. Grier and Mr. Brown were probably forced to leave Suchoufu at the end of November, 1927, by the northward push of the Southern troops. The information about Suchoufu in the 1928 Annual Report is evidently based on Mr. Brown's report. It said:

Suchoufu has repeatedly been taken and retaken by armies, each retreat meaning looting, destruction and terror for the innocent and helpless people. When the missionaries left in the spring they had the Christians choose a committee of 18 men to superintend the carrying on of the work, two for each line of work. On each of Mr. Brown's three visits he found them carrying on splendidly, the hospitals being full and overflowing all the time, and though all high schools are

1123 MNKM, 1928, p. 18, -- (248)
1124 MNKM, 1927, p. 69 (143) Cp., 1928, p. 9, (197)
1125 White, SPUF, p. 12
1126 MCL, Bracken, Oct. 5, 1927
closed by Mission action, the 23 day schools have been well attended, the evangelistic work kept up, and 21 added on confession in the outstations during November. Mrs. Grier and Mr. Brown spent October and November there, then had to leave. The Mission has asked for the return of Dr. and Mrs. A. A. McFadyen.

1928-1930. Personnel. The McFadyens returned in July, 1928. The Hamiltons were recalled from Korea in March, 1928. In December, 1928, the A.I.C. requested the return of the Lancasters as soon as possible to take up the evangelistic work that the Locke Whites had had. The Whites had resigned. The Lancasters arrived in September, 1929.

The Armstrongs were detained by health in the United States. Mrs. Armstrong died at Mission Court, Richmond, Va., on November 21, 1929. Mr. Armstrong returned to China in January, 1931.

Miss Bracken, R.N. did not return to Suchoufu. In 1928 she was at Taichow, and in 1929 she was assigned to Haichow.

Mrs. Grier, the Browns and Miss Young had remained in China and were available for the work as soon as the Station could be re-opened.

Dr. Gladys Smithwick, a new medical missionary, arrived in China in January, 1930, and was assigned to help Dr. Grier at Suchoufu.

The Station Re-opened, 1928. The first family to return was probably the Browns. In June, 1928 their return was left to the judgement of the individual missionaries. The 1929 Annual Report said all the Suchoufu Missionaries were back.

1928-1930. Evangelistic Work. The only information we have is found in the Annual Reports. The Report for 1927-1928:

In the Suchoufu field not many new villages had the Gospel preached to them during our absence. Accessions on profession were about the same.

1127 AR, 1928, pp. 5-6. There is a picture of this Chinese group in the Pres. Sur., Vol. 18, p. 84 with a brief comment by Mr. Brown.
1128 MNKM, 1928, p. 18, (248)
1129 Ibid., p. 45, (423)
1130 AR, 1929, p. 8
1131 See above, page 63. See also Pres. Sur., Vol. 20, pp. 37 and 159
1132 See above, Taichow, p. 204. Haichow, pp. 306-307
1133 For Miss Smithwick, see above p. 62. See also Pres. Sur., Vol. 20, p. 95 for her picture and biographical facts.
1134 MNKM, 1928, p. 28, (306)
1135 AR, 1929, p. 43
as during the last three years. During this time of testing the Christians showed courage and resourcefulness. Armies came and went. The city was besieged several times and changed hands. It was bombarded twice. Bombs from airplanes were dropped on defenseless people. But the prayers of the Christians were answered. Not one of them was killed, and only one was wounded, and he but slightly. Our largest country church was the center of one of the battle fields. We are taking up our old work just where we left off, and thanking our Lord for his goodness.  

1928-1929. The report said:

The "joy and zeal" of this Mission's report for last year have not been due to lack of difficulties....Writes Dr. Frank Brown from Suchoufou:

"These human wolves, the robbers, hunt their prey in bands numbering hundreds. Yesterday they burned several villages near us. Some time ago they raided several schools near the railroad, one of them within six miles of Suchoufou. Over 60 children were carried off for ransom, from six years of age on. After a few weeks, in order to hurry up the ransom, they killed two children and sent their little bodies back to their homes. Many have now been relieved, but some have died of exposure, while others had their limbs frozen. Mrs. Grier is treating some of them. We have visited this village several times to sympathize with the parents, but felt so helpless.  

1929-1930 The report said:

Mr. Brown of Hsuchoufu starts off his report thus. "What the war did not do to us the bandits did, and what they left undone the ever present Evaluation Committee (he was one of them) finished up. Between these calamities my time for preaching the Gospel has been shot to pieces."  

A new pastor has been ordained in the country field, the church paying all of his salary. Preachers and Bible women called a preacher to open up a pioneer field, paying one half. Mr. Hamilton and a band of native evangelists held services which resulted in considerable increase in giving. The winter Bible class broke the record in enrollment going over 400. The spirit was splendid, the Chinese Christians appointed their own committees and carried it through most successfully.

Mr. Hamilton says, "This has been a good year in increasing fellowship and spirit of giving."  

The work of the ladies is not mentioned in these years, but I am sure what Mr. Brown said about Mrs. Brown characterized them. In his "Mother in China" he said:

If the question be asked, "What does a woman do in the country?" the answer is -- she teaches. Teaches individuals, teaches Bible classes, teaches the catechism, teaches teachers how to teach, teaches illiterates how to read, teaches children to sing, teaches women to pray,—always teaching.  

1136 AR, 1929, p. 46  
1137 AR, 1929, p. 46  
1138 See below, page 453 for this Evaluation Committee at work.  
1139 AR, 1931, p. 39  
1140 Brown, A Mother in China, p. 27
Doubtless one reason why the evangelistic work is not mentioned more often and more in detail, is because it is the same old thing,—preaching and teaching, and therefore not "news". The same is true of the medical and educational work,—most of it is absolutely essential, such routine activity is not "news."

Educational Work, Suchoufu Station, 1921-1930.

There were two boarding schools at Suchoufu, - the Julia Farror Sanford Memorial School for Boys, and the Mary Thompson Stevens School for Girls. Both these schools had their beginning in the preceding decade, and earlier.

The Boys' Boarding School. Mr. Armstrong was in charge of the school in 1917, and there were then 75 boarders and 30 day students. The Armstrongs went on furlough in 1919 and Mr. Lancaster took over the school in their absence. The Mission authorized Mr. Armstrong to raise money for the school, and he was successful.

1921. The Armstrongs returned in August. The only information we have on the school in 1921 is these items from the 1921 Mission Meeting:

Voted: That Mr. Armstrong be allowed to use the whole of Mr. Sanford's gift of $20,000 gold for the erection of the Julia Farror Sanford Memorial at Hsuchoufu.

Voted: That the Mission unite with Mr. Armstrong in requesting the Executive Committee to appropriate the $1,000 gold, loaned to him, to aid in the purchase of land on which to build the school.

Voted: That the Mission approve the granting of the $2,500 gold by the Executive Committee for school equipment, lights, etc., and that the Mission approve this sum if granted.

1922. It was reported to the 1922 Mission Meeting that land had been bought for the school, (it is not said where). The station report for 1921-1922 had this paragraph on the school:

Mr. Armstrong of the Boys' High School said that with the exception of an unfortunate affair near the close of school, this had been our best year. The total enrollment was 169. More than 30 boys went out on Sunday to preach and teach in various parts of the city.

1922-1923. Mr. Armstrong's report to the 1923 Mission Meeting gives us our best view of the School. He said:

1141 For these Schools in 1912-1920 see our Volume IV, pp. 357-360
1142 MNKM. 1921, p. 14
1143 MNKM. 1922, p. 2
1144 AR, 1923, p. 47
We have had a good year. We have come through without any student up-rising, a thing which is getting so popular....

Mrs. Armstrong took over most of my English, thus giving me more time for administrative work, house building and city evangelistic work.

One hundred and ninety-four students were enrolled,—104 in High School.

The religious work in the school has been satisfactory. The Y.M.C.A. has had regular Bible classes, Sunday School teaching in the School and deputation work in the city on Sundays.

Pastor Ting Li Mei did excellent work among the students during his few days with us. Twenty-eight boys were received into the Church.

The school has had its best year in athletics. Practically every boy has belonged to some team. Several inter-class contests have been held, others with Government Schools in Suchoufu....This year 15 of the best singers in school have had a Glee Club....

We have a fine site for the new school plant outside the city. The money for the building is to be provided next summer. We plan this autumn to gradually change to the new 6-3-3 system of education adopted by the Government....1145

1923-1924. Writing in January, 1924, Miss Sloan said:

The Boys' School started off the year with about 240 boys; 100 of those in the High School. The boys have been very enthusiastic about their "School Weekly" this year.

We have had word from Mr. Sanford that he hopes to send the money for the new school in time to begin work in the early spring. He also hopes to be able to give the School a few thousand dollars worth of stock in his business, as a small endowment. For some time Mr. Sanford has been planning to visit China. We hear that Mrs. Houston Patterson and Mrs. Sanford are sisters.....1146

The report to the 1924 Mission Meeting:

Mr. Armstrong's School at Hsuchoufu had an enrollment of 250, 30 of whom were received into the Church during the year. About 30 Daily Vacation Bible Schools were carried on during the summer by the students, and of the $300 this work cost, only $100 came from outside persons. 1147

1924-1925. In the June 1926 Presbyterian Survey Mr. Armstrong had a general article on "Christian Education in North Kiangsu Mission", but we have no definite information on the Suchoufu Boys' School for this year.

1925-1926 All we are told about the school is the statement in the Annual Report that the boys' and girls' schools at Suchoufu had sent out over 100

1145 EM-V. Vol. XIII, p. 1528
1146 Ibid., p. 1567
1147 AR, 1925, p. 79
volunteers who had taught 2,000 pupils in 60 Daily Vacation Bible Schools.

1926-1927. We have no word, except the report in the 1928 Annual Report which implies that the Schools as well as the other work in Suchoufu continued to run after the evacuation under the direction of the committee of 18.

1927-1928. A sentence from the 1929 Annual Report makes the Boys' School situation clearer:

The Boys' School Primary Department ran on, conducted by some of the High School teachers. The High School building was occupied, furniture completely destroyed, and the building greatly injured. 1150

The 1930 Annual Report has this which seems to be in September, 1929:

The Mission is opposed to the Government registration of any of its schools, preferring closing to registering. Without registering some of our Girls Schools have continued under control of Committees of Chinese Christians. At Suchoufu, last September both the Boys' and Girls' Schools have opened with the largest number of applicants ever known. Of the Boys' School Mr. Lancaster writes: "No body expected more than 50 to 60 boys, so we were greatly surprised when several hundred applications were received. We can accommodate only about 200. 1151

The 1931 Annual Report has this on the two schools:

The Hsuchoufu schools, both girls' and boys' High Schools, report a most satisfactory year. The boys' school had to turn off numbers of boys for lack of room. They went away weeping. 1152

The educational statistics, (below, page 331) may give some help, on the enrollment in these schools, especially in the High Schools.

We now turn to the Girls' School, and bring its story up to evacuation.

In an article published in the November, 1921, Missionary Survey we have a picture of the "Teachers and Graduating Class of Mary Thompson Stevens Memorial School" and this attached note:

This is the faculty and last graduating class of the Mary Thompson Stevens Memorial School of Hsuchoufu. Miss Lois Young, in the center is principal. Miss Isabel Grier and Mrs. L. H. Lancaster on her left and right respectively. The Central Church of Atlanta has recently given $10,000 to complete the building and equipment of this school as a memorial to Mrs.

1148 AR, 1927, p. 70
1149 AR, 1928, pp. 5-6
1150 AR, 1929, p. 43
1151 AR, 1930, p. 31
1152 AR, 1931, p. 40
Stevens, who was a well beloved daughter of that church. She was the founder of the school. 1153

The report for 1921-1922 said:

The Hsuchoufu Girls' School has had a most encouraging year; one of steady growth and development. The total enrollment was 150, which is 50% increase over last year. Twenty-nine of this number were in kindergarten. A large percentage of the pupils old enough are Christians. The industrial department of the school has grown to such an extent that a special teacher has to be employed. Mrs. Vance, of Waynesboro, Va., sells the output and the school gets the profit. 1154

1923-1924. Our information comes from the personal reports to the 1924 Mission Meeting. Miss Young reported:

The year just finished has been the busiest I have ever spent. We have had the largest enrollment, 175 in all, of which 25 were in High School. Twenty were received into the church. We have done more industrial work than ever before, sending off a package of tatting every week, some of them containing more than 2,000 yards. This enables the children to get an education by their own work. We are looking forward to having the new building soon. 1155

Miss Isabel Grier's report:

I returned home from my operation in Peking in April, and took up my school work again. We are very sorry to have to give up our kindergarten department next year, but with a third year of high school to prepare for, and other necessary expenses to meet, we felt that we could not afford a high priced Kindergarten teacher. 1156

1924-1925. The building was completed in 1925.

The Hsuchoufu Girls' school reported the completion of the Mary Stevens Memorial Building and that the old Orphanage dormitory has been remodeled. The accounts have not been audited, so the committee asks to be continued. 1157

Miss Young reported 193 pupils, "our largest enrollment." 1158

1925-1926. For health reasons, Miss Isabel Grier went to the U. S., in the summer of 1926. 1159 Our only word from the school is this statement in the Annual Report:

1153 Miss-Bur., Vol. 11, pp. 338-339 (italics mine) See our Volume IV, page 360. In 1920 this school was called the Marietta Hunt Girls' School. Was this bequest from Texas withdrawn, or did the Atlanta $10,000 "complete" the building, bringing about a change in the name?
1154 AR, 1923, p. 47
1155 Bi-M. Vol. XIII, p. 1517
1156 Ibid.
1157 MNKM, 1925, p. 10. See also 1924 Minutes, p. 32,—(9) and (10).
1158 AR, 1926, p. 85
1159 Monthly Messenger, Vol. XVIII, p. 1818. See also page 1829
Miss Young tells how some of her girls go regularly every Sunday to a
village two miles away to carry on evangelistic work which they them-
selves opened up there. 1160

1926-1927. By circular letter, October 27, 1926, the Mission approved of
Miss Nettie McMullen's going to Hsuchoufu until June 30, 1927, to help in the
Girls' School. The Station was evacuated in early April.

1927-1928. Miss Young reported to the Mission:

I was absent the entire school period, but the schools' first six grades
were carried on. The teachers in charge were our graduates. They stood
by the school in all the danger, never once leaving the place without
someone in charge. All this time part of the school plant was occupied
by soldiers. 1162

On page 323 above, we have already given the information on the school in
1928-1929 and 1929-1930.

Medical Work at Suchoufu, 1921-1930. There were two hospitals in Suchoufu,—
the Mary Erwin Rogers Woman's Hospital, under the superintendence of Dr. Nettie
Grier, and the Suchoufu Men's Hospital under Dr. A. A. McFadyen. 1163 These
hospitals were in a sense independent in action, but worked in close cooperation.
Even the medical statistics are consolidated until 1928-1929. We will have to
carry the story of the medical work on by years, noting whether Dr. Grier or Dr.
McFadyen is reporting.

The 1921 Mission Minutes:

The Mary Erwin Rogers Memorial Hospital [for Women] has been completed
at the cost of $12,000 Mex., plus $531.66 as interest, local cash, etc.,
also a local gift of $218.35, making a total of $12,750.24. This
includes land and building.....1164

1921-1922 Dr. McFadyen returned from furlough in September, 1921 and found
the whole section around Suchoufu flooded. He wrote:

For five hours our train crept along through the flooded section, the
waves lancing away the embankment right up to the rails. As I looked

1160 AR, 1927, p. 71
1161 MNKM, 1927, p. 4. See also page 317 above.
1162 AR, 1929, p. 43
1163 There are pictures of these two hospital buildings in the Annual Report for 1924,
pp. 77 and 78. For the medical work, 1912-1920, see our Volume IV, pp. 350-353, 361.
1164 MNKM, 1921, p. 6 A building for the Woman's Hospital had been completed in 1914
(Vol. IV, p. 351) It is not clear whether this 1921 building is an expansion of the
first one or not. The statistics for 1922 indicates only two hospital buildings in
Suchoufu. The Men's Hospital was built in 1917. (Our Vol. IV, p. 352)
out at the little mat shelters, the thought kept coming to my mind, how can a man sleep standing up? The water is now, a month later, fifteen feet above its usual level, and falling only four inches a day. That means no wheat planted over a big section of country. Poor China! If it is not drought it is a flood, and too often her own officials are to blame.

We found our hospital in fairly good shape, although left almost entirely in Chinese hands. From the record of work done and from all reports, it must have been a busy year..... 1165

The report for the medical work, 1921-1922 is as follows:

The medical work has been harder than ever before. Dr. McFadyen says that with the exception of about twenty days at Chinese New Year, the wards and private rooms have been full to overflowing. Dr. Grier had to leave suddenly to undergo a very serious operation at Peking. Just before the operation a telegram was handed her which read: "Hsuchoufu Christians praying for you." All that Saturday in the hospital at Hsuchoufu a band of Christians were fasting and praying. "No wonder the surgeons were surprised at her rapid recovery." 1166

1922-1923. In a letter from the Fall of 1922, Dr. McFadyen speaks of the Kala Azar patients at his hospital. This is a disease which will greatly concern our doctors in this decade. He said of the patients:

The great majority are from six to sixteen years old. The disease is characterized by enormous enlargement of the spleen, and to a lesser extent of the liver, progressive anemia and leucopaenia, or loss of white corpuscles in the blood.

This last feature explains the ease with which the patients catch any epidemic disease and also why so many die from Cancrum Oris. The disease, if untreated, is fatal in at least 98% of all cases. During last year we gave 1,638 intravenous injections of tartar emetic to such as these. To effect a cure in a well developed case, requires from 30 to 50 treatments..... 1167

The personal reports of the two doctors to the 1923 Meeting fill out our information for the year:

Dr. Nettie D. Grier .....The Woman's Hospital has been crowded this year, more than 690 women and children have occupied the beds and floors. There have been nearly as many attendants provided for, and for sure enough mission work, I feel that the latter gave a wonderful opportunity.

For a long time a charity ward containing six beds has housed from 17 to 20 patients and attendants...Some atmosphere was that when the door was opened in the a.m.! The time has come for enlargement, but where and how? We are thankful to Mrs. McFadyen for the splendid help at the afternoon clinic....

Early in March the Hospital decided to carry on a bi-weekly clinic at Pien

1165 Miss-Sur., Vol. 12, p. 23
1166 AK, 1923, p. 47
1167 Miss-Sur., Vol. 12, p. 950
Tang, a large country center 30 miles from Hsuchoufu.../see Dr. McFadyen's report/... 1168

Dr. A. A. McFadyen. Roughly speaking, the Men's Hospital, Hsuchoufu, has had new patients, 6,000; in-patients, 860; operations, 750; treatments, 35,000; income from native sources, $11,000. The above reports are high-water marks. We cannot do more with our present equipment. Of our 45 beds, 43 were occupied every day in the year, we turned away one-third as many more.

This fall we hope to erect the Bennie Blue Ward, made possible by the gift of Gold $10,000 from Mr. and Mrs. Neil S. Blue of Rockford, N. C. in memory of their son, Bennie.

This year we had 293 Kala Azar patients, and in connection with Dr. Grier, 60 others at Pien Tang. In all, we gave 5,000 intervenous injections of Tartar Emetic. We opened and visited regularly three country clinics; and are trying to open a fourth, west of Suchoufu. This work is made possible by Mr. Brown's Ford....

At Pien-Tang we purchased an 1800 year old temple for $180. The temple is in good repair, and when cleaned up will be worth $1,000...After a few changes and a lot of white wash, we hope to convert it into a chapel with a small clinic behind, and we hope that a girls' school may be opened in connection with it....

Mrs. McFadyen has been on the go all the time, assisting in operations and clinics, looking after the supplies and the general upkeep of the Hospital. 1169

1923-1924. Miss Sloan, writing in January, 1924, said:

The new Bennie Blue Wards at the Men's Hospital will soon be ready for use too. /as well as the Grier Memorial Chapel and clinic,/ Drs. Young and Hertig with a staff of workers are coming down from Peking some time this spring to spend a year with us*studying Kala Azar. They have found that the disease is more prevalent on our field than in any other, and have chosen this as a field for study. The Peking Union Medical College has given Dr. Young a year off to study with the aim to discover how this disease is transmitted, and then how to prevent it. The new wards, /Bennie Blue?/ are to be used especially for the Kala Azar patients. Dr. McFadyen has about 40 to needle every morning and Mrs. Grier gives the treatment three times a week, with an average of about 40 each time. You can well see how we will welcome Dr. Young, and are ready to do anything we can to help him discover a preventative. 1170

Dr. Locke White, writing April 7, said of the P.U.M.C. doctors:

They arrived some three weeks ago, bringing with them a Chinese doctor, a Chinese technician, a Ford car load of supplies and scientific instruments and a small menagerie. Needless to say the Junior members of the mission are greatly interested in the monkey, rabbits, rats and guinea pigs. At present the doctors are doing microscopic work on smaller animals which they obtain free of charge from the spleen patients.

1168 Bi-M. Vol. XIII, p. 1518
1169 Bi-M. Vol. XIII, p. 1519. Mrs. McFadyen was a Registered Nurse. See our Volume IV, p. 29, - Miss Helen Howard, R. N.
1170 Bi-M. Vol. XIV, p. 1566
Dr. McFadyen has given over the second floor of his new ward to the Peking contingent for living quarters and laboratory. It is probable that after Mrs. Grier goes on furlough, they will have one of our foreign houses.... 1171

Dr. McFadyen, writing in June, 1924, spoke of going to several country clinics. He continued:

The Peking doctors are busy tracing down all sorts of leads that may help to eliminate or fix upon this or that small creature as a contributory factor in the spread of the disease. As this disease itself seems to be increasing rapidly, through all this country, we wish them the best of luck in their patient and preserving task, and we hope that they will fix the blame where it belongs and may be able to suggest means of prevention.

Our station has been helped this month by a visit of Miss Aline Righter, a trained nurse from Richmond, Va. We hope that after a summer in Japan she may feel called to return and help permanently in our medical work at Suchoufu. She did not return. 1172

Mrs. Grier and Miss Isabel Grier are looking forward to a well earned furlough the end of this month. Mrs. Grier was gone July 1924 to November, 1925. 1172

1924-1925 The report for the year has this from Dr. McFadyen:

Dr. and Mrs. McFadyen from Suchoufu report, While the wars seem to have passed around us....We have gotten the backwash. Hardly a day passes but there are ten to twenty gunshot wounds in our wards. If the war cannot keep us going, the bandits can and do. Many of the wounded come promptly and we have had the pleasure of seeing through-and-through chest wounds go out well in ten days.

Roughly speaking, there have been during the year 65,000 treatments, 14,000 patients and over 1,500 in-patients.

The early morning spleen clinic has 50 to 75 a day, 700 new cases during the year. (A serum has been discovered for the enlarged spleen caused by a disease called Kala Azar. Daily injections into the jugular vein are made for months.) To us there is no fairer sight than the returning smile on the faces of the little sufferers. 1173

1925-1926. Mrs. Grier returned in November, 1925. Miss Ruth Bracken, R.N. arrived in China in August, 1925, and stopped off at Suchoufu on her way to Peking for language study. In a letter of October 5, 1925 she gives her first impression of the plant and its work. She was impressed by the need, and hated to go on to Peking for language study, but recognized the necessity of it. 1174 She wrote again on April 15, 1926, telling about the disturbed conditions in Peking, and then says:

1171 Bi-M. Vol. XIV, p. 1582
1172 Ibid., pp. 1614-1615
1173 AR, 1926, p. 86
1174 MCL, Bracken, October 5, 1925
I hope you will forgive me if this letter seems to be filled with the 
subject of warfare, but being confined for weeks within a besieged city 
makes it a little difficult to turn one's mind to other things. I hope 
my next letter will be written from our station at Suchoufu, and under 
peaceful conditions. I am more and more anxious to be back there and 
into real work.

We are rejoicing and thankful over Dr. McFadyen's recovery from such a 
serious illness. Had Peking not been cut off from communication, I 
would surely have gone down to help them out during that time......

Mr. Brown wrote in May, 1926.

The best news of all from Suchou is that Dr. McFadyen is so much better 
and stronger that he is able to walk from the city to our country 
compound (almost a mile) unassisted. He and his family are planning to 
leave on the 20th of May for Kuling where we hope he will get back his 
old time strength and pep. 1176

The report for the year, 1925-1926 does not mention Mr. McFadyen's illness.

It contains only these two paragraphs:

Mrs. Grier writes about the hospitals (men's and women's) at Suchoufu:
The work is growing by leaps and bounds. Both hospitals have been 
crowded to the limit. Speaking for the Woman's Hospital, every bed 
has been occupied, and even engaged before hand. The halls and floor 
spaces between the beds have been full of patients, and at night there 
have been a colony of sitters-up in the waiting room.....

This desire for telling the good News, which is shared by all of our 
doctors and nurses, finds expression in their lives. We see Dr. McFadyen, 
not content with the heavy work of his Hospital, taking occasional trips 
in the country in Mr. Brown's Ford (God bless who ever gave it to him,)
in order to hold clinics and preach Christ in "the regions beyond;" and 
we see Mrs. Grier, no matter how tired from her hospital work, going 
regularly three or four times a week to the Grier Memorial Chapel, or 
to another chapel she started in the north suburb.... 1177

1926-1927 We have no word on the medical work at Suchoufu for this year,
except what we pick up from Miss Bracken's letter of May 3, 1927, written about 
the evacuation. (We quoted this letter, see page 315 above.)

1927-1928. All the information we have on the situation in Suchoufu including 
the medical work, we have quoted on pages 318-319 above.

1928-1929 The 1929 Annual Report has only this statement:

Dr. McFadyen and his family and Mrs. Grier have returned to Suchoufu, and 
medical work has resumed its normal condition of prosperity and success. 
The two Hospitals are both running up to capacity. 1178

1175 MCL, Bracken, April 15, 1926
1176 Monthly Messenger, Vol. XVII, p. 1804. Dr. McFadyen's health remained impaired, 
and the Mission advised that if evacuation came, he should go on furlough immediately. 
(Monthly Messenger, 1927, p. 5, (Feb. 5, 1927.)
1177 AR, 1927, pp. 68 and 69.
1178 AR, 1929, p. 43
Each doctor made a statement in the report for 1928-1929;

Dr. Grier: We have never had so many patients either at clinic or as in-patients. Every afternoon we hold a general clinic, and three times a week a morning clinic for Kala Azar patients. Our highest number of these cases has been 100, and we have never had less than 45. Believe me, it is SOME JOB to give intravenous injections to screaming babies, whose veins are difficult to find, and whose mothers are worse than the babies to control. Maternity cases are steadily growing in numbers and we have some come from long distances.

Dr. McFadyen: There is a steady growth along all lines; 8,000 new patients, 18,000 returns, 1,000 in-patients spending about 15,000 days in the hospital. A total of over 1,000 operations, 400 under ether. At the request of the officials in charge, we have taken over the treatment of eight or nine hundred prisoners in military and county jails, the latter a red-hot focus of relapsing fever. We have cooperated with the police in vaccinating the children in the city, doing over 600 this spring. Along the lines of friendly cooperation with the officials, we feel that the year has been a success. Financially, they profit, as our work is free, while to us the door of opportunity to visit these sick in prison has been opened. 1179

1929-1930. The Annual Report has the following:

The Suchoufu Hospital reports, "Larger clinics, more in-patients, fewer beds idle than ever before." This being a railroad center, many soldiers are quartered here during the year and much work came to the Hospital through this source.

Country work has had to be neglected because of the pressure of work in the central place. Mrs. Grier's report says of the Woman's Hospital:

"This year has been the busiest and hardest the hospital has ever experienced, owing to the lack of an assistant. All administrative, operative and medical work in the hospital, and all clinical work has fallen to my care, and patients often have not had the care they needed. 6,500 new patients; 18,561 return cases; a total of 25,168 treatments; 782 in-patients; 114 maternity cases; 154 operations under ether and 1,122 lesser operations. Our greatest cause of rejoicing has been the real evident fruit we have seen from hospital evangelistic work. Nurses and evangelist have done splendid service and often shame us by their zeal. Several have been received into the churches who first heard of the Saviour while with us." 1180

Suchoufu Station Statistics, 1921-1930

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1179 AR, 1930, p. 30
1180 AR, 1931, pp. 41-42. Mrs. Grier's figures here on the Woman's Hospital are not in perfect agreement with those in the medical statistical table given on page 332, which are taken from the 1931 Minutes.
### Suchoufu Station Statistics, 1921-1930 (Cont.)

**Minutes for--**

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**Nat. Contri. to Church**

- 1921: $929.
- 1922: $1124.
- 1923: $1359.
- 1924: $1236.
- 1925: $1740.
- 1926: $861.
- 1927: $1346.
- 1928: $1704.

### Educational Statistics, Suchoufu.

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Up to 1927-1928 the statistics for the two hospitals were consolidated. For 1928-1929 and 1929-1930, the Minutes have separated the statistics for the Men's Hospital and the Women's. In the above table we have consolidated them for these years. However, the division as given is of interest, and of the consolidated figures the following are listed under woman's work. The rest is for the men.

1928-1929. 1 woman doctor; 9 Chinese nurses; 1 hospital bldg.; 40 beds; 640 inpatients; 116 major operations; 2 med. students (women).


"UNION STATIONS"

We have now sketched the development in the four regular Mid-China Stations, 1921-1930, (Hangchow, Kashing, Soochow and Kiangyin,—above, 67-153) and the eight North Kiangsu Stations, 1921-1930, (Chinkiang, Taichow, Yencheng, Hwailaifu, Tsingkiangpu, Sutsien, Haichow and Suchoufu,—above pages 153-332.

In the 1924 Annual Report, (page 84), in addition to the regular stations, seven "Union Stations" are listed where Southern Presbyterians worked in cooperation with other denominations.

Hangchow is listed here because of our cooperation in the Union Girls' School and in Hangchow College. These institutions we sketched in connection with the old regular Hangchow Station.

1181 See above, pages 79-91
Dr. Venable's work at Kuling is listed. We have sketched this medical work as an appendage of the Kashing work, as Dr. Venable was in a sense on "detached service" from that station.

This leaves five places where Southern Presbyterians were interested in cooperative work, with or without mission representatives engaged in it. These are: Shanghai (Associated Mission Treasurers, Chinese Christian Intelligencer, and the Shanghai American School); Nanking, (Nanking Theological Seminary, the Union Woman's Bible School, the Union Hospital and the Nanking Church Council, and the Nanking Language School); Tsingtao, (the Union Medical School); Peking, (Peking Language School, and Dr. Leighton Stuart was President of Peking University, with which the Southern Presbyterians did not cooperate); and Tenghsien, the Union Bible School (Mateer Memorial Institute), and the North China Seminary).

These were not full Mission Stations, although Nanking was given permission to organize as a regular station by the 1920 Mission Meeting. They were ranked as "Union Stations".

In the decade, 1921-1930 the Orthodoxy Controversy will raise a question about all of our union institutions, and this controversy was not just local, but involved the Southern Presbyterian General Assembly. We will have to view the work done in any one place in the light of the wider controversy, and yet we do not want to lose sight of the individual schools.

Our plan, then, is to indicate briefly our Southern Presbyterian part in these various schools, and then in another section to relate the schools to the controversy. Of course, in some areas of work there was little or no problem.

SHANGHAI. S.P. Cooperative projects, 1921-1930.

Chinese Christian Intelligencer. The editor of this paper was Rev. S. I. Woodbridge, assisted by Mr. Chen Chwen Sheng. In 1923 Dr. Woodbridge sketched briefly the history of the paper and indicated the contribution it had made to the Church. He said in part:

1182 See above, pages 112-114
1183 AR, 1924, p. 84
1184 See our Volume IV, pp. 190-192
1185 See our Volume IV, pp. 373-374
Started in 1902 by the Pan Presbyterianism of China and Manchuria, the paper has now grown to a vigorous manhood. It completes its 21st year of publication in a few months....The 21st year is the best we have had...

Look, too, at what has been published in the past few years.....

The Chinese readily buy the paper. It is not given away. On account of the dearness of paper material and other causes the subscription price was raised this year thirty Mexican cents. This seems to make no difference in the sales. Last year we sold over $8,000. worth which shows that when the Chinese want something they like, they are going to have it....

We advise all young missionaries (old ones don't need advice), to secure the *Intelligencer* and read the news items at least. You will get simon-pure Chinese untouched by foreign hands....P.S., Oh, The *Intelligencer* will be sent for $1.50 Mex. 1186

Dr. and Mrs. Woodbridge went on furlough in February, 1924, returning in April, 1925. Mr. Gilbert McIntosh took general oversight of the paper in his absence. The editorial work was largely in the hands of Cheng Chung-sheng, who had been the Chinese editor ever since the paper started.

Dr. Woodbridge reported to the Mid-China Mission meeting (1926) that the 1200th issue of the *Chinese Christian Intelligencer* had just come from the press. Dr. Woodbridge and his Co-Editor, Mr. Chen are to be congratulated on the long period of service represented by the 1200 weekly issues of this Christian newspaper.

The *Intelligencer* has been passing through some peculiar difficulties of late on account of the political situation....By refusing articles of a political or partisan nature they have offended some, but the *Intelligencer* goes steadily on its way.... 1188

Dr. Woodbridge died of pneumonia in Shanghai on June 23, 1925. A memorial page is found in the N.K. Minutes for 1927. Dr. Chester wrote a memorial published in the September, 1926, Presbyterian Survey. Dr. Gilbert McIntosh, who had been closely associated with Dr. Woodbridge, published a Memorial in the *Chinese Recorder*.

Mr. Blain, the M.C. Mission representative on the *Intelligencer* Board reported to the Mission in 1928:

The paper is carrying on as usual under a Board elected by the Missions and the Synod of East China. Mr. Chen, the Chinese Editor is still with the paper, having been with it for 30 years. Mr. Gilbert McIntosh is still representing the Missions as manager. The Board at its fall

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1186 *Bi-M*, Vol. XIII, p. 1466
1187 *MMCM*, 1924-1925, p. 84
1189 *Pres. Sur.*, Vol. 16, p. 558
meeting elected Dr. C. H. Fenn of Peking editor, but as yet there is no information as to whether he will accept the position, or whether or not his mission will give their consent. Mr. Allison, at the request of the Board gave some time to assisting the editor during the fall months of 1927. The question of turning over the paper entirely to the Church of Christ in China was discussed by the East China Synod. The Synod's conclusion was that it would be better to continue the paper under the present management, but to offer the use of the columns to the General Assembly of the United Church for official notices and Church news.

Recommended the usual appropriation of $625.00.

The 1929 report said:

The paper is carried on as usual under Mr. Chen's editorship. Circulation has almost recovered from the unavoidable depression of the revolution....

Mr. McIntosh was obliged to return to England, but Mr. G. W. Douglass had taken his place as financial manager.... 1192

The 1931 report to the North Kiangsu Mission said:

The Chinese Christian Intelligencer has had a splendid year. The subscription list now amounts to 5,600. Editor Cheng continues his efficient work as editor....

The Board is taking steps to meet the rising cost of publication. The quality of paper used in printing is shortly to be changed, and a considerable increase in the amount of advertising is planned.....

Recommendations:... (3) That the Mission appropriation be made $825.

The Associated Mission Treasurers. This interdenominational enterprise was organized in 1918, and Rev. C. N. Caldwell was the representative of the two Missions. A residence was built for him in Shanghai in 1921.

In 1926 the Mid-China Mission elected Rev. Maxcy Smith, Vice-Treasurer of the China Missions, and requested N. Kiangsu to concur. 1195

In 1927 the N.K. Ad Interim Committee granted the Caldwells permission to go on furlough at their convenience. They left in September, 1927. 1196

The Ad Interim Committee of the Mid-China Mission took this action on August 10, 1927:

Approved of action of joint meeting of the two Ad Interim Committees instructing Dr. H. Maxcy Smith to take over Mr. Caldwell's duties in
Associated Mission Treasurers from August 20th and nominating him to succeed Mr. Caldwell as our representative on Associated Treasurers; and also nominating Dr. James R. Graham as representative of the two Missions on the Advisory Committee of the Associated Treasurers.

Approved the following resolution of the joint meeting:

(1) That we express our appreciation of the faithful and efficient services rendered to the Missions and the missionaries by Rev. C. N. Caldwell for 38 years, a large part of which has been in the treasurership.

(2) That we express our regret that the time has come that he should withdraw from the Treasurership, but wish him a well deserved rest in the home land and pray God's richest blessing on him and his family....

The Shanghai American School. Writing in November, 1921 in the Missionary Survey, Mr. Blain strongly endorsed the Shanghai American School. Among other things he said:

We count ourselves as fortunate in having on the faculty as teacher of Bible and willing substitute in any department, Miss Mildred C. Watkins, a member of our Southern Presbyterian Mission, who has had years of experience as a teacher, and is well known throughout the Church. A recent school publication in speaking of the faculty, says: "Perhaps most loved by all, students and Faculty, is Miss Mildred Watkins, the teacher of the Bible." 1199

Miss Watkins died in Kuling on August 12th, 1922 after a very brief illness.

The Executive Committee said of her:

Her loss to the Southern Presbyterian Mission and to the American School is irreparible, for she was a rarely brilliant, wholly unselfish, consecrated Christian worker." 1200

The 1923 report to the N.K. Mission on the school said:

The so called "Old Board" has transferred all its interests to the "new board" and has ceased to exist. 1201

The first group of buildings on the new property here has been completed and the school will open in its own property this fall /1923/.

The principal, Mr. Bartlet has been sent to America to conduct a campaign for funds to erect a second group of buildings.... 1202

The Mid-China Mission at its 1923 Meeting voted:

In response to a communication from Mr. W. W. Bartlet, Principal of the Shanghai American School, who has recently been sent home by the Board of Directors of the school to raise funds for further needed equipment:

1197 MMCM. 1928, p. 3 (1078)
1198 On the background of this school see our Volume IV, pp. 377-380
1199 Miss-Sur., Vol. 12, p. 18
1200 Ibid., p. 935 See also the Memorial page, MMCM. 1922, p. 85
1201 See our Volume IV, pp. 379-380 for this reorganization.
1202 MMCM. 1923, pp. 33-34
(1) We heartily commend the campaign for funds.

(2) We approve of the proposal to raise funds for the erection of the Watkins Memorial Building in connection with the school, subject to the consent of the Executive Committee of Foreign Missions, and with the understanding that it is not to interfere with regular contributions to Foreign Missions. 1203

North Kiangsu Mission voted to raise money to endow a Chair of Bible in memory of Miss Watkins, rather than a building. Dr. Hugh White said that this was the surer way to perpetuate that for which Miss Watkins stood.

The work in which she gave her last years, the teaching of the Bible to the American children in China, is in the opinion of the Mission, a great work, which in the future is liable to be neglected or perverted to the teaching of erroneous views.... 1204

In 1924 Mr. Maxcy Smith reported to the M. C. Mission:

Your representative reports that he has attended all the meetings of the Board..... He was instructed by the [Missions'] Conference Committee to urge the Board to provide for Bible teaching from a conservative viewpoint. This has been done and the Board has appointed a sub-committee to study the question and make recommendations..... 1205

In 1925 the N. K. Mission took this action:

.....As to getting the kind of Bible instruction which this Mission wants, we recognize the difficulty. Since it seems most difficult to get this type of instruction through the Board, we recommend that our representative on this Board approach the Board with a view to get their consent to pay half of the salary of a teacher to be recommended by the two Missions. We recommend that the Executive Committee be requested to provide the other half. In case the Board is unable to reply to this request, we recommend that the Committee be asked to provide the entire salary.... 1206

Dr. McMullen reported to the Mid-China Mission in 1926 that the financial condition of the school was not satisfactory and there was a lack of permanence in the teaching staff. In regard to the teaching of the Bible, he said:

Bible is being taught in the grades to all children except those whose parents ask to have them excused. It is offered as an elective in the High School... For this work a regular period of curriculum time is given and the class held in the regular classrooms and for the work done full credit is given. This is a new departure in the School and is hoped that all children of our Mission will take advantage of the courses offered... 1207

In September 1927, the N. K. Mission approved Mrs. Rice accepting a position

1203 MMCM, 1923, p. 35
1204 MNKM, 1923, pp. 17-18
1205 MNKM, 1924, p. 72
1206 MNKM, 1925, pp. 29-30. For background, see pages 44 and 46
1207 MMCM, 1926, p. 45
with the Shanghai American School and in 1928 advised her to remain on through the spring term of 1929. She was probably Matron in the School.

On October 5, 1927 the A.I.C. advised Mr. Farrior to accept a position with the Shanghai American School, subject to recall. In November, he was authorized to remain through the 1927-1928 school year.

In 1929 the Mid-China Mission approved the plan of the school to raise an endowment of Gold $2,500,000, and requested the Executive Committee to assist in raising gold $50,000, and of this amount, and until this sum could be raised, to provide annually gold $2,500.

In 1930, Dr. McMullen reported to the Mid-China Mission on the School. He was a member of the financial campaign committee and was chairman of the Staff Committee. The Board was going forward with plans for the financial campaign in spite of the depression. Dr. Anderson, the Principal of the School, was on furlough to assist with the campaign. In regard to the Staff he said:

The work of the staff committee has been unusually heavy due to the absence of Dr. Anderson of furlough. There are about 25 members of the staff, and it is no easy task to secure so large a number of teachers and administrators who will work together and bring to the school the efficient service and Christian influence we so much desire. Many changes have been made in the personnel, because of it we believe that the spirit of the school is better because of it....

We believe that the prospects for having the type of school desired by our Missions is better than ever before and we would ask for continued support of the school by our Missions.

NANKING — S.P. Cooperative Projects, 1921-1930

There were five "institutions" in which the Southern Presbyterians cooperated: the Nanking Church Council, the Nanking Language School, the University Hospital, the Union Bible Teachers' Training School, and the Nanking Theological Seminary.

The Nanking Church Council. Our information on this work comes from three articles written in 1923-1925. We are including here evangelistic work done by Southern Presbyterians, as it would be under the oversight of the Church Council.

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1208 MNKM, 1927, p. 19; 1928, p. 44-(414)
1209 MNKM, 1928, p. 6, (184), p. 9,-(199)
1210 MNKM, 1929, p. 16
1211 MNKM, 1930, pp. 27-28
1212 Sea our Volume IV, p. 315 f.
1213 Ibid., p. 381
Our first article is by Dr. D. W. Richardson, printed first in the March-April, 1923 Bulletin and copied by the Missionary Survey, entitled, "Christian Cooperation in Nanking." He said:

Of present day things is the headquarters of the Nanking Church Council, which is expressive of the spirit of unity which prevails among the Christian workers in Nanking, irrespective of the organization to which they belong or the kind of work in which they are engaged.

The Missions working in this city are all American, and their work is most closely affiliated. The University of Nanking, Sinling College for Women, the Nanking Theological Seminary, the Bible Teachers' Training School for Women, and the University Hospital are all union institutions.

The large and rapidly expanding work of the various Missions located here created a need for a clearing house for Christian forces of the entire city. In January, 1921, the Nanking Church Council formally began its interesting and valuable work. The work of this Council is very largely in the hands of Dr. P. F. Price, Executive Secretary and Miss Linda Bradley, the Office Secretary. Miss Bradley is to be found in her office any hour of the day, and a visit there by any one interested in mission work will be found well worth while.

The Headquarters Building, together with its equipment, is itself expressive of efficiency, and Miss Bradley is an encyclopedia of information about the Christian work that is being done in and around Nanking.

The writer has lived in Nanking for several years, but a recent visit to the Nanking Church Council and a conversation with Miss Bradley secured a fund of information which was quite new. A small part of this information is given here with the hope that it may be interesting to others:

In Nanking there are 18 Christian Churches, with a combined membership of 3,176. Last year they paid $4,563 for pastors' salaries; $7,417.74 for Church work and $3,161 for benevolences. Of these 18 churches, six are Presbyterian, and their total enrollment is 718. Methodist churches come next with a membership of 739. There are more than 20 Sunday Schools with a membership of well over 3,000 regular students.

In 1924 an unsigned article in the Bi-Monthly Bulletin tells something of the work of the Southern Presbyterians in Nanking. We will quote from it:

The evangelistic work in Nanking is very interesting. I think our Mission has put no one there bearing the title "Evangelistic Worker", and yet how much evangelistic work is done by the members of our Mission there.

Dr. Sydenstricker gives a great part of his time teaching in the Bible School and Seminary. He has charge, also, of the Correspondence School department of the Seminary, in which 21 students are enrolled. In the afternoons and evenings his time is given to evangelistic work which consists almost entirely of teaching enquirers, about 175 being in his

1214 For Miss Bradley see above page 40
1215 Miss. Sur., Vol. 13, pp. 606-607
charge. For these he holds about 15 meetings a week, many of them in the evening. All this in addition to quite a bit of literary work. 1216

.....In addition to Seminary work, Dr. Price has great responsibilities as Executive Secretary of the Nanking Union Church Council and as acting Pastor of the Nanking Union Church (for the English speaking people of Nanking.) His Bible Classes composed of 40 teachers at the Nanking Language School has been a great joy to him..... 1217

Our last published information comes from the 1925 Presbyterian Survey which said:

The Union Church, made up of the foreign Christians residing in Nanking, gives a fine report of its activities, and the result of this work for the past two years is as follows:

About two years ago the adult Bible classes of the Union Church School, composed mostly of Language School Students in Nanking, decided to finance a chapel for preaching and clinic work in a poor and neglected part of the city. The expenses of this new work were borne by voluntary contributions of the Bible classes.

In the expansion of this work by Southern Presbyterians it was found that the room rented for the purpose of carrying on this work was entirely inadequate. So a place was secured, consisting of five rooms, three facing the street and two side rooms.

The work has grown encouragingly, until now the question of room is again perplexing us..... 1216

The number of church members received up to date, 25;..... 1216

The Evacuation of 1927 brought an end to, or badly handicapped, many of these activities because of financial and personnel shortage.

The Nanking Language School, 1921-1930. 1219

Our missions used the Nanking Language School for new missionaries who were assigned to work in the "Southern Mandarin" speaking area. The School was taken

1216 In the next issue of the bulletin Dr. Sydenstricker has a letter telling about a self-supporting church among the resident and student members of the Korean race in Nanking which he visited. He also goes on to make some corrections about what was said about his work in Nanking. He had in the Correspondence Department, not 21 but 221 students, and had added 49 more. He also said that he did not give "a great deal of time" to teaching in the Bible School and Seminary. He had a few classes in the Seminary, but his work was light. He continued:

I have charge of the evangelistic work at four out-stations of the N.P. Mission in Nanking. At these stations there are about 20 meetings held each week, Bible classes, etc. But I personally conduct only about 7-8 of these. The rest is done by local evangelists, Seminary students, etc. I do not allow any outside work to interfere with my work at the Seminary.....The great advantage I have here in the evangelistic work is that my home is in the city, and we have fairly good streets so that we can reach any place in the city in vehicles, (his rickshaw). More than 70 members of my Bible Class have been received into the Presbyterian Churches since I began to teach them. (Bi-M, Vol. XIV, pp. 1589-1591)

1217 Bi-M, Vol. XIV, pp. 1557-1558
1218 Pres. Sur., Vol. 15, pp. 503-504
1219 For the Language School, 1911-1920, see our Volume IV, pp. 382-383
for granted, I suppose, so nothing is published on it. The writer was there in 1923-1924, and 78 students entered in 1923. Of this interdenominational group, 15 were Southern Presbyterians. A copy of the 1924 Linguist, an annual published by the students of the Nanking Language School "As a record of our student activities and to tell something about the life and needs of the Chinese people," is in the Library of the Union Theological Seminary in Virginia.

This Language School was closed temporarily at the time of the evacuation in 1927.

The University Hospital, Nanking, 1921-1930

The sketch of this Hospital in our Volume IV was brought up to Dr. Hutcheson's furlough in 1922-1923. A letter in the 1924 Bulletin has this on the hospital:

Dr. Hutcheson was absent on furlough last year, but a growing work is reported in the Nanking Hospital, and the staff has had a very successful and harmonious year in the conduct of the hospital. A new, modern fire-proof building is under construction. This building will be used for the housing of women patients and the woman's training school for nurses. 1221

The following is from an article on medical work in China in the 1925 Presbyterian Survey:

At Nanking Dr. Hutcheson reports a new building which has a capacity for 70 patients and living quarters for women and nurses in training.

Besides there has been an amalgamation of the former hospital with the University hospital and with funds secured by the sale of the former institution, a new unit for the hospital is being constructed. This unit, with a capacity of 24 beds, will be devoted to private patients, and run on such standards as will be acceptable to American and European patients. 1222

The Annual Report for 1927, (covering 1925-1926) quotes Dr. Hutcheson:

The past year has been a very successful and satisfactory one in the conduct of the University Hospital. The building program commenced three years ago has finally been completed and it is our sincere hope that we shall have our whole time to devote to the welfare of patients rather than the cares incident to building in China. 1223

Dr. Hutcheson, along with all the other foreigners, evacuated Nanking in 1927. It is most probable that the University Hospital continued to run under the

1220 For the University Hospital, 1917-1920, see our Volume IV, pp. 387-8
1221 Bi-M, Vol. XIV, p. 1557
1222 Pres. Sur., Vol. 15, p. 505. See also AR, 1926, p. 78
1223 AR, 1927, p. 60
Chinese Staff, until taken over by the Government.

The report for 1927-1928 said:

The excellent Hospital of Nanjing University, which was in the hands of the Chinese Government for months has been returned to the University and re-opened under capable Chinese physicians with some missionary assistants. Urgent requests are made of the Executive Committee to again take part in this work, where our representative, Dr. A. C. Hutcheson, did such efficient service. 1224

Dr. and Mrs. Hutcheson resigned in 1928. 1225 The Mid-China Mission voted in February 1928 that they could not furnish a doctor for the hospital.

There is no word on this hospital in the 1930 report.

The Union Bible Teachers' Training School for Women.

Mid-China Mission had had a member on the Board of this School from its beginning, and Mrs. P. F. Price had had an important part in the work of the School. In 1919 Miss Florence Nickles, a member of Mid-China became the first full time representative of the Southern Presbyterians on the Faculty. Her field was Religious Education.

In 1921, the North Kiangsu Mission, being requested to appoint a representative to the Board of the Women's Bible Training School, named Mrs. Woodbridge. Miss Florence Nickles went on furlough in June, 1921, returning in August, 1922. In the summer of 1921 Dr. Price wrote:

The Women's Bible Training School is nearing the completion of a beautiful new building to the west of the building they now occupy at the Quakerage. The Bible School is flourishing in every way....There are already 50 applicants for the opening class in the fall. 1229

In 1922 Mrs. Woodbridge made her first report to North Kiangsu Mission on the work for the School for 1921-1922. The Mission action was:

The report of the representative of the Mission on the Women's Bible Training School was received and the changes in the Constitution of the institution were approved....Our participation in the School being conditioned on the members of the Board of Managers subscribing to the doctrinal basis as well as members of the Faculty....The School has a very strong conservative faculty of splendid women and Bible teachers,

1224 AR, 1929, p. 41
1225 AR, 1928, p. 36
1226 For the School, 1911-1920, see our Volume IV, pp. 387-389
1227 For Miss Nickles, see our Vol. IV, pp. 31 and 389. We do not know whether Mrs. Price, on her return from furlough in 1920, resumed work in the school or not.
1228 MNKM, 1921, PP. 10 and 25
1229 BFM: Vol. X, p. 1417
all members of the Bible Union (I am told) and among the members of the Board are the names of Miss Margaret King, Miss Paxon, Miss Tsai, Pastor Chia (now of Tientsien) and many others.

The number of pupils increased from 50 last year to 66 this year, 14 provinces and 19 missions were represented by the student body. There were 4 S. Presbyterian pupils this year. Seven mission Boards participated in the Union, and the Christian Mission is particularly anxious that a unit system be adopted as a basis of the Union....

Each Mission Board, desiring to participate in the Union as a major unit shall furnish (1) one member to the faculty, (2) an annual sum of $800. Mex. towards the current expenses, (3) a sum of $15,000 Mex. for buildings and equipment.....

Each Mission Board participating as a major unit may have two representatives and two alternates on the Board of Managers....Miss Florence Nickles is our S.P. representative....

The report for 1922-1923 is also a long one, and we quote parts of it:

The report shows steady increase attendance. In 1921 there were 50 students in the school; in 1922 there were 75; and this year there are 84....Since moving into the new building the student body has doubled in numbers, and the various activities of the school, and of the plant and grounds has correspondingly increased.

There were 34 graduates in this year's class, twice as many as have previously graduated at any one time. They are spoken of as "young women of high purpose, clear vision and deep devotion".....

On page 13 of last year's Minutes (North Kiangsu) we read as follows: "Our participation in the school being conditioned on the members of the Board of Managers subscribing to the doctrinal basis as well as members of the faculty." As the Christian Mission [a non-confessional church] had sent in a recommendation by their representative asking that the board of managers and faculty be not required to sign a doctrinal basis, this statement on the part of our Mission caused considerable discussion, and our business committee finally presented the following:

We recommend in answer to the report from North Kiangsu Mission:

1. That as the adoption of the constitution by the Mission and the Boards carries with it the allegiance of the mission members to the doctrinal statement in it, signing it be not required by Board members.

2. That the Board request the missions to appoint in the future, as they have in the past, representatives to the board of directors who are in full agreement with this doctrinal statement.

The business committee also recommended that the following action be taken in regard to the communication from the Christian mission on members of the faculty signing the constitution and doctrinal statement.

(1) Recommended that there be an understanding that a record could be made by the recording secretary of the Board of Managers, of the assent of the members of the faculty from the Christian Mission to the constitution, including the doctrinal statement, and that this be taken instead of a signature.
The faculty is strongly conservative, as you know. Miss Nickles will return to the school this autumn; Miss Smaulley is expected by the first of the year; Miss A. E. Weller, one of the finest Bible teachers in the C.I.M. has generously been lent to the school for the coming year. Miss Margaret King, Miss Ruth Paxton, Miss Christiana Tsen, Rev. Chin Yu Ming with other Chinese representatives remain on the Board as "members at large".

We would therefore recommend the usual appropriation, which together with that of the Mid-China mission, makes us a major unit, thus continuing our representatives in this institution. Mary N. Woodbridge. 1231

The Mission approved the report, repeating the request that members of the Board and Faculty subscribe to the doctrinal basis. The Mission voted that no more funds be given for equipment until the above request is answered satisfactorily. 1232

Mrs. Paxton reported on the 1924 Board meeting. She said:

In looking at the members of the Faculty and Board one could not but be impressed with their uncompromising adherence to truth, and that they stand for vital, evangelistic, spiritual Christianity....

During the year the educational requirements for entrance has been raised....During the past year there have been 95 students attending the school, 43 in the higher course, and 52 in the lower....

Twenty were turned away from the dormitory this last year for lack of room....at this meeting the problem of a new dormitory was faced and it was decided to buy the foreign hospital which adjoins the grounds.... thus increasing the capacity of the institution....

I brought up the matter of the action of our Mission last August, but found it impossible to get anything changed. The faculty is without reproach and the members of the Board most staunch in their faith and again and again expressed themselves as on the out-and-out conservative side, but to have the Board sign a doctrinal statement would mean a revision of their constitution. And they pointed out that our North Kiangsu, and one other Mission would be the only ones that they could hope to allow this action to be taken. All feel that the crisis is one, and all stand for the truth, but felt that if any effort was made in this direction, it would mean opposition from other Missions, and the reaction would be to send just the type of person that we did not want on this board. At present the board is perfectly safe, and it would take several years, with a number of changes both in the board and faculty before there would be any danger....

The formal answer given to our mission is found in the Minutes, 1924, page 8, and reads:

We recommend in answer to the report from the North Kiangsu Mission, (1) that, the adoption by the Missions and Boards carried with it the

1231 MNKM, 1923, pp. 31-33. Parallel reports are made each year to the Mid-China Mission, but that Mission had no objection to the situation, so as a rule I am quoting only the North Kiangsu report.
1232 MNKM, 1923, p. 16
allegiance of Mission members to the doctrinal statement in it, signing it be not required by board members. (2) that the Board request the Missions to appoint in the future, as they have in the past, representatives to this Board of Directors who are in full agreement with this doctrinal basis....

We recommend: (1) that the joint appropriation with Mid-China Mission be referred to the joint Conference Committee; (2) that we appoint a representative and an alternate on the Board; (3) that we continue our support of the institution as long as it remains in its present attitude. 1233

This report was adopted as amended, and Mrs. Paxton was appointed the representative of the Mission on the Board.

Mrs. Paxton's report for 1924-1925 was adopted without question. The report for 1925-1926 begins by saying:

This year's Board meeting was marked by an evident desire to put increasing responsibility upon the Chinese. Two important offices were filled by Chinese,—that of Vice-Chairman of the Board and the Chairmanship of the Executive Committee. All motions and important speeches were interpreted into Chinese. It was most promising for the future to see how very conservative the Chinese members of the Board were....

The enrollment this year was 111....

The report to the Mid-China Mission for the same period (1925-1926) said:

The Board of Managers gave much thought and prayer and discussed the future policy of the School, and as the responsibility in missionary organizations is being transferred as rapidly as possible from the shoulders of the missionaries to the Chinese, the Board felt that this school should be no exception. Miss Christiana Tsai was elected Dean of the Bible School. She, however, declined to accept this year.

The Chinese members of the Board have organized a finance committee, and are trying to raise money among Chinese friends and Alumna to build a dormitory....

Rev. Chia Yu Ming is teaching for us this spring term, Theology and Homiletics....

Miss Nickies is doing fine work in the Religious Education Department, and she feels very much that her time for this work is too limited as most of the girls come only for two years....

Mrs. Armstrong reported to North Jiangsu Mission in 1927:

The arrival of the Southern Army not only prevented that meeting of the Board in April, 1927, but the soldiers drove out the students, stole their personal belongings, looted the buildings and burned one dormitory.

1233 MNKM, 1924, pp. 28-30
1234 Ibid., pp. 12 and 18
1235 MNKM, 1926, p. 32
1236 MNKM, 1925-1926, pp. 41-42
Miss Shaw has resigned as president of the School, and Rev. Chia Yu Ming has been elected president.... 1237

There is no report to North Kiangsu Mission in 1928. The report to Mid-China Mission told of the Board meeting in April, 1928, and plans to reopen the school the beginning of the next year, the date and place being left to the Executive Committee of the Board. It continued:

The official language of this Board was Chinese....Miss Christiana Tsai, Chairman of the Board, presided with dignity and ability....

There were several actions taken which will be of interest to the Mission:

(1) It was voted that major units among the Missions in electing their representatives to the Board of Managers, select one Chinese and one Foreign member.

(2) Suggested change in the Constitution, Art. V, sec. 1, close of second sentence: "The Executive Committee of the Board of Managers shall endeavor to make note of those members of the Board whose term of office will expire during the ensuing year, and shall nominate four names for each retiring member. These names are to be selected from the mission to which the retiring member belongs, or from the Chinese membership associated with the said mission, and shall be submitted to the Board of Managers for approval. From these four names a representative and an alternate shall be chosen. At least half of the four shall be Chinese and the representatives shall be chosen with due regard to preserve the continuity of the Board and maintain a majority of Chinese in the total membership" After approval by the Board these names shall be submitted to the Missions concerned, who shall be requested to select from these nominees their representatives on the Board.

(3) Because of the plan to conduct the school on a reduced scale, the Nominating Committee recommends that of the faculty members on furlough, Miss Parmenter and Miss Brittain be asked to return as soon as possible.

(4) The Nominating Committee recommends that the matter of Miss Mickles' future connection with the school be referred to the mission through the representative of her mission on the Board. 1238

Mrs. Farrior, the North Kiangsu representative on the Board reported to the 1929 Meeting on the Board meeting, April 24-26, 1929. She said the buildings had been cleaned up, and the Seniors returned Jan. 1, and were graduated in February. The Junior Class entered in March. She continues:

Two days and a half were given to the discussion of the "Statement" of the "Members at Large". Every one was asked to speak freely and all did. Interpreters were used so as to avoid any misunderstanding. As you will notice from this statement, [no statement is given]. minor

1237 *MCM*, 1927, p. 29
1238 *MCM*, 1927-1928, pp. 32-33
questions were waived, and the discussion was based on whether or not a "separation" as requested by the "members at large" was necessary....

Three plans were before the Board and finally the following was adopted:

Having carefully considered the Statement presented by the Members at Large and after urgent requests had been presented by a number of mission representatives, asking that the Members at Large should not separate from the body till all the Missions who desired to do so, should have had an opportunity to consider the Statement in their annual sessions, the following action was taken:

1. Voted in our opinion a separation is necessary (Aye 15, no. 3)
2. Voted this separation be accepted in principle at the present time (16-2)
3. That the final terms of separation be agreed upon not later than the annual meeting of this Board in 1930, and that these shall be put into effect immediately after the meeting of that body. (18-0)

It was agreed that the Status Quo should continue until the end of the next school year, June, 1930.

In the 1929 N. K. Minutes we read:

The report of our representative on the Board of the Bible Teachers Training School in Wanking was received. (See Appendix, p. 20). The following action being taken as a substitute for the recommendations of the report, [that the school continue to run as before for a year and then separation be carried out]:

Resolved 1. That our Mission has been well satisfied with the work of the Bible Teachers Training School in Wanking, and rejoices in its splendid results. We therefore greatly regret that an attempt to bring about a revision of the Constitution has resulted in a situation which the Board believes necessitates separation. If reorganization is inevitable, we put ourselves on record as standing fully ready for the religious purpose of the school as set forth in its Constitution, and as being in hearty accord with that loyalty to the word of God which has ever been the glory of this institution. Our cooperation and support will be with those who carry on the school along the lines laid down by its founders....

The Mission then put the matter of reorganization in the hands of a committee to study the matter and report to the Mission.

The Mid-China Mission also appointed a special committee which sought unsuccessfully to have a meeting with the N. K. Committee. They reported that there was a meeting in December, 1929, of representatives of all the Missions (except the Friends) to consider the matter. This meeting agreed that there be no change in the doctrinal basis of the school, and that the union be continued

1239 M N K M, 1929, pp. 29-30
1240 M N K M, 1929, p. 10. The Joint Conference Committee of the two Missions, meeting, June 29, 1929, endorsed the N.K. statements printed above (M N K M, 1930, p. 98.)
with the present organization except that the Board be made more truly representa
tive of the Missions and the Chinese Church. In case the co-opted members
withdraw and formed an independent school, a committee was to arrange the financial
adjustment.

The North Kiangsu representative's report to the 1930 Mission meeting took
notice of the December 6, 1929, meeting of the Missions, but made no comment on
it. Miss Mizell reported that the Bible School Board of Directors, meeting in
March, 1930, effected the separation, which the Board regarded as necessary, and
continued:

The second day the two groups—one representing the cooperating missions
and churches, the other made up of the group known as Members at Large—
met separately to discuss plans for carrying on two Bible Schools for
Women.

A financial adjustment was adopted, giving the Members at Large a sum not
to exceed $50,000 Mex. The report continues:

Three courses seemed to be open to each Mission. One is to continue the
union with the other missions, and the reorganizing of the school. Another is to join the coopted group in founding a new school. And the third is to withdraw from the Nanling Bible Training School, and take
no part in the management of either school.

Your committee of three appointed at the last Mission Meeting recommends
the following:

1. That we as a Mission notify the other Missions who have been
cooperating with us in the control of the Bible Teachers Training
School that we do not intend to continue our connection with this
school, and now notify them of the discontinuance of our Mission's
annual appropriation to the school.

2. That the property quota funds invested by our Church in the Bible
Teachers Training School be left in the institution so long as Mid-
China continues to cooperate in its control.

3. That the Mission approve the report of the Committee on Financial
Adjustment. 1242

We do not know why North Kiangsu chose to withdraw from the Bible Training
School rather than continuing with the other Missions and sharing in the re-
organized school. This would have been in accord with their resolution made in
the 1929 Mission Meeting, which we have quoted on page 347 above. Our printed

1241 MACH, 1929-1930, pp. 30-32
1242 MNKM, 1930, pp. 89-90
sources give no explanation for the withdrawal.

**Mid-China Mission remained in the Mission-Church institution.** Mrs. Plain reported on the separation, and the Reorganization made in March and October 1930. Speaking of the March Board Meeting making the separation, she said:

During all the laborious and painful business of carrying into effect the separation agreed upon, a fine spirit of forbearance and mutual respect was present; much time was spent in prayer. President Chia Yu Ming conducted the closing devotional period of that Historic Board Meeting of March 4 with much emotion. His feeling of sadness was shared by all.

She then turns to the "Reorganized" School:

We are glad to report that Dr. Chia has accepted the full presidency of this Institution and that an excellent faculty has been secured. The prospects of the School are bright, and your representative wishes to record the gratitude of the Board for the loyal support of the Mid-China Mission and of the loyal group at Nanking who has carried on during the past year so full of difficulties.....

The Mid-China report for 1931-1932 said:

In spite of political upheaval and difficulties of transportation the Board of Managers of this institution met in Nanking, April 27-29, 1932.... The four devotional periods during the meeting proved very inspiring, and the Reports of the President and the Dean filled our hearts with thanksgiving for the remarkable progress of the Year.... From an enrollment of 18 in 1930-1931 we have jumped to a student body of 41, representing 14 churches and missions. (Last year, seven churches and missions).....

The Seminary in 1920, according to the report of Rev. J. F. Graham of the North Kiangsu Mission, "was in good condition" except for a lack of teaching force. Two Chinese professors had resigned. The Prices were on furlough. Dr. Sydenstricker was teaching two days in the week in addition to his work on the Correspondence Course. Messrs. Smith and Ritter had begun work, although they had not undertaken full duty. Calls had been extended to Drs. Lowery and Hayes to come to the Seminary, but neither had given favorable replies. The number of students was 140, the largest on record.

In 1921 Dr. Hugh White reported to the North Kiangsu Mission. In this report he gives no adverse criticism of the Seminary. He quotes the report in full:

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1243 MMCC, 1930-1931, pp. 40-41
1244 MMCC, 1931-1932, pp. 42-44
1246 See our Vol. IV, p. 404
The Board February 23, 1921, a full meeting was present, except that through some oversight our Chinese representative, Mr. Chen of Sutsien, was not present. The report of the Acting President, Mr. Rowe, showed a very successful and prosperous year, as far as the number of students and their general health and conduct was concerned. There were enrolled during the year 104 students in the Seminary and 33 in the Bible Training School department. Of these, 33 were from the two Missions of our S. P. Church, more than from any other Mission; the next highest number, 29, being from the N.P. Church. This number represents 14 provinces.

Dr. Garritt, who has been home on sick leave for several years, sent in his resignation to the Mission, and he was made President Emeritus, and Dr. H. F. Rowe, who has been Acting President in Dr. Garritt's absence and has done very satisfactorily indeed, was elected President of the Seminary.

Dr. Edward James of the Methodist Episcopal Church, North, was elected a full professor in the Institution; also Rev. J. Wesley Shen of the Southern Methodist Church was elected to a professorship: his name had been presented to a previous meeting of the Board. The election of these two gentlemen has been approved by all the Missions concerned.

Rev. Lewis Lancaster of our own Mission was also elected to a chair in the Seminary, his election has not yet been approved by our Mission, though all the other Missions have approved. The matter should come up at this meeting of the Mission, as the approval was deferred until the matter could be discussed at a full meeting of the Mission. 1247

Dr. Watson Mayes of the N. P. Church in Shantung was elected Special Lecturer to give service for one term each year. The other term being occupied as Professor in the Seminary open by the Shantung Presbyterian Church in Tenghsien.

Arrangements have also been made for tearing down west dormitory and mess hall and erecting on its site a fine large dormitory building, including mess halls, etc. This new building is erected with money contributed by the Southern Methodist Church. The building is to be architecturally in harmony with the main building and the east dormitory already in use.

The old building being torn down is the one with which Dr. Davis of honored memory, was so intimately associated. He had oversight of the actual building operations, and one feels that an old landmark is going, but the rebuilding is entirely in the best interests of the school. 1248

The Training School is to be closed when the present classes have finished their courses, either at the end of the current year or of the following year. From now on there are three different courses offered, one for graduates of High School, one for graduates of Junior College, and one for full graduates of the Senior College,—this course will be almost entirely in the English Language. 1249

The 1921 N. M. Mission Meeting accepted Dr. D. W. Richardson's resignation that he might join the newly formed Field Station of the Mid-China Mission. 1250

1247 This call was rather unwillingly approved by the Mission, -see above page 310 (MNKM, 1921, p. 35-(15)
1248 See our Volume III, pp. 316-317 for this first Seminary building.
1249 Mid-China, 1921, pp. 35-36. See also Mr. McLellen's parallel report to the Mid-China Mission which is a little fuller (Mid-China, 1921, pp. 41-43)
1250 MNKM, 1921, p. 10
Until 1922 things had been moving smoothly at the Seminary, and all seemed delighted with the progress made.

Now comes a change. Dr. W. H. Griffith Thomas lectured in China in the summer of 1920, and the Bible Union of China was organized to support conservative views and oppose modernism. In October, 1921, Dr. Griffith Thomas published in the Princeton Theological Review an article on "Modernism in China" in which he gives "evidence" for the charges he makes against the textbooks used, and certain missionary and Chinese leaders. He singles out for attack Dr. John Leighton Stuart, then President of the Christian Peking University.

Dr. White has no printed report on the Seminary in the 1922 N. K. Minutes. Dr. R. J. McMullen reported to the Mid-China Mission on the 1922 Seminary Board Meeting from which we learn that the student body had grown from 142 in the previous year to 162. Therefore the plant needed enlargement and new professors were essential. Some from outside (Dr. Macklin, Prof. Hummel and others) were doing some teaching, but--

Even with the aid of these men the faculty finds the task of adequately providing for classroom work of the Seminary very difficult. When the classes for B.D. students are added, it is found impossible. It is in an effort to provide for this that the faculty asked the Board to elect five new professors. Your representative on the Board opposed the election of all five of these men for the reason that they were all inexperienced in the church work in China..... 1252

Dr. McMullen concludes his report with some comments on two "textbooks" which had come under criticism:

One other matter should be mentioned before closing this report. The textbooks used in the Seminary were discussed at this meeting of the Board. It was found that Clarke's Theology had not been used as a textbook in the sense in which that term is usually used. Often it was not used for months at a time, but Strong or other works in Theology were used instead. The Board therefore thought that a wrong impression had been given by publishing in the catalogue that Clarke's Outline of Theology was the textbook in Theology. The Board ordered that the Catalogue state the facts and that in the future Clarke's be used as an elective book in Theology, along with Strong, Hodge and others.

1251 See our Volume IV, pp. 23-25
1252 The only action on the Seminary in the 1922 N. K. Minutes is one disapproving the election of inexperienced professors. (MNKM, 1922, p. 20) Rev. Frank Price, the son of Dr. Price, was one of the five whose experience in the church in China was felt to be inadequate.
The question of the use of Hastings Bible Dictionary was also brought up. It was found that it was in the Seminary Library and was only used as a reference book as is done in all our Seminaries at home. Such copies as are sold through the bookroom have in them a statement putting the students on their guard because of the presence of some articles that the faculty do not deem safe. 1253

The Committee of the Ad-Interim Committee of the Mid-China Mission has made an investigation of the teaching in the Seminary and will make their report independent of this statement. 1254

The published information from 1923-1926 on Nanking Seminary is largely on the question of liberalism in the Seminary,—pro and con. and what should be the relation of the Southern Presbyterian Missions to the Seminary. The investigation of Nanking Seminary was but one aspect of the investigation ordered by our General Assembly on the teaching in all the union institutions on our Mission fields, and the interest in the home church at this time was fanned by the Fundamentalist-Modernist Controversy of this period. Nanking Seminary was more vulnerable to attack than most of the others. We will delay this question at Nanking until we can put it into its larger framework, and will now try to see what we can learn about the fortunes of the Seminary in the years 1923-1930. The reports on the Seminary to the Mid-China Mission are our best sources of information.

1922-1923. Dr. Sydenstricker, at his own request, was transferred to Mid-China Mission in April, 1923. He had gone to live with his daughter, Mrs. Pearl Buck the year before. 1255

In the March, 1923, Missionary Survey is an article giving extracts from the Nanking Seminary Catalogue for 1922, covering the Cooperating Missions, Government of the Seminary; the Plant; Aim and Method; Denominational Teaching, and Practical Christian Work. 1256

Dr. McMullen made the report to the Mission in 1923 on the Seminary, he said:

The principal question before the Board at its recent meeting was the report of the Joint Investigating Committee of our two China Missions.... The action of the Board upon this report will be presented to you by Dr. Hudson....

1254 MMCH. 1922, pp. 39-41
1255 M-H, Vol. XIII, p. 1438
1256 Miss-Sur., Vol. 13, pp. 194-196
In addition to this action there are three things I would like to call to the special attention of the Mission.

(1) The election of Dr. W. H. Stuart to the faculty of the institution. 1257

(2) The election of Rev. F. W. Price, Z.K. Zia and Thomas Roosa to assistant professorships. These latter have already been approved by the [Mid China] Mission at the last meeting.

The Mission is also asked to approve the teaching staff of the Seminary being divided into 1st, the professors, 2nd, the assistant professors, 3rd, instructors, and approve that the governing faculty be composed of the professors and assistant professors who have had one year's work in the Seminary.

The Mission is also asked to approve an amendment to the Constitution which would amend Article IV, Sec. 1 as to add the words, "the Alumni Association shall be authorized to appoint one representative on the Board of Managers."

The Mission is asked to approve of $4,000 Mex. for the current expenses of the Institution for the coming year.

The enrollment of the Seminary for the fall term is 89, of whom 19 are in the A. B. course. The faculty has been strengthened this fall by the return of Dr. Rowe and Mr. Smith, and it is hoped that Dr. Stuart can begin his work at the mid-year term.

The Seminary is now passing through a crisis and those who are in charge must be ever watchful to make sure that the Institution is training men loyal to the Word of God and whose ministry shall be honoring to Him. We believe that the Board of Managers at its present meeting justifies us in thinking that this training school of the prophets is worthy of our continued prayer and sympathetic support. 1258


Dr. Lacy Little reported to the Mission on the June, 1924 Board Meeting:

The most important matters brought before the meeting of the Board on July 23, 1924, were:

1. The nomination of Rev. Ch'en Wei-ping and Rev. Chang Fang to full professorship in the Seminary and the elevation of Mr. Peng Chang-Ling, formerly assistant professor, to the full professorship.

2. The adoption of the following amendment to the Constitution, subject to ratification by the constituent Missions:

"Should question arise concerning the kind of teaching done by any member of the Faculty, either in the classroom or by authorized textbook, investigation may be made only by the Board of Managers or by a committee appointed by the Board."

1257 See above, page 85, note 284 for Dr. Stuart's call.
1258 MMCM, 1923, pp. 56-57
3. It was voted that in view of the recent action of the General Assembly of the Presbyterian Church in the United States, that the North Kiangsu Mission be requested to reconsider their decision to withdraw from the Seminary.

The President's report reveals a prosperous condition in every part of the Seminary. 1259

A letter from President Rowe, written in the fall of 1924, was published in the December, 1924, Presbyterian Survey. The first paragraph is as follows:

You will be glad to have me report that the Seminary is prosperous and blessed in almost every respect. The attendance this year is 114. 1260

The grade of preparation as well as the character and spiritual attainments of these candidates is noticeably higher year by year. The faculty has been strengthened, so that a much better grade of work is being done. There is this year a splendid spirit, which augurs well for these men when they go out into difficult tasks which they will face. There is now a Student Organization, which is of considerable assistance in administering the Institution.... 1261

1925-1926 Dr. Hudson reported on the May, 1925 Seminary Board meeting:

The following items may be of interest.

1. Correspondence with the authorities of the Foreign Christian Mission in regard to the Seminary Constitution is printed in the Appendix as information. [It does not seem to be there]

2. Rev. Frank W. Price was made a full professor.

3. Rev. C. H. Plopper, D. D. was nominated as Professor from the Christian Mission.

4. The faculty was encouraged to prepare such literature as may be needed in the face of the present anti-Christian propaganda.

5. The Alumni now given representation on the Board of Managers by the vote of cooperating missions. Only one vote opposing.

The faculty is harmonious and the student body increasing.

It is recommended, with reference in the proposed change in the Constitution, substituting the word UNIT for Mission.... 1262

The Mid-China Mission at its May 1926 meeting took the following two actions which affected the Seminary:

Voted that Rev. and Mrs. L. H. Lancaster be invited to transfer their membership to Mid-China Mission, and that Mr. Lancaster continue his work in the Seminary as a representative of this Mission. 1263

1259 MMCM. 1924-1925, p. 84 See also AR, 1925, p. 69
1260 Compare the enrollment of 162 in 1922. (see above, p. 351)
1261 Pres. Sur., Vol. 14, p. 792
1262 MMCM. 1925-1926, p. 41
1263 Ibid., p. 21 The transfer was not made; see MMCM 1926-1927, p. 1 (969)
That we notify the Board of Managers of Nanking Theological Seminary that we have transferred Rev. F. W. Price to Hanchow Christian College for the remainder of his present period on the field to enable us to meet our present urgent obligation to the institution with the understanding that he may return to the Seminary at the expiration of this period of service with the College if he so desires. 1264

In February, 1926, Dr. and Mrs. Warren Stuart transferred to the Northern Presbyterian Mission. A news note said:

As our readers perhaps know, Dr. Warren Stuart, since his last furlough, has been filling a vacancy of the Northern Presbyterian Mission on the Faculty of Nanking Seminary. Recently he has received and accepted an invitation to become a full member of that Mission, subject to the approval of our Mission and the Executive Committee. At the recent meeting of the Ad Interim Committee, they recommended to the Executive Committee of Foreign Missions, (1) That the resignation of Rev. and Mrs. W. H. Stuart be regretfully accepted. (2) We extend to Dr. and Mrs. Stuart a cordial invitation to return to work in our Mission whenever they elect to do so.

The working of Dr. and Mrs. Stuart in connection with a sister Church will by no means impair the bond of love and esteem in which they are held by all their Southern Presbyterian Colleagues. 1265

1926-1927. The Mid-China Minutes contain nothing on the Seminary for this year except a comment on the situation after evacuation, which we will quote later. The 1927 Annual Report has a section on Nanking Seminary which includes much of Dr. Sydenstricker's report on the Correspondence Course. We quote part of this report:

With all the professors on the ground—none on furlough—and with students in its three departments, the Seminary work and enrollment were at full tide last year.

The Seminary course, which has the larger number, is of high school graduate grade or its equivalent....The A.B. Course which is for Junior College graduates, gives diplomas to its first class in June.

The B.D. Course is for Senior College graduates, and had a Junior class of 5.

Twenty-three from the Seminary and A.B. courses were graduated in June....

Dr. Sydenstricker reported:

First, the Correspondence Department of the Seminary has taken far the largest part of my time, care and attention. The number of students is constantly growing. It is just four years and three months since this department was put into operation, and up to the date of writing.

1264 MMCM, 1925-1926, p. 21. See above p. 87, Hangchow College. See also MMCM, 1926-1927, p. 1, (967)
1265 Pres. Sur., Vol. 16, p. 359. See also MMCM, 1925-1926, p. 8,-(950)
this report we have matriculated 410 students. Every province in China
is represented, including Manchuria; also Burma, Malacca, Singapore,
Borneo, Australia, Europe and the United States.

We have a four year's course, modeled after the regular course of study
in the Seminary, and using a number of the same books, in which nearly all
the students so far have matriculated. Besides this we have a number of
one year courses for study of special subjects...... 1266

The Evacuation of Nanking, March 22-25, 1927. It was what happened in Nanking
when a Communist Nationalist army entered Nanking on March 24 and attacked the
foreigners, which triggered the evacuation of the foreigners from their stations
in Central China. 1267 Our information on the "Nanking incident" comes from three
Presbyterian sources; Dr. P. F. Price and Pearl Buck who were in Nanking at the
time, and Dr. Hugh White who drew on first hand information.

Dr. Price wrote a pamphlet for private circulation about the adventures of his
family in the evacuation days. We draw here on what he said about his own ex-
periences. 1268

Dr. Price said that on March 21 heavy guns were heard to the South of Nanking.
At 10 p.m. that night the Consul advised the women and children to evacuate
Nanking. Mrs. Price and Frank's wife and daughter (Essie and Mary Virginia,—
Frank was in Hangchow) were among the many who on March 22 left and were sent on
down to Shanghai by river steamer.

March 23rd. Firing ceases at Nanking. Prospects that the retreating
Northern troops will not loot as feared—they are in too big a hurry—and believe that the Southern troops will enter the city quietly to-
morrow morning.

March 24th. Southern troops enter Nanking at five in the morning, but
as it proved, a Communist division, and between seven and eight o'clock
a tornado of anarchy and a day of terror begins for all foreigners in
Nanking and a night of fear and suspense.

March 25th. All foreigners finally accounted for and gotten out of
Nanking except those who were killed. A general belief expressed
both in a personal devil and in God's willingness to work miracles
in our day....

Where follows the story of the Evacuation of the various members of the

1266 AR, 1927, pp. 54-55
1267 See above pages 28-29 for the political and military background of this
"Nanking Incident."
1268 P. F. Price, "Cast Down, but Not Destroyed", The experience of a Missionary
Family during the dark days of April, 1927. (Printed for private circulation
among Relatives and Friends, not for publication.)
Price family and then Dr. Price returns to his story in Nanking.

On the morning of Tuesday, March 22, 105 women and 65 children and four men were conveyed aboard warships in port at Hsiakwan (the port of Nanking on the river) three to five miles from their residences. Many of these hoped after a day or two to return. Of Americans, there remained about 60 men and 40 women and 20 children in the city. The Northern troops were retreating hastily, and judging from their conduct in other places, no violence was expected from the Southern soldiers.

But on Thursday (March 24th) beginning before 8 o'clock and lasting until late afternoon, a tornado of anarchy broke over the foreign residents of the city. There are in general three groups of the Nanking foreign community; the Hsiakwan or business and consular section nearer the river; the Drum Tower section where are the University, Woman's College, Hospital and other centers; the West and South sections where are the Seminary, Woman's Bible School, Foreign (Missionary Children's) School, Presbyterian and Friends Missions, and other scattered churches and residences.

The telephone was soon put out of commission, and in fact there was little opportunity for one group or family, or individual to communicate with one another, for each, faced with hostile soldiers and mobs made with the lust for loot, soon had his own struggle for life and those nearest to him, to say nothing to being relieved of watches, overcoats, shoes, money, eye-glasses, rings, etc., and witnessing the looting of happy homes, the wreck of libraries and even the tearing out of doors and windows and the burning of some of the houses.

It was a day of terrific strain and a night of hiding. One lady put on men's clothes and hid in a bamboo grove, and three men hid in a cistern all night. Dr. Hutcheson, hunted for heavy ransom, was hid in a coal bin, covered with coal for nine hours, men, women and children were shot at many times, and there were innumerable threats to kill.

Dr. Williams (the Vice-President of the University) killed, and Miss Moffett, shot at twice and badly wounded, were the casualties among the American missionaries...Two French Fathers, two Britishers, one the community doctor, and one Japanese were killed.

How all of the survivors were brought through dangers innumerable and finally taken on to ships in the harbour on Friday makes a marvelous narrative of God's protecting care, and I may have a later opportunity to relate it to some of you in fuller detail. 1269

We now turn aside from Dr. Price's narrative for a little to other accounts of what happened Thursday and Friday. Dr. Hugh White in his chapter on "Saving Nanking" in the pamphlet, Southern Presbyterian Under Fire tells something of what happened in the business and consular area, the one nearest to the River, but still within the city wall. He said:

Some sixty or seventy Americans are gathered in the Standard Oil buildings in that city. A marine on the top of the building is

1269 Price, Cast Down but Not Destroyed, pp. 2 and 11. See also Pres-Sur., Vol. 17, p. 413
wigwagging to the American gun boat on the river. At last, having tried
every device, and having been himself roughly handled, Consul Davis, son
of the late Dr. John W. Davis,—a Southern Presbyterian per excellence,—gives
the word, the signal is waved and a shell bursts right over the head of the
brave marine. With marvelous accuracy, our navy boys place shells on two
sides of the building, forming a lane, down which the refugees are led
under the care of the Vice-consul, son of another Southern Presbyterian,
our own John W. Paxton. Coming to the city wall, they had to let down
sheets, tied together, and thus go on to the gun-boat.

On arrival at Shanghai, again we are told by our friend, Mrs. Meigs, of
the foreign Christian Mission, "The Nanking Community owes everything
to John Davis. He saved us.".... 1270

The barrage from the gun-boats did not come till afternoon (there were both
British and American gun-boats in the river), and its purpose was not only to
cover the escape of those at the Standard Oil buildings, but to throw a scare
into the Communists troops, and this was successful as the violence was curbed
by evening, and evidently negotiations by Consul Davis were in progress, and
prepared for the evacuation of all the other foreigners on Friday, March 25th.

The third account is given by Pearl Buck, wife of Dr. Lossing Buck of the
University Faculty, in her story of her Father, Dr. Sydenstricker, whom she
called the "Fighting Angel". The outline of their experience is made plain in
her story.

Pearl Buck said that they could not believe there was any danger, until the
report came of the shooting of Dr. Williams, and the sound of an approaching mob
began to grow. Escape seemed cut off when a Chinese peasant woman that Pearl
had befriended came in the back gate and urged them to take refuge in her hut a
short distance away. They made their way to the 8 by 10 hut,—Dr. Sydenstricker,
Lossing, and Pearl Buck's sister, Grace Yaukey and her husband and three children.
They expected to be found, but were not. They heard the mob break into the
residence and loot it, and they saw the light of the burning. Chinese friends
brought something to eat. The day passed, and suddenly in the afternoon they
heard the repeated blast of cannon, and then all was still again. There was no
more shouting and howling and screeching of wrenched and breaking wood. They
did not know what had happened, and all they could do was wait. Late that night

1270 Hugh White, Southern Presbyterians under Fire, p. 8
two Chinese friends with a guard of unprepossessing Nationalist soldiers came and said they were taking them to a place of safety, the big laboratory of the University. There they found over a hundred white people, men, women and children, mostly Americans. All had had hideous experiences. They slept the best they could, and the next day they organized themselves, distributed the food that was available, and attended to the ill or wounded. Chinese friends came bringing food and clothes and bedding. In the afternoon orders came to them from the guard to move out and go down to the River, seven miles away, where the gunboats were. There they were greeted and cared for by the American sailors till they could be transported to Shanghai.

We now return to Dr. Price's story. He was at the Seminary, the section furthest from the River. He said:

I was in the study and opened the front door when they banged on it, and in an incredibly short time our house was looted of everything, even doors and windows broken out and book shelves pulled down from the walls.

A young soldier attached himself to me and did not leave me until ordered off by his lieutenant six and a half hours later. He tied my hands behind me with a cord and searched my pockets, tried to get me shut up in a bathroom upstairs, pulled me out into the yard and was about to hack me with his sword when our faithful servants interfered at the risk of their lives. And then a squad of soldiers got hold of me and seemed determined to have a public execution right there in the Seminary ground. They commanded me to prostrate myself and be shot and emphasized their commands with the butts of their guns. I refused to kneel. "He shall deliver thee in six troubles, yea, in seven shall no evil touch thee," is a promise I have often found true during a period of months or years, but never have I found it as literally fulfilled as it was in one day on March 24th. Six or seven times I looked death squarely in the face, and as often was, by a series of remarkable interferences, saved. There came to my rescue Christian friends, many neighbors, one woman, a non-Christian neighbor, offering a valued hair ornament as a ransom for my life. Some whom I scarcely knew offered to be intermediaries in a money settlement. About noon I was taken by the soldiers to the home of a Chinese Christian friend, from whom I hoped to borrow money as the soldiers had long ago taken all that I had. There I had a miserable time for myself, and made unintentional trouble for the family, who had already helped others and so had little or no ready money on hand. Time dragged on and soldiers and others began to loot there.

After half past two, by an apparent accident, which was also a providence, while I was back in the servant's quarters, and still in the grip of my

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1271 Pearl Buck, *Fighting Angel*, pp. 276-288 (New York, Reynal & Hitchcock, 1926)
one particular persecutor who had not left me for over six hours, a
lieutenant came in, made brief inquiries and released me also getting
back my watch. He scratched his name on my visiting card (which I
happily had in my pocket, unlooted) with instructions to go to his
headquarters.

While waiting for him there for over two hours, I had my last and one
of my narrowest escapes from another soldier who drew his gun on me,
saying that all foreigners except Russians were enemies of the Nationalist
cause. At last the lieutenant came in and an interview cleared up things
quite a bit. I became a little nucleus in that military center and that
night seven American and English men passed a night of rather troubled sleep
with me in the midst of our enemies. The military headquarters were in
the Methodist [School?] and the Academy students were friendly and helpful.

The next morning our room became the rendezvous and a starting point.
With Dr. Bowen who had come from the University with a guard, the proc-
cession began with eleven men and three women, some in Chinese garments
and others with tousled appearance, but all triumphantly alive. Friendly
words were passed ahead, and recruits were added from strange hiding places.

When the party, new twenty or more, reached the University about nine
o'clock the mutual greetings of those who did not know of each other's
fate was an unforgettable scene. And the stories exchanged from that
time on sounded like miracles. All who were missing were finally
accounted for, though there were some anxious hours....

/Dr. Price does not here speak of the barrage or of the trip from the
University to the River. His experience evidently hospitalized him in Shanghai.

He adds: I

My hospital experience was a blessing in disguise. Physically I got on
my feet again. My heart was enlarged, /spiritually? I could stand the
treatment of the soldiers and the loss of possessions, but the outpouring
of affection from family and friends well-nigh broke me up. And there
was time to think. In each room of the General Hospital there hung a
figure of Christ on the cross. As I lay and meditated on that Cross I
caught a new glimpse of its wonderous meaning.

And then, blessed be God, after the Cross, the Rasurrection. 1272

Nanking Theological Seminary, 1927-1930. The 1928 Annual Report has this
paragraph on the Seminary in 1927:

At Nanking the buildings of the Union Nanking Theological Seminary, two
of which were burned including one dormitory and one residence, and most
of which were ill used and badly damaged, have, through the wise efforts
of one of the faculty on the field, been rented out to the Supreme Court
of the Nationalist Government in Nanking at a fair rental and with the
promise to repair and keep up the property for the Seminary. Meanwhile
plans are on foot for the opening of the Seminary on a small scale in
the coming fall. 1273

1927 and wrote a report on what he found, NANKING, Four months after. This letter is
in the archives of Union Theological Seminary in Virginia.
1928-1929 Dr. Moffett reported to the 1929 Mid-China Mission meeting on two called meetings of the Seminary Board:

The first meeting, held in Shanghai in early June 1928, was largely taken up with the discussion of calling for the return of members of the faculty in the U.S.A. The return of Drs. Price and Richardson was unanimously approved. 1274

Arrangements for securing the use of the Methodist Academy building in Nanking for opening the work of the regular seminary courses for the fall term were approved. The renewal of the rental contract of the Seminary buildings to the Supreme Court was authorized. The rental money is being held to be applied to the repair of the buildings.

A second called meeting of the Board was held in Nanking November 6th at which there was a full discussion of the question of presenting to the cooperating missions a revision of the Constitution looking towards the election of the Board by the Chinese Church bodies rather than by the Missions. 1275

The early return of Dr. Richardson and Mr. Frank W. Price was urgently requested.

Regular classes were begun on October 15th with a faculty of six missionaries and three Chinese teachers and a student body of 25. 1276

1929-1930 Dr. McMullen reported to the Mission on the Seminary:

During the year 1928-1929 there were 33 students registered in the Seminary. These men showed a very fine spirit and on the whole are considered the best body of students the Seminary has ever had. During the past term the number has been increased to 37.

Several important matters are now under consideration by committees of the Board. Dr. Rowe has resigned as President of the Seminary. His resignation has been laid on the table for a year, and a committee has been appointed to canvass the possibilities of securing a Chinese president.

Another committee was appointed to study carefully the whole question of where the Seminary should be located. 1276 McMullen did not think the capital was the best place.

Much time of the Board was given to discussing the grade of the institution needed, and the type of instruction required by the churches. Some of the Board, including your representative urged the importance of having a Bible School to train men for service in the rural districts. It was voted to lay the motion to restore the Fu Ko (The Bible School) on the table for a year, pending a careful study of the question by the curriculum.

1274 The P. F. Prices had gone on furlough in April, 1927, and returned in September, 1928. The Richardsons left for the U.S. in May, 1927 and resigned in the summer of 1928. (MMCM. 1928-1929, p. 3, (1181)
1275 The Mid-China Mission at its 1928-1929 Meeting, (p. 14) voted to write the Seminary Board saying that they thought this was a God-given opportunity to restudy the work of the Seminary and the relation to the Chinese Church.
1276 MMCM. 1928-1929, pp. 26-27
committee. It was further voted to abolish the A.B. course and to restore the B.D. course.

It was voted that in preparing the curriculum of the Seminary especial attention should be given to the element of worship and to the spiritual life of the students. It was decided now not to train Christian social workers, but in addition to basic theological studies to offer elective courses preparing students to work in the City, Country, and in Religious Education....

There was felt to be a great need of more Chinese on the Faculty, and the Executive Committee was instructed to seek for such men. It was urged that new members of the faculty should have at least five years of Pastoral experience in China before becoming Professors in the Seminary.... A call is renewed for the services of Rev. Frank Price, and it is urged by Dr. Rowe that he return to the Seminary immediately on his return from furlough.... 1277

A number of changes in the Constitution have been proposed by the Board of Managers and are submitted to the cooperating missions for their approval..... 1278

The 1929 Mission Meeting approved Dr. Sydenstricker continuing his work for another year.

In 1930 there were two Southern Presbyterians on the Seminary Faculty, Dr. P. F. Price, and Rev. Frank W. Price.

ORTHODOXY ON MISSION FIELDS.

An overture came to the 1921 General Assembly from the Central Mississippi Presbytery, asking,

that an Ad-interim Committee be appointed with reference to the examination of non-ministerial mission workers, and the character of the instruction given in foreign mission institutions, in which we cooperate with other churches....

The Assembly turned the matter over to the Executive Committee of Foreign Missions with the instructions to investigate and report to the next General Assembly, what action, if any, should be taken by our Church..... 1280

We do not know what prompted Central Mississippi presbytery to send this overture, but it was an evidence of the growing tension in the church over "liberalism" in the U.S. and on the Mission fields. 1281 In the 1920s the

1277 The Mission agreed for Frank Price to return to the Seminary after his furlough, 1929-1930. (MMCM, 1928-1929, p. 5—(1201; p. 11; MMCM, 1929-1930, p. 19.)
1278 MMCM, 1929-1930, pp. 26-27
1279 MMCM, 1929-1930, p. 20. Dr. Sydenstricker was retired during the year, 1928-1929, "at the age of 76, after 48 years of service. He is still in China." (AR, 1929, p. 8)
1280 MGA, 1921, p. 53. (5)
1281 See our Volume IV, pp. 21-25 for the 1911-1920 background.
"fundamentalists" and the "liberals" came to active confrontation and conflict in the U.S., and this affected all of the denominations. The Presbyterian Church, U.S.A., became a battleground. Dr. Fosdick's sermon, "Shall the Fundamentalists Win", preached in May, 1922, was the signal, some say, for a new and public outbreak. Many questions entered into the conflict: Evolution, (the Scopes trial in 1925); Higher Criticism of the Bible, and Cooperation with Churches not holding to the Westminster Confession, especially the five Fundamentals, (E.g. the Auburn Affirmation, December, 1923). The question of "orthodoxy" of leaders in the U.S., like Dr. Fosdick, and Pearl Sydenstricker Buck on the China Mission field, for example, was debated. Could the Church tolerate such "suspect" people in its leadership? If the answer was yes, then the question was, should not the "Bible Believers" separate from those who personally sound were willing to work with those considered liberal? These questions caused a split in the Princeton Theological Faculty in 1929 and the formation of Westminster Seminary, and was followed in the mid 1930's by the Independent Board of Foreign Missions, and finally a split in the U.S.A. Church, Drs. J. G. Machen and Carl McIntire being among the leaders in the new Church.

We must view this "orthodoxy" question on the Mission field in the light of the wider background. The conflict did not arise on the China field, but in large measure was sparked and supported by the forces in the American Church. We must also realize that Christians, both in the U.S. and in China differed sincerely and honestly on these questions, and yet it is a sad story.

Orthodoxy and the Southern Presbyterian Missions in China.

The question in China was not the "orthodoxy" of our China missionaries, but whether we could work with those who would not sign doctrinal statements. This signing was taken to be the safeguard against the teaching of liberalism.

If we refer to our Volume IV, (pp. 23-25) we note that Dr. Griffith-Thomas delivered a series of lectures in China in the summer of 1920 on "fundamentals".

1282 We have inadequately suggested some of the U.S. background in this conflict. For a fuller treatment, from the "conservative" point of view, see Edwin H. Rian, The Presbyterian Conflict, 1940; and from a "liberal" viewpoint, Norman F. Furniss, The Fundamentalist Controversy, 1918-1931, 1954.
and this was followed immediately by the formation of the "Bible Union." Dr. Griffith-Thomas published in the Princeton Theological Review (October, 1921) a report of his trip, telling about the "liberalism" he found in China, and charging Dr. John Leighton Stuart with "unsound views".

"The Bible Union" did much to draw together the conservative missionaries and crystalize their common conservative viewpoint. It was reported to our 1922 General Assembly that "some 1800 devoted missionaries, after deliberation and hesitation, have felt forced to band themselves together in a "Bible Union" for the defense of the Faith...." This Bible Union, however, was a loose association, and was not, as far as our records go, an active force in leading the fight on liberalism. With Southern Presbyterians, the directives came from our General Assembly, and its agent, the Executive Committee of Foreign Missions.

Dr. John Leighton Stuart had been accused by Dr. Griffith Thomas of "unsound views". We will quote at some length Dr. Stuart's account of the matter. In his Fifty Years in China, he said:

It happened that the Y.W.C.A. had asked me to give a series of lectures at their Secretarial Conference on basic Christian beliefs,—God, Christ, the Holy Spirit, the Bible,—explaining these in modern language, and with their capable young Chinese secretaries especially in view. These lectures were delivered without having been written out, and were taken down in shorthand. Later on, the Y.W.C.A. asked whether these could be printed for their use, but not published. This was at the very time I was most preoccupied with the problem of my call to Peking, and I agreed without even looking over the proof. Whether it would have made any difference if I had not [sic.] is doubtful.

Later on that year two visitors came from the United States, ostensibly to conduct inspirational meetings at their summer resorts, but with the additional commission to search out evidences of modernism among China missionaries. The notes on my Y.W.C.A. lectures had somehow been secured by zealous fundamentalists, and a copy supplied to these men. Later on a flaming article by Dr. Griffith-Thomas on "Modernism in China", appeared in the Princeton Theological Review. These notes on my lectures were extensively drawn upon, together with quotations from book reviews and other printed articles.

When next in the United States on a financial campaign for Yenching University, I had a letter from our aged Secretary of Foreign Missions [Dr. Chester], asking me to take some action which would help them in view of questions and complaints coming to their office over this article. I had been ordained in and was a member of East Hanover Presbytery,
centering in Richmond, but in accord with the practice then beginning of
transferring to a Presbytery in China, I had severed connection with it.
I asked, however, to be allowed to appear before East Hanover Presbytery
at its spring meeting, making a special trip from Detroit for the purpose....

When they asked how I should like the trial to proceed, I replied that I
would be willing to have a detailed investigation by a special committee
based on those disturbing Y.W.C.A. lecture notes (copies of which had
been plentifully supplied by the fundamentalist zealots) or any other
procedure that would satisfy them, but that I personally preferred to make
a statement to the whole body as to what these four basic beliefs I had
discussed meant to me. This I then did, using phraseology with which they
were familiar. They also had a Committee to interrogate me. The result was
a unanimous rising vote endorsing me.... 1284

The originators of the attack (in Philadelphia and Princeton) were, however,
unwilling to accept this decision and instigated like minded people in the
South to carry the issue up to the Synod of Virginia, and even to the General
Assembly. Technically, the Synod could only deal with its Presbytery, not
with me, but having full confidence in the Presbytery, they refused to
discuss the matter. So the case was concluded.

But on my next trip to the United States I made another trip to Richmond,
and asked to have my presbytery membership transferred back from China,
so that if similar charges were brought against me in the future, they
would have official jurisdiction over me. This was unanimously approved,
and I am still a member of East Hanover Presbytery "in good and regular
standing." 1285

The Presbyterian of the South said in an editorial on September 29, 1926,
"No man has had his views on theology more carefully gone into by a
Presbytery than has been the case with Dr. Stuart, and no man ever more
fully convinced a Presbytery of his holding the faith held by the Southern
Presbyterian Church. The Presbytery feels that the attacks on Dr. Stuart
were entirely uncalled for and groundless. He has shown his high Christian
character by not entering into the controversy on this matter, but leaving
it entirely in the hands of the Presbytery, while he went quietly on with
his great work in far away China." 1286

"Mother Stuart" (Mrs. John L. Stuart), who had been living with her son,
Leighton, in Peking, died on January 16, 1925. 1287 Dr. Leighton Stuart offered
his resignation from the Mid-China Mission at its meeting in May, 1925, which was

1284 See the Minutes, East Hanover Presbytery, Spring Meeting, April 17, 1922,
pp. 13 and 25.
1285 See the Minutes, East Hanover Presbytery, April 17, 1923. On Dr. Stuart's
request to be received by East Hanover Presbytery, he was given the usual exami-
nation on Experimental Religion, and his views on "Theology and Church Government.
As a part of his examination on Theology, a special committee consisting of Dr.
Edward Mack, Rev. R. A. Lapsley, and Rev. C. L. King was appointed to examine him
with reference to the lectures to the Y.W.C.A. Secretaries. The committee
recommended his reception and the Presbytery by "unanimous vote" sustained the
examinations as satisfactory. (pages 20-23)
1286 J. L. Stuart, Fifty Years in China, The Memoirs of John Leighton Stuart,
regretfully accepted. Dr. Warren Stuart, who was teaching in Nanking Seminary, resigned to join the Mission of The Presbyterian Church in the U.S.A. in February, 1926. Evidently the attack on Dr. Leighton Stuart had sunk deep into souls of the Stuart family.

Unsound Teaching in Union Institutions, Nanking. As we saw above, (page 362) the 1921 Assembly instructed the Executive Committee to investigate the teaching in the union institutions, and the Committee sent a letter of inquiry out to all our Mission fields.

Dr. Hugh White was the North Kiangsu representative on the Nanking Seminary Board of Managers. Evidently he had a report for the Mission, and seemingly this report was referred to the Resolutions Committee. (MNKM, 1922, p. 5) Dr. White's report is not published in the Minutes, but the Resolutions Committee had this on Nanking Seminary:

We recommend that in as much as the Executive Committee has ordered the Mission to take up De novo the whole question of orthodoxy in union institutions, that the Mission appoint Messrs. Graham, Sr., McLaughlin, Montgomery, Hopkins and Brown to make the required investigation at the Nanking Union Seminary. That the report of the doctrinal teaching in the Seminary by Dr. Price with any other cognate literature be put in their hands, and that they are expected to ask any necessary questions and bring their conclusions to the Mission for signature for forwarding to the Executive Committee, and that a copy of the report be sent to the Seminary.

2. That a copy of this action be sent to the Mid-China Mission and that they be requested to cooperate with this Mission's Committee in the De Novo investigation.

3. The Mission opposes the election of the five nominees for the faculty and teaching staff on the ground of Inexperience.

4. That in as much as Clarke's Theology is unsound and destructive of Christian faith, we recommend that it be entirely excluded from the list of reference books as well as Text books in the Theological Seminary.

5. With reference to Hastings' Dictionary. Recommends that while this Mission approves the effort of the faculty to guard the students against the harmful parts of the dictionary by the insertion of a printed caution in each volume, yet this Mission disapproves of the Seminary selling this book to the students or commanding its use to them.....

7. The report of the Directors of the Nanking School of Theology having been referred to this Committee, we recommend the matters referring to

1288 MNKM, 1924-1925, pp. 59-(6); 66.
1289 See above, page 355
Clarke's *Theology* and Hastings' *Dictionary* be carried in the resolutions with reference to the De Novo investigation of union institutions. 1290

Dr. Frank W. Price in his *History of Nanking Seminary* has this to say about the 1922 Seminary Board Meeting:

The theological controversy and heresy-hunting within the Board of Managers has been mentioned. This came to a head in 1922, when Dr. H. W. White, a member of the Board of Managers, requested in the name of North Kiangsu Mission of the Southern Presbyterian Church, that Clarke's *Outline of Christian Theology* and Hasting's *Bible Dictionary* not be used in the Seminary curriculum.

The Board replied with a request to Professor C. Stanley Smith to drop Clarke's book as a text, and to use it instead as a reference along with conservative books. The Board explained that Hasting's *Dictionary* was only a reference volume, not a textbook. 1291

The 1922 Annual Report of the Executive Committee to the General Assembly reported the satisfactory outcome of the Stuart case, and in regard to "Orthodoxy on the Mission fields" said:

The Committee was also instructed to investigate and report concerning the question of orthodox teaching in union institutions with which we cooperate.

The answers to the letter of inquiry sent to the missions on this subject have satisfied the Committee that there is nothing in the present situation that would justify us in withdrawing from our co-operative work. The use of some objectionable textbooks has been discovered, the removal of which, the Committee believes, can be effected by the adoption of judicious measures to that end on the part of our Missions. 1292

The Standing Committee on Foreign Missions of the 1922 Assembly had before it this Report and overtures from several Presbyteries. Their report, which was adopted by the Assembly, said in part:

But while we are confident of the doctrinal soundness of our own missionaries, and of the majority of all the missionaries on the foreign field, and while we make allowance for some exaggeration on this subject, we must believe that there is only too much ground for concern on this score, and only too ample abundant evidence from many sources of the wide prevalence of modern infidelity among supposedly Christian workers in the Orient....

There is some reason for apprehension lest in union institutions and movements our testimony to the truth may be compromised. Clarke's

1290 *MNKM*, 1922, pp. 38-39. The only part of this report which received particular action by the Mission was the recommendation 3, on "Inexperienced teachers." *(MNKM*, 1922, p. 20).


1292 AR, 1922, p. 24
Outlines of Theology, a radical work, is found in use as a textbook in two union Seminaries, one in Mexico and one in China. In the union seminary at Nanking a number of volumes of Hastings' Bible Dictionary, with its heretical teachings, have been purchased for students. Some of our missionaries have sought to have these objectionable textbooks removed, but so far in vain.

Recommendations.
1. That we note with gratitude the loyalty of our missionaries....
2. That the continuance of our co-operation in union institutions shall depend on the removal of objectionable textbooks from the courses taught in these institutions.
4. The matter of employment of non-Christian teachers and the use of the Bible in our mission schools be left in the hands of the Executive Committee.
5. We urge the Committee however, to pursue to completion its investigations, undertaken with such commendable diligence, and report the final findings to the next Assembly. 1293

The Executive Committee had a "Report on Orthodoxy" in the Annual Report to the 1923 Assembly. In it there are the findings from all of the fields, China was the main problem.

China is the field in which rumors of unsound teaching have attained the greatest notoriety and it was chiefly in reference to that field that discussion was had on this subject at the last Assembly. For this reason, in carrying out the instructions of the Assembly a special letter dated June 6th, 1922 adopted at the first meeting of the Committee following the meeting of the Assembly, was addressed to our China Missions requesting them to make a thorough investigation and to make reports based on full Mission action...... 1294

The North Kiangsu Mission at its meeting in August, 1922, took the following action:

We recommend that in as much as the Executive Committee has ordered the Mission to take up De Novo the whole question of orthodoxy in union institutions, that the Mission appoint Messrs. Graham, Sr., McLaughlin, Montgomery, Hopkins and Brown to make the required investigation at Nanking Union Seminary. That the report of the doctrinal teaching in the Seminary by Dr. Price with any cognate literature be put in their hands, and that they are expected to ask the necessary questions and bring their conclusions to the Mission for signature for forwarding to the Executive Committee, and that a copy of the report be sent to the Seminary. 2. That a copy of this action be sent to Mid-China Mission and that they be requested to cooperate in the De Novo investigation. 1295

Bound with the 1923 Annual Report, (quoted above), is a Supplemental Report to the General Assembly on the "Orthodoxy on the Foreign Field." giving the final

1293 MGA, 1922, pp. 60-61. The Theology referred to is evidently the one by William Newton Clarke, An Outline of Christian Theology. See the comment on the vogue of this Theology in AR, 1923, p. 22.
1294 AR, 1923, pp. 21-22
1295 MNKM, 1922, p. 38.
results of the investigation by the two Missions and agreed upon in joint session
by the two Committees and adopted by both Missions by circular letter. All of the
union institutions in China had been investigated. Only the Seminary gave concern.

The report continues:

The findings of the Mid-China Committee with reference to Nanking Seminary
is the same as that of the North Kiangsu Committee mentioned in our previous
report, calling attention to the unsatisfactory character of the instruction
given by one foreign member of the faculty, and also that of two native
teachers.

At the joint meeting of the two Investigating Committees held in Shanghai
February 10, 1923 a unanimous agreement was reached as to certain recommenda-
tions they would jointly make to the Board of Directors in the Seminary,
looking to the possible removal of one foreign member of the present
faculty; to greater care in the selection of textbooks; and to a better
observance of the requirements of the Constitution of the Seminary, and
of the agreements entered into by the cooperating Missions, especially as
to the strict adherence to the doctrinal basis of the Seminary required to
be signed by all members of the faculty as a guarantee of the evangelical
character of their teaching.

On March 23th a sub-committee appointed by the two Investigating Committees
at their joint session met the Directors of the Board of the Seminary and
presented the requests and recommendations which had been agreed upon. The
minutes of the meeting with the Directors is herewith submitted. We gave
the substance of them in the following letter addressed by the special
sub-committee appointed by the joint committee to the two Missions:

"Dear Brethren: .......

We are glad to report that the attitude of the Board was both responsive
and sympathetic, as indicated by their cheerfully granting us essentially
every request we were instructed to bring before them. We wish to ex-
press our satisfaction at the action taken by the Board of Managers. We
are sending you the action of the Board for your information only at this
time (not asking for any vote.) The papers will come before the Annual
Mission Meetings in due course for your final action on the same."

In closing this report the Executive Committee would respectfully suggest...
that the matter be left in the hands of the two Missions....with instructions
to make full reports to the Assembly through the Executive Committee after
their work has been completed. 1296

The March 28 Seminary Board Meeting, referred to in the Supplemental Report
above, was an important one. We have five references to this meeting. Dr. McMullan
reported to the Mid-China Mission Meeting:

1296 AR, 1923, first two pages. See also p. 22 of this report. See MNKH, 1923, pp.
45-48 for the report of the N.K. investigation in November, 1922 detailing their
work and their criticism of the Seminary. They requested the Seminary Board to
terminate with June 30, 1923, the services of Prof. Ritter in the Old Testament and
Prof. Sie in Christian Education for reasons given.
The principal question before the Board at its recent meeting was the report of the Joint Investigating Committee of the two China Missions, which was presented to it at that time. The action of the Board on this report will be presented to you by Dr. Hudson, who was the Mid-China member of the special committee appointed by the Joint Investigating Committee to present this report to the Board. 1297

Dr. Hudson's report, seemingly, was not printed.

Dr. Hugh White, representative of the North Kiangsu Mission on the Seminary Board, said that the report of the Joint Committee was presented to the Board, but he really does not tell us about what happened in the Board. Most of his report deals with his personal, critical judgments on the conditions in the Seminary. 1298

For our best understanding of what happened in the Board meeting we must turn to two accounts in the Bi-Monthly Bulletin. The first is probably by Dr. Price, but is unsigned. 1299 The second was by Dr. D. W. Richardson, which is a little fuller. Dr. Richardson tells of a pre-Board meeting of representatives of all of the cooperating Missions which discussed the findings of the Investigating Committee.

There was the fullest and frankest discussion of all the questions involved in the present and future work of the Seminary and there was no indication to depart the original Constitution and basis of agreement.

When the Board of Managers met on the evening of the same day, Messrs. Graham, Hudson and Brown, representing the Southern Presbyterian Missions were invited to appear before the Board and to present their report....

In response to the first request the Board of Managers voted that in accordance with the Constitution, Art. VI, Sec. 1, signed statements shall be secured from the already elected and acting professors, and that the rule shall in the future be strictly adhered to. It was the understanding of the Board that the phrase "the integrity and reliability of the Old Testament Scriptures" as it occurs in the Art. and sec. noted above should be interpreted by each signer in accordance with the doctrinal standards of his own Church, and should not be subject to any private interpretation.

The secretary of the Board was instructed to purchase a book and secure the signatures of all the members of the faculty as required by the Constitution. It was understood by the Board that the United Christian Missionary Society's representative on the faculty might carry out the spirit of this provision by letter or by verbal statement to the Board, but that record of this statement must be entered in the minutes of the Board. Note: This provision has already been carried out and the signatures of all the members of the faculty who are now on the field have been secured.

The second request which was made of the Board was to "take steps to

1297 MCM, 1923, p. 56
1298 MCM, 1923, pp. 37-40
1299 BIM, XIII, p. 1470
eliminate all teaching contrary to and inconsistent with the Constitution."
In response to this it was voted to instruct the Executive Committee and faculty to take steps to eliminate any teaching, if there be such, contrary to or inconsistent with the Constitution. (See Art. II, Sec. 1, Art. VII, sec. 1.)

The Board further resolved that whereas there has been some misconception as to the status of the Nanking Theological Seminary, the Board of Managers hereby authorized the Faculty to announce that we are heartily united in conducting the Seminary in accord with the original Basic of Union set forth in the Constitution.

Furthermore the Board is determined to maintain such an intellectual and religious atmosphere in the Seminary as shall conserve a vital and positive faith in the great essentials of Christianity in order that the students may go out strong in spirit and determined in purpose to win China for Christ.

Therefore we will not accept negative methods of teaching or destructive criticism of the Bible. On the other hand we will disapprove of any attitude towards or treatment of modern views that would lead students to the conclusion that the word of God and His Church cannot stand and flourish in the presence and light of the highest modern learning in scientific investigation, but the acquainting of the students with the various modern views should be done with the utmost care and in a way to confirm and increase the confidence of the students in the integrity and reliability of God's Word. 1300

In response to the third request of the Committee, it was voted that in the teaching department, young men, whether Chinese or foreign, otherwise qualified but without practical experience, have at least one year of experience in China in practical work before being elected to a full professorship. 1301

The representatives of the Southern Presbyterian Mission called the Board's attention to a section of the Preamble and Constitution, stating if the Seminary did not continue on the original basis, if the situation was not remedied, the Missions would withdraw from the Co-operative effort. The Board acknowledged the section, but said they felt that the principles embodied in the statement were adequately covered. The following resolution was then adopted by the Board:

That the cooperating bodies be urged to heartily unite in forwarding the interests of the Seminary in accord with the original basis of union set forth in the Constitution. 1302

This is the background of the Executive Committee's Supplemental Report to

1300 A protest from Dr. Hugh White was received, and after discussion, it was put in the hands of the Investigating Committee to present to the Missions along with the actions taken by the Board. We are not told just what the protest was. See also Frank Price, History of Nanking Seminary, p. 14, on this Board meeting. 1301 See above page 351 for the Mission's disapproval of appointing inexperienced men on the faculty. 1302 Bi-M. Vol. XIII, pp. 1498-1500.
the General Assembly on "Orthodoxy on the Mission Field" which we have quoted on pages 368-369 above, and which ended with the suggestion that the Assembly leave the matter in the hands of the two Missions for the time.

The General Assembly of 1923 adopted the recommendations of the Standing Committee on Foreign Missions:

1. That the Assembly hereby express its deep appreciation of and entire satisfaction with the investigations that have been made into the orthodoxy of our missionaries; affirms its confidence in the orthodoxy of those who serve as on the foreign field; urges the church to hold its judgement of individual missionaries or institutions in suspense and refrain from criticism until the investigations have been completed and report made to the General Assembly next year.

We believe that injustice may be done to devoted men and women, and untold injury wrought to this great cause by continued agitation of the question of the orthodoxy of our missionaries.

We urge a careful reading of the statements on orthodoxy contained in the Annual Report.... 1303

The North Kiangsu Mission met in August, 1923. The statement of the Nanking Board,—"It is understood that the phrase, the integrity and historical reliability of the Holy Scriptures, as it occurs in Art. VI, sec. 1, may be interpreted by each signer in accordance with the doctrinal standards of his own church," was not satisfactory to the Mission. We now see the discussion in the American Church on the five essentials which led to the Auburn affirmation, coming definitely into the picture in China. With the fear that the Board statement might "lead to confusion and misunderstanding", the Mission voted:

1. Therefore the north Kiangsu Mission requests the cooperating Missions to declare, with this Mission, that the doctrinal basis as defined in Art. VI, sec. 1, and Art. VII, when fairly interpreted, includes the following essential facts of Christian truth, which have always formed an integral part of the doctrinal standards of the cooperating churches.

   (1) It is an essential doctrine of the Word of God and of the doctrinal standards of the cooperating churches that the Holy Spirit did so inspire, guide and move the writers of the Holy Scriptures as to keep them from error.

   (2) The deity and virgin birth of our Lord Jesus Christ are essential doctrines of the Word of God, and of the doctrinal standards of the cooperating churches.

   (3) The vicarious atonement of our Lord Jesus Christ is an essential

1303 AR, 1923, p. 38
doctrine of the Word of God, and of the doctrinal standards of the cooperating churches.

(4) It is an essential doctrine of the Word of God and of the doctrinal standards of the cooperating churches concerning our Lord Jesus Christ, that on the third day he arose from the dead with the same body with which he suffered, and with which he also ascended into Heaven, and sitteth on the right hand of His Father, making intercessation.

(5) It is an essential doctrine of the Word of God, the supreme standard of our faith, that our Lord Jesus Christ showed his power and love by working mighty miracles. This working is not contrary to nature, but superior to it.

II. That we request the present Board of Managers to endorse the above interpretation.

III. That each member of the Faculty in submitting to the Board of Managers a written statement agreeing to teach in harmony with the Constitution, do so with the understanding that the above interpretation is the plain and historical intent of the Constitution.

IV. That in order to avoid future difficulties and to maintain the standing of the Seminary above reproach, we request the cooperating Missions to send only such men to the Board of Manager as can heartily agree to administer the institution in harmony with the Constitution as interpreted above. Each member of the Board of Managers, on entering upon his duties, shall sign a written statement to that effect.

V. The Mission instructs its Investigating Committee to seek the cooperation of the Mid-China Mission in maintaining the principles enumerated above, it being understood that if there be any essential changes, the action of the Joint Committee shall be reported to this Mission for approval.

VI. That the Mission's Representative on the Board of Managers of Nanking Seminary be a member of the Investigating Committee, with instructions to present the final actions to the Board of Managers of the Seminary.

Rev. Kerr Taylor now enters the picture. The Kerr Taylors had been given permission to take furlough, 1923-1924, and their return to the field had been voted. Then, at this 1923 Meeting, he was elected Chairman of the Mission.

Before the Mission Meeting adjourned, the election of the Mission Representative on the Nanking Board was reconsidered, and Mr. Taylor was elected. (Rev. Hugh...
White had been the representative.) Then, the nominating committee's report was reconsidered, and the names of Messrs. Taylor, Junkin and Paxton were added to fill vacancies on the Investigating Committee. The Committee was to elect its own chairman. 1306 The next year Mr. Taylor became one of the two to represent the Mission before the 1924 General Assembly.

The Mid-China Mission met in October, 1923. It adopted the following report of its Investigating Committee:

Whereas the Mid China Mission has reason to believe that certain individuals on the Board and Faculty of the Nanking Theological Seminary have expressed themselves as holding that there should be room in the Institution for the teaching of what are commonly known as the liberal and conservative points of view with regard to the Scriptures without prejudice to the one or to the other, with students free to accept either view point, and, whereas the North Kiangsu Mission formulated a statement herewith attached, which they believe fairly represents the basis of union on which the Seminary was founded, which they hope will prevent "preserve?"/ the teaching in the Seminary being conducted in accordance with the plan above stated:

Be it resolved:

1. That the Mid China Mission regard the five points in the statement of the North Kiangsu Mission as being consistent with and an aid to interpreting the original doctrinal basis, Art. VII of the Constitution of the Nanking Theological Seminary.

(2) That we express our gratification of such actions of the Board at its recent meeting, (Minutes, 1923, p. 56) as indicated /sic./ its desire to conduct the Seminary in accordance with the Constitution.

(3) That we hereby request the Board of Managers to take steps to canvass their respective Missions and ascertain from them a willingness to define in their own terms or denominational standards, a statement similar to that of the North Kiangsu Mission in harmony with the original doctrinal basis of the Constitution, and upon which cooperation in the Seminary can be continued. 1308

1306 MNKM, 1923, pp. 20-21
1307 Dr. Kerr Taylor, in August, 1969, knowing that I was working on the story of our Southern Presbyterian Mission work in China, sent me an unsolicited account of his connection with the Nanking Seminary question of 1923. He said in the letter:

As it was laid upon me to have a rather responsible part in these matters, I have often felt that I should make a record of my connection with it, just to insure that an objective understanding of some of these details might be shared." (p. 1)

Mr. Taylor's letter is in the archives of Union Theological Seminary in Va. This letter is of real value as it is by one of the leading actors in these events, and also gives his judgment on the situation as he views it after the lapse of many years. It traces his part in the N.K. Mission Meeting of 1923; the Seminary Board Meeting of November, 1923; and then the General Assembly of 1924. Mr. Taylor and Dr. Bradley were the two North Kiangsu representatives to the 1924 Assembly.

1308 MMCM, 1923, p. 30
The Mission also requested the cooperating Missions to appoint to the Board representatives in sympathy with the doctrinal basis.

The Board of Managers of the Seminary met on November 1, 1923, and approved a doctrinal statement which was signed by every member of the faculty then in China. It was drawn up with reference to the "five points" in the N. K. statement and covers the same general topics, but in fuller form.

The Board granted the request of the Investigating Committee to continue the examination, and Messrs. Rowe, Smith and Shen were examined, "and the examination was sustained by the entire committee." Dr. Hudson added a note to the effect that with the Faculty's doctrinal statement and the Board's intention to abide by the original basis, "we have a working program with a margin of safety to continue Nanking Theological Seminary as a Union Institution."

North Kiangsu Mission met in a Called Meeting in January, 1924 to hear the report of the Investigating Committee.

...After a long and full discussion in which a majority of the Mission took part, the report of the Investigating Committee as amended was adopted.... 23 Ayes, 7 Nays.

The report was to be sent to the General Assembly, and listed the reasons why the Mission was dissatisfied with the Seminary, and then,

8. Because the present critical condition of the Church through out the whole world demands of our Church an undimmed, clear-cut, ringing, unequivocal testimony, which is in keeping with her historic position, unwavering stand for pure evangelical teaching, implicit belief in the whole Bible as the very word of God, and high calling of God to contend earnestly for the faith which was once for all delivered to the saints. Therefore, be it resolved:

A. That the North Kiangsu Mission do hereby give notice to the Board of Managers of Nanking Theological Seminary at its next regular Annual Meeting, after one year from date of said Board Meeting....The North
Kiangsu Mission's connection with the Seminary as at present constituted, will cease, and that our representatives on both Board and Faculty will be withdrawn, and that we request the General Assembly to relieve the North Kiangsu Mission of all financial responsibility for the conduct of the Seminary, and that the Executive Committee discontinue our half of the annual appropriation to the work... 1312

The minority of the Mission sent a Minority Report to the General Assembly, giving their reasons for not voting with the majority which is found in the Bi-M Bulletin. It was signed by seven who were present at the meeting, and six who were not in attendance. 1313

The Mid-China Mission through its Ad Interim Committee sent to the General Assembly that Mission's reasons for remaining in the Seminary:

Whereas 1. The Nanking Theological Seminary is in a central and strategic position, engaged in training ministers who will to a large extent mould the beliefs of the Churches in Central China, being the largest theological seminary in China.

Whereas, 2. There are many in the other Missions cooperating, who are at one with us in our desire to maintain a conservative institution.

Whereas, 3. Notwithstanding continued and persistent agitation against the Seminary because of its Union character; notwithstanding the establishment of the North China Seminary at Tanghaien, which has drawn many students from the same constituency; and notwithstanding the raising of the standards of scholarship in the Seminary, the number of students in the Seminary, apart from the Bible School which has been discontinued by the cooperating missions, has continued to grow. (See Appendix II.)

Whereas, 4. Our withdrawal from the Seminary would weaken our testimony in other institutions in Nanking in which we have partnership, such as the Bible Teachers Training School for Women, and would impair our influence in the city which through its institutions and otherwise effect so large a part of our Chinese constituency throughout the Province of Kiangsu, and with the Chinese Church and people at large. (See appendix III.)

Whereas, 5. There has been a steady advance in strengthening the institution against the inroads of modernism (See appendix IV.)

Whereas, 6. The 350 graduates are, with few exceptions, conservative ministers of the gospel. (Appendix V.)

Whereas, 7. We have on the faculty of the Seminary or working in the Seminary, six Southern Presbyterian ministers out of the total faculty of thirteen. (See Appendix VI.)

1312 This January Called Meeting is a separate leaflet bound in the North Kiangsu Minutes between the Minutes for 1923 and for 1924. The action taken by the Mission, with its reasons for withdrawal, may be found in the Bi-M, Vol. XIV, 1572-1574. We are not here quoting the N. K. reasons for withdrawal but will quote the final reasons given after the meeting of the 1924 Assembly.

1313 Bi-M, Vol. XIV, pp. 1574-1576
Whereas, 8. The conservative position of the faculty set forth in the doctrinal basis on which the Seminary is established, and a faculty declaration attached herewith and which has been signed by all the members of the faculty on the field (See Appendix VII.)

Whereas, 9. This Mission proposes to exercise all vigilance, as God shall enable us, towards the further preservative of sound teaching (Appendix VIII)

Whereas, 10. The reasons given for withdrawal by the North Kiangsu Mission are not based on full statements of facts. (See Appendix IX)

Whereas, 11. There is little hope, if any, that the Northern Presbyterians will join with us in establishing a purely Presbyterian Seminary, and the proposition to have a purely Southern Presbyterian Seminary is, from many standpoints, open to serious objection, (See Appendix X.)

Whereas, 12. It is our solemn conviction that our testimony as a church and for the whole Church in China can best be borne by holding and strengthening a position of large influence and opportunity, rather than by abandonment or isolation.

We recommend:

That the Executive Committee and the General Assembly authorize and instruct the Mid-China Mission to continue to cooperate in the Nanking Theological Seminary, and uphold the Mission in its endeavor to further strengthen the conservative influence of this important institution.

(Various supplementary Appendicies accompany this report which was approved by a vote of 52 to 13. Ed.) 1314

The 1924 Annual Report of the Executive Committee, in accordance with the instructions of the 1923 Assembly, gave the complete results of the investigation.

In regard to Nanking Seminary, the Committee presented 11 documents, papers, Minutes, etc. including the action taken by the Executive Committee at its February, 1924, meeting:

We record our deep satisfaction with the loyalty to evangelical truth shown by both Missions in their efforts to have all teaching in the Seminary conform to the evangelical Doctrinal Basis agreed on by the cooperating Missions.

We call attention to the fact that the Mid-China Mission is unanimous in its desire to continued participation in the Seminary, at least for the present, and that more than two-fifths of the North Kiangsu Mission, is also in favor of such participation. 1315

1314 Bi-M. Vol. XIV, pp. 1576-1578; MMCM, 1924-1925; pp. 9-1. (771) In the Minutes the names of those approving and disapproving are given. See also A.I.C. actions, pp. 5-6, 749, 750, 751, and on p. 11, 774, 775, 776.

1315 There were some in the Mid China Mission opposed to participation. Perhaps the addition of "at least for the present" (my italics) made it possible to make the vote unanimous.
Although two-thirds vote of the Directors is required to dismiss a member of the faculty, yet we call attention to the fact that two Missions, voting in the negative, can prevent any objectionable person from becoming a member of the Faculty, and to the safeguard thus given to sound teaching in the Seminary....all members of the Faculty must sign the Doctrinal basis.

The Executive Committee recommended to the General Assembly that (1) Both Missions be authorized and instructed to continue in the Seminary. (2) This was not to coerce those who wished to withdraw, but to secure what seems to be the better plan to promote orthodoxy. (3) All members of the Board of the Seminary be asked to sign the doctrinal basis, and (4) the Committee gave notice that "unless the teaching in the Seminary be kept in line with the historic evangelical interpretation of the Bible, it will take steps towards the dissolution of the joint control." (5) and (6) are omitted. Further action was to be left to the Missions.

The Assembly of 1924 appointed a Special Committee of one from each Synod to consider the matter. Mr. Taylor said that this Committee gave the most careful consideration to the papers, and the spirit of the meeting was fine. Much to his surprise, this Committee recommended to the Assembly that Mid China be allowed to remain in the Seminary, and that North Kiangsu be allowed to withdraw, but asked N.K. to hold another meeting to consider the matter before making withdrawal final. The Assembly's Committee also made four other recommendations:

1. That the General Assembly request the authoritative bodies of the Churches that are cooperating in the Seminary, to require their representatives on the Board of Managers to subscribe to the basis of doctrinal teaching in the Seminary, to which the professors are now required to subscribe.

2. That the Assembly hereby gives notice that unless the instruction in the Seminary be kept in harmony with the historical evangelical interpretation of the Bible, it will take proper steps towards the dissolution of the joint control.

3. That the Assembly affirms the right to make at any time official investigation through its accredited representatives of the teaching given in Nanking Seminary.

4. That the details of other specific measures that may be used to uphold

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1316 AR, 1924, pp. 161-165
1317 MGA, 1924, p. 21
1318 Taylor's letter of August, 1969. (See footnote 1307 above)
and strengthen the conservative character and influence of Nanking Seminary be left to the Mission concerned. 1319

In June, 1924, the Board of Managers of the Seminary proposed an amendment to the Seminary Constitution that in the future any investigation of the teaching in the Seminary could be made only by the Board, or a committee appointed by the Board. 1320

The North Kiangsu Mission met in August, 1924, and in accordance with the request of the Assembly, they held in abeyance for a year their action to give notice of withdrawal. They called the Seminary's attention to the recommendations in the report of the 1924 Assembly. They also voted against the proposed constitutional amendment to leave future investigation in the hands of the Seminary Board. 1321

The 1925 Annual Report has this on Nanking Seminary:

No new questions have arisen during the year in regard to orthodox teaching in our Mission schools. The one man on the faculty of Nanking Seminary who was objectionable to our Missions [Professor Ritter] came home on furlough and has not returned to China. 1322

The Investigating Committees of the Missions are still functioning, and are ready at any time to deal with any new complications that may rise. Both Missions followed the advice of the last Assembly and are making the experiment of continued cooperation under the conditions laid down in the Assembly's action.

The governing bodies of all the other cooperating churches declined to accede to the request of our Assembly to require the signing of the Doctrinal Basis of the Seminary by their representatives on the Board of Managers as well as the members of the Faculty...... 1322

North Kiangsu Mission met in October, 1925. It adopted the following resolution presented by Dr. Junkin:

1. In view of the action of the Assembly requesting a reconsideration and vote on the matter of Nanking Seminary, and

2. In as much as there have been no such changes in connection with Nanking Seminary as to cause us to alter our convictions as expressed in the special mission meeting in Chinkiang, Jan. 1924, and

3. In as much as the authoritative bodies of all of the other churches cooperating in the conduct of the Seminary have failed to accede to the

1319 MINA, 1924, pp. 59-61
1320 See above, page 353, Little's report on the 1924 Board meeting.
1321 MNKM, 1924, pp. 3-4
1322 For Professor Ritter, see Price, History of Nanking Seminary, p. 14; MNKM, 1923, p. 47, (1). Prof. Ritter did not return to the Seminary.
1323 AR, 1925, p. 123, (12)
earnest request of our General Assembly to require the representatives on
the Board of Managers of the Seminary to subscribe to the same basis of
doctrinal teaching in the Seminary to which the professors are now re-
quired to subscribe, we are convinced that the time has come when North
Kiangsu Mission must sever its connection with Nanking Seminary as at
present constituted.

Therefore,—Be it resolved that the North Kiangsu Mission hereby notify
the home church, the Executive Committee of Foreign Missions, and the
Board of Managers of Nanking Seminary that we will not continue in the
union in the Seminary as now constituted.

They would be glad to enter another union with conservative Presbyterian
control, if it could be worked out.

By this action it is to be understood that should there be no reorganiza-
tion of the present union, the matter does not come up again for dis-
cussion in this Mission, unless under a motion to reenter the union.

The above was approved, Ayes. 75. Noes, none. Not voting.... 5

Resolved,—The North Kiangsu Mission wishes to express to our brethren
in the Mid China Mission its appreciation of their sending a special
Committee to meet with us. We feel that their presence has been a
blessing and help, and that the whole cause for which we are working has
been helped and advanced by the mutual cooperation and intercourse we
have had.

The withdrawal of North Kiangsu Mission brought a cessation of the attacks on
Nanking Seminary, and the Seminary took on new life. For the Seminary, 1925-1930,
see above, pages 354-362.

Dr. Hugh White, Champion of Orthodoxy. There are bits, here and there in the
official records that bear this out, but we are indebted to Dr. White himself for
summarizing the data for us. This is done in a pamphlet prepared by Dr. White for the
1925 General Assembly. It is entitled: Freedom of Speech for the Missionaries.—

Data for the General Assembly....May 1925

In this pamphlet Dr. White quotes

a number of overtures to the 1925 General Assembly advocating the right of a
missionary to express his views freely on matters on the foreign field. On page 6

Dr. White gives a narrative statement of the events leading up to this pamphlet.

It starts with his investigation at the 1922 Board Meeting, when he found liberal
text books being used. He continued:

When I made a report to the North Kiangsu Mission, they appointed another
and stronger investigation committee who went to the bottom of things.
The representatives of the Mission sent data both to the Executive

1324 MNKM, 1925, pp. 12-14
1325 This pamphlet is in the archives of Union Theological Seminary, Va.
Committee and the home church. (Italics mine) 1326

Wishing to suggest a practical solution, and avoid the necessity of further investigation. I did likewise.... 1327 (Italics mine)

In his pamphlet Dr. White passes over 1923, but there is a statement in the 1923 N.K. Mission Minutes which help to fill out the picture on Dr. White. At that meeting of the Mission:

The following action was taken in reference to a letter from the Christian Observer: That we instruct the Committee on Communications to reply to the Christian Observer that we [do not (?)] feel that the controversy between the Observer and Dr. White to be a matter that concerns the North Kiangsu Mission, and hence we are unwilling to spread the request of the Observer upon our Minutes, as this might seem to put the North Kiangsu Mission in a position of deciding between Dr. White and the Observer, a position which the Mission is not willing to assume. 1328

The 1923 Annual Report to the General Assembly recommended that the question of orthodoxy in the Mission field be left to the Missions until the investigations could be completed, and a report made to the General Assembly. 1329

The General Assembly, meeting in May, 1923, in its first recommendation, urged the Church to hold its judgment of individual missionaries or institutions in suspense, and refrain from criticism until the investigations have been completed and report made to the General Assembly next year. 1330

Dr. White, in spite of the General Assembly’s recommendation, on June 5, 1923, published a ten page pamphlet entitled: Nanking Seminary Board of Managers, March 28-29, 1923. Report to North Kiangsu Mission, by Hugh W. White. This pamphlet is not Dr. White’s report to the Mission. That report was published in the North Kiangsu Minutes, 1923, pp. 37-40, and is quite a vigorous criticism of the Seminary, but it is not this report published in this pamphlet. This pamphlet is Dr. White’s

1326 See above, page 368 for this Mission action. The findings of the Committee were to be sent to the Executive Committee, the Seminary and the Mid China Mission. They were not directed to send data to the home church. Such an action would be out of accord with Mission policy.
1327 Dr. White may have sent a copy of this pamphlet to the Executive Committee but surely it was not prepared for the Committee. Dr. White had already presented his written report to the Mission, and had undoubtedly made oral comments to the Mission about the Board. This pamphlet was evidently prepared for the "home church" in spite of the urging of the General Assembly that the church suspend judgement and refrain from criticism until the investigation was completed.
1328 MNKH, 1923, p. 6. The inserted words, "do not" were written in the margin of the Minutes, and would seem to be correct. We know nothing about this controversy with the Observer.
1330 MGA, 1923, p. 38
inside account of that Board Meeting, giving his personal judgment on many things, and giving extracts from the investigation. This pamphlet was evidently prepared for the "home church".

The Assembly of 1924 had before it the completed report of the investigation with all the supporting documents; overtures from three presbyteries, (including Central Mississippi) on the teaching in union institutions; and memorial from Rev. Hugh White and Rev. C. F. Hancock relating to Nanking Seminary.

This Assembly adopted the report of its Special Committee which said:

It is gratifying to report that while our Missions are divided in opinion upon the continued participation with the Seminary, we find them united in affection and in earnest desire and purpose to promote the great cause to which they have devoted their lives. They have full confidence in each other and there is no issue involving the doctrinal position of any of our missionaries, or of any of our teachers in the Seminary. We have been led to believe, however, that there has been teaching in the Seminary that is not in harmony with our conceptions of essential truth, and in particular with our doctrine of the Scriptures as the Word of God. We receive the impression that the instruction given at the present time is less open to objection.

The Committee then went on to point out that the Missions were divided on the question of policy, - should they continue their cooperation with the Seminary or not. Mid-China said, Yes, and North Kiangsu said, No.

The decision of the Committee and the Assembly was that each Mission be permitted to follow its own judgement, but they urged North Kiangsu to reconsider the matter before final withdrawal.

We now return to Dr. White's narrative in his pamphlet, Freedom of Speech For Missionaries. He said:

After the Assembly had recognized the presence of false teaching and given orders that it must be corrected, on May 30, 1924, Rev. W. H. Hudson, D.D., on the request of Dr. Egbert Watson Smith, brought charges against me,
among other things suggesting that I resign. 1334

On June 10th and 11th, 1924 the Executive Committee in open session, and in two subcommittees, requested of me a promise of silence on doctrinal issues in the foreign field, with serious intimations of consequences, if I should refuse. I asked that the promise desired of me be put in writing. 1335

This may be understood in the light of a sub-committee report of a meeting with Dr. White before the Assembly acted on the Nanking affair in 1924:

We stated to him that we had called him in conference in order that in a brotherly way we might lay before him certain of his recent activities to which the Executive Committee objected. We mentioned his leaflets and letters to the stated clerks of Synods and Presbyteries in which he criticized certain union institutions in China which are being investigated by order of the General Assembly. We asked him to abstain from such criticisms pending the official investigations that are being made. We cited the action of the Montreat Assembly /1923/ and suggested that he conform to this instruction. His reply was that he could not answer until he had consulted his friends. He requested that we submit in writing what we wanted him to do. This we agreed to do. 1336

The following was adopted by the August, 1924, Executive Committee Meeting:

At Montreat, after conference with Dr. Hugh White, we recommended that his attention be called to the following resolution which has been adopted by the Executive Committee for the guidance of all of our missionaries.

That missionaries who have what they consider well founded charges affecting the conduct or the orthodoxy of fellow missionaries or of institutions for whose management our church is responsible in whole or in part, should bring such charges before the mission directly concerned or before the Executive Committee of Foreign Missions, or before the proper church court, in order that these charges may be thoroughly investigated in an orderly manner, their truth or falsity determined, and appropriate action taken.

To spread such charges and suspicions throughout the church at large by publication or word of mouth, instead of submitting them to orderly investigation or pending the issue of such investigation, in the judgment of the Executive Committee, may do grave or irreparable injustice to institutions and individuals, may work serious injury to the cause of missions, and should be considered conduct unbecoming a missionary.

1334 White, Freedom of Speech..., p. 7. On page 9 we have this from his letter to the Executive Committee of August 13, 1924:

That the Secretary should seek information from a fellow missionary, Dr. W. H. Hudson, on which to base a charge against me, never having in any way spoken to me about it and that a letter of the character of Dr. Hudson's should have been written was astonishing to me.

This is Dr. White's side of the story. Possibly the Executive Committee was seeking information to lay before Dr. White at a subsequent meeting.

1335 White, Freedom of Speech, p. 7
1336 Ibid., p. 9 Dr. White tells about meeting with a second sub-committee with much the same outcome, (pp. 9-10)
That this resolution be sent to all our missionaries. 1337

Dr. White replied in a letter dated January 6, 1925.

...I can see no reason for modifying my position in any way. I want to be perfectly frank with you and will therefore say that I do not concur with you in the position taken in the resolution above referred to, via., that it is unbecoming a missionary to say or write anything concerning the false teaching of a man or institution save in the way of judicial process.... 1338

We are not surprised that a number of overtures went up to the 1925 Assembly objecting to the Executive Committee trying to muzzle its missionaries.

The Assembly of 1925 considered these overtures, and "amended" the pronouncement of the Executive Committee by adopting the first paragraph, and omitting the second, starting, "to spread such charges.... This amendment of course, did not change the emphasis that charges should only be brought through proper judicial channels where their truth or falsity could be determined.

One of the overtures before the 1925 Assembly received special attention, both by the Assembly and by both China Missions. It was an overture sent by the Presbytery of Dallas at its Spring meeting, April 14-15, 1925, which said:

The Presbytery of Dallas has heard with deep and sincere regret [it is not said from whom they heard] the distressing conditions existing in our Foreign Mission work. While we must grant all possible influence from war in China and anti-American feeling in Japan, we do not feel that these conditions furnish an adequate explanation for the sad reduction in converts and offerings, together with the large increase in our existing deficit. The conviction is widespread throughout our Church that there is an entirely too willing tolerance with Modernism which has invaded the Missionary forces, and our people are holding back their offerings until the condition shall be relieved. Modernism can never win souls to Christ....[so the Assembly is asked to appoint a special committee and report the facts to the Church at large] 1340

Both Missions repudiated the charge that there was modernism in their ranks.

North Kiangsu Mission pointed out that a "reduction in converts and offerings" was not true as far as that Mission was concerned. The Meeting of the Mission was after the Assembly of 1925, and they endorsed the amended recommendation of the Assembly, and added,

North Kiangsu instructs its members to adhere strictly to this action.

1337 White, Freedom of Speech, p. 11
1338 Ibid., p. 11
1339 MGA, 1925, pp. 63-64, -(18)
1340 Minutes, Dallas Presbytery, April, 14-15, 1925, p. 275
This Mission would like to see the same procedure followed by individuals or Presbyteries at home, when wishing to make charges against members of this Mission. 1341

The 1925 General Assembly made this reply to Dallas Presbytery:

20. In as much as charges of unsoundness in doctrine among the ranks of our missionaries have been made in an Overture from Dallas Presbytery, and a representative from that Presbytery before your Standing Committee reiterates the charge and declares he has proof of the same, we therefore recommend that the attention of the Executive Committee of Foreign Missions be called to this fact, and they be directed to investigate this charge, and if necessary report the case to the church court or courts having jurisdiction over the parties involved. 1342

Evidently Dallas Presbytery could not back up their charges with facts, as we hear nothing further on this matter.

There is some evidence to indicate that Dr. White continued his roll as a Champion of Orthodoxy, although not through official channels.

In the Resolutions Committee report to the 1925 Mission Meeting:

10. As to the request from the Executive Committee that Dr. H. W. White reply to certain charges made against him by Dr. Tawksberry, Bishop Birney, Dr. Hudson, and the A.I.C. of the Mid-China Mission and others, we recommend that Dr. White answer these charges before the Mission and send a written copy of the same to the Committee. 1343

The Mission, having heard Dr. White’s explanation of some outstanding features of the case, does not think that further investigation is necessary, and would express its confidence in Dr. White. In all these points the Mission recognized that Dr. White was speaking individually, and not as a representative of the Mission, and we take no responsibility for his utterances. 1344

The investigation of the schools in which we were interested reached its crest in 1925. In 1927 these schools in the Yangtze Valley were closed, and when the Missions took up their work again after the evacuation they were faced with two other questions: Should they cooperate with the Church of Christ in China, and should mission schools be registered with the Government, which meant no required religious instruction. We will take up these questions in later sections. 1345

In this decade there is one more reference to Dr. White’s activities. The Evaluation Committee, reporting to the 1930 North Kiangsu Mission meeting recommended:

1341 MMCM, 1925, p. 5—(933); MKNM, 1925, pp. 51-53
1342 MGA, 1925, p. 64 (20)
1343 MKNM, 1925, p. 29
1344 Ibid., p. 15
1345 See below, page 432 on Registration; page 401f on Church Union
In view of the fact that the China Fundamentalist is a private enterprise, edited and financed by Dr. White, but in no way connected with the work of our Mission,—

We recommend that the mission take up this matter and request Dr. White to suspend its publication so long as he continues to be a member of our mission.

The Aye and No vote having been called for on this resolution, resulted as follows: Ays....27; No,....22. Not voting....3. 1346

Union Stations. We noted on page 332f above that there were seven of these union stations, two of which, Hangchow and Kuling, had already been sketched. We then began on the remaining five, dealing with two of them: Shanghai, and Nanking. To understand the situation in Nanking it was necessary to turn aside to view the question of Orthodoxy on the Mission Fields and the demand that all of our union institutions be investigated for "unsound teaching", Nanking Seminary being the chief point of attack (pages 366 f.) We now return to the remaining three which are listed as "Union stations",—Peking, Tsinan and Tenghsien. 1347

Peking was not really a union station. The North Kiangsu Mission did send some of its new missionaries to Peking Language School that they might learn the northern Mandarin, but our Mission had no voice in the control of the school.

Dr. Leighton Stuart moved to Peking in 1918 to head the new Christian Peking University, later known as Yenching University. Dr. and Mrs. Stuart's names, (together with that of his Mother, Mrs. John L. Stuart, who had retired and lived with them,) remained on the Mid-China missionary roll until his resignation in 1925. His salary, however, was paid by Yenching University, and he worked independently of the Southern Presbyterian Mission. North Kiangsu took the following action in regard to an investigation:

That the Mission advises the Executive Committee that it considers the investigation of the Peking University as outside the province of this Mission: and that it report this to the Mid-China Mission for its information. 1351

1346 MMKM. 1930, p. 54
1347 AR, 1924, p. 84
1348 See our Volume IV, page 402
1349 See above, page 365
1350 AR, 1923, p. 1, "Supplementary Report...."
1351 MMKM. 1923, p. 14
Tsinan. Shantung University was located there, and Dr. R. T. Shields moved to Tsinan in 1917 to teach in the medical department of the University.

Dr. Shields was on furlough, January 1921 to September, 1922. He had been granted a fellowship by the China Medical Board for graduate study. For six months he helped with the classroom work in the Department of Anatomy of Johns Hopkins, and did research in the second six months.

1922-1923. An article on the Medical Department of the University said:

The Shantung Christian University School of Medicine at Tsinan, received an important reinforcement in 1923, through the consummation of the plans for merging with the North China Union Medical College for Women, previously maintained in Peking as an independent institution....

The China Medical Board appropriated $50,000 towards a total of $165,000 for new dormitories, residences and equipment and for the extensive alteration of the hospital and school buildings....

During the year 1922-1923 there were 96 undergraduate students enrolled, 14 provinces and one foreign country were represented. The teaching staff included six Chinese and 19 British and Americans....

Along with the other union institutions, this Medical School was "investigated" by the committees of the two Missions, and its teaching was found to be satisfactory.

Reporting for 1924-1925, Dr. Shields said that the chief events of the past year had been:

(1) The consummation of plans for union with the Woman's Medical School of Peking and the completion of the women's dormitory.

(2) The completion of plans for building a leper asylum in connection with the Medical school....

(3) Land has been bought, and money is practically in hand, to build a new 200 bed hospital. This will give us the material equipment to run a school of 200 medical students.

1925-1926. Dr. Shields reported:

The past year has been in many respects one of the most difficult and disappointing years for missionaries, but we have been singularly fortunate locally in our relation with the people in general and our own students in particular....

Our relations with our Chinese colleagues and students have been unusually pleasant during the session. In February we graduated a class.
of 24, 21 men and 3 women.... 1356

The 1928 Annual Report said:

At Tsinan where Dr. R. T. Shields is dean of the Medical Department of Shantung Christian University, his family being in this country, every-thing is quiet, and 90 students are in the medical department, the same number as last year. They are going about their duties earnestly, and there has never been greater harmony between the Chinese and foreigners, students and faculty. The Hospital has been full of wounded for months. In December there were 18,000 refugees in the city, due to famine and bandits. In January Dr. Shields came home on furlough. He will return this fall. 1357

At the N. K. Mission Meeting, September, 1927, Mr. Hopkins reported:

As substitute for Dr. Bell, I attended the meetings of the Board of Directors of the Shantung University held in Taingtao this summer. The medical department of the University, with which we are especially concerned, has had an encouraging year in spite of the disturbed conditions of the country....

From what I have learned from living in close proximity to this institu-tion for the last half year, /he was at Tenghsien/, I cannot but record my opinion, that our connection with it through the medical department, however efficient this department may be in itself, involves us in a serious responsibility for much unsound teaching in the other departments. 1358

The N. K. Mission, September, 1927, adopted the recommendation of its Finance Committee:

(c) In view of the well known liberal, theological position held by the Shantung Christian University, and in view of the lack of positive evangelical teaching in this institution, this mission gives notice, that it cannot see its way clear to continue its yearly appropriation for this institution after the fiscal year, 1928-1929, unless a change is made in this position. 1359

The N. K. Ad Interim Committee on December 17, 1928, took this action:

431. Voted that action on Shantung Christian University question, as set forth in Dr. Burt's letter, be referred to the next meeting of the mission for action.... 1360

The June, 1929 meeting of North Kiangsu Mission, in light of the fact of the acknowledged liberal teaching in the University, and the fact that the Board had voted to delete the word "Christian" from the aim of the University, fearing that

1356 AR, 1927, pp. 58-59
1357 AR, 1928, p. 7. Mrs. Shields and family went on furlough June 4th, Dr. Shields left January 5, 1928. They all returned September 21st, 1928.
1358 MMK, 1927, p. 29.
1359 MMK, 1927, p. 71, 2-c
1360 MMK, 1928, p. 47, #31) Back of this action was Mrs. Grier's report on the Field Board of Managers meeting on Nov. 8th, 1928. The University, seeking Government registration, was weakening its statement of Christian purpose. (MMK, 1928, pp. 25-26)
it would "prejudice the best interests of the University in the eyes of the Chinese
Government," voted:

We, the members of the North Jiangsu Mission feel that there is no
alternative for us but to notify the Board of Managers of the Shantung
Christian University that we cannot continue to cooperate in, and
assume responsibility for, administration of the University through
the Board.

We express our willingness to continue in the Medical Department as at
present, provided that this arrangement is acceptable to the Board, and
shall instruct our representative on the Board to vote only on such
matters as affect directly the Medical Department. 1361

Dr. McFadyen reported on the 1929 University Board meeting in July 1929:

The year has been characterized by strikes and continued agitation among
students and employees of the University, and relentless persecution on
the part of the local Tang Pu (Political Bureau). In consequence the
Arts and Science Departments have been closed for the past few months.
The department in which we are interested, the Medical, was kept open,
but the hospital was closed for several months, opening again in
February....

Your representative has opposed registration, but not successfully.
The Commissioner of Education has stood in the way of registration,
making demands that could not be agreed to.... 1362

While North Jiangsu Mission was considering withdrawal from the University,
the other information we have largely centers on the Medical School.

In September, 1928, the Mid-China A.I.C. transferred Dr. and Mrs. Phil Price
1363
to assist in the Medical work in Tsinan.

The 1930 Annual Report (for 1928-1929) said:

The Medical Department in which our representatives, Dr. and Mrs. R. T.
Shields and Dr. and Mrs. Philip Price are engaged, is the strongest and
most rapidly growing department of Shantung Christian University at
Tsinan. Though the University opened in the Fall with one of the largest
registrations on record, in six weeks a student strike was fomented,
agitations multiplied, and by the middle of January all Departments of
the University closed except the Medical School. How long that can
continue, and when the other departments will reopen, was uncertain
when this report was mailed to our office.

The Medical School under Dr. Shields has been doing a noble and needed
work. The demand for its graduates far exceed its supply. Of this
year's 88 students 78 are Christians. The medical students showed a
notably fine and loyal spirit throughout the recent disturbances which,
should be said, did not originate among the university young men,
but were instigated by outside forces. 1364

1361 MNKM. 1929, p. 9
1362 MNKM. 1930, pp. 90-91
1363 MNCH. 1929, p. 2-(1184)
1364 AN, 1930, pp. 27-28
The 1931 Annual Report gives us the final word in this decade:

The Tsinan Medical School with our Dr. Shields and Dr. Phil Price has enjoyed a year /1929-1930/ of uninterrupted activity and of steady improvement in every department in the quality of work done, the 92 students being probably the best group the school has ever had. The Chinese staff in seven of our ten Southern Presbyterian Hospitals have come largely or entirely from this school. 1365

North Kiangsu was deeply concerned about the teaching in Shantung University because in the past it had been the training ground for High School teachers and other workers.

Tanghsien. Here we had the cooperative work of North Kiangsu Mission and the Northern Presbyterian Mission in the Mateer Memorial Institute and also the North China Theological Seminary.

1921. The representatives on the Mateer Memorial School Board reported:

This has been a very successful year. There were about 25 graduates, something over half of these in the Bible School department. The whole number of students during the year has been 95; 50 in the Bible and 43 in the Normal departments. Of these 29 were from our own Mission, an average attendance during the year of twenty-six.

There is a great need for additional foreign help in the School, and there is need of better Chinese teachers. Those in authority are using every effort to secure the best teachers possible. They want to make the Normal Department first class in every respect. Only graduates of High School are received into the regular Normal course....

A pre-theological Class is to be opened this fall. The class is to fit High School graduates for entrance into the Seminary proper. It requires two year's work beyond the High Schools of Shantung Province.....

The Representatives called attention to the fact that Mr. Stevens had been obliged to return to the U. S. They nominated Rev. B. C. Patterson to the vacancy.

They also reminded the Mission that an estimate of $13,000. Max. for equipment for the school had been sent to the Executive Committee.

The Mission took the following two actions:

Recommend that Dr. and Mrs. Patterson be advised to move to Tanghsien for one year, in order that Dr. Patterson may teach in Mateer Memorial Institution, on condition that, if at any time Dr. Patterson feels his

1365 AR, 1931, p. 37
1366 See our Volume IV, pp. 405-408 for the beginning of these schools.
1367 Dr. Henry Woods had been advised to take Mr. Stevens' place in the School, but had not accepted. (See our Volume IV, p. 408)
health will not permit, that he be authorized to resign at once..... 1368

In regard to the $13,000 estimate, the Mission approved it with this proviso:

That the Board of Directors present to the next Mission Meeting a proper guarantee of doctrinal basis and legal rights satisfactory to our Mission before this fund can be used. 1369

After the Pattersons had moved to Tenghsien in the fall of 1921, Mrs. Patterson wrote about the place and the Northern Presbyterian missionaries there. 1370

Writing in the spring of 1923, she said that the Seminary of the Chinese Shangtung Presbyterian Church had moved there in August [1921], and gives a picture of the M.M.I. building. She continues:

The new Seminary buildings are going up apace. They share part of the grounds of the Bible-Normal School.

This new institution is in large measure a protest on the part of the Chinese Christians and also of a large majority of the missionaries against the teaching in the Tsinan Union Seminary.... 1371

At the 1922 Mission Meeting the Board representatives presented in Chinese and English a twelve point doctrinal statement which the faculty must sign. The Northern Presbyterian Mission disapproved the request that the directors be required to sign the statement. The representatives in their report gave a good deal of information about the Seminary and its finances. They also said that the Seminary asked that a missionary be sent to it to teach. 1372

The Mission advised Mr. Stevens to locate at Tenghsien on his return, leaving it to Stevens and Patterson as to the chairs they would occupy. 1373

In the 1923 North Kiangsu Minutes there are reports from both the M.M.I., and the "Hwa Pei" Seminary. Mr. Stevens had not returned, and the Mission agreed to send another man if he did not. In place of the M.M.I. doctrinal statement presented in 1922, the Northern Presbyterian Mission approved an 8 point doctrinal statement of the Hwa Pei Seminary (also a conservative statement), and the N. K. Mission agreed to accept it. Directors were to be in harmony with the statement,

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1368 MNKM, 1921, p. 17
1369 MNKM, 1921, p. 50
1370 Miss Sur., Vol. 12, pp. 21-22
1371 Ibid., p. 616
1372 MNKM, 1922, pp. 32-38
1373 Ibid., p. 21
but not sign it.

Bound into the 1923 N. K. Minutes is a report written by Dr. Hayes, President of the Seminary, on the North China Theological Seminary, August 1923-January, 1924, telling about the student body, the faculty and the needs and prospects for the school.

The M.M.I. representatives reported to the 1924 Mission Meeting that about 50 students had been enrolled and some important changes had been made in the curriculum. Our Executive Committee had appropriated $5,000 for a residence.

Mr. Patterson added:

Fearing that cheaper rates will induce immature students to come in such numbers as to crowd out the other men, we have raised the tuition rates for all, and propose to receive only Christian men hereafter.

There are about 20 men in the Seminary preparatory course. This course has been changed and advanced so as to make it the next logical step for Middle School graduates. While it is especially designed for Seminary men, it has as electives higher mathematics, English in higher grades, and pedagogical features, that make it suitable for men preparing to teach in middle schools.....

1924-1925 The Annual Report said of the North China Seminary:

The crown of our evangelistic work is the Theological Seminary. Rev. B. C. Patterson, D.D., and Rev. George P. Stevens at Tenghsien are training men for the ministry. Both are working in union with the Northern Presbyterians in the Mateer Memorial Institute. This work is thoroughly orthodox, and "frankly conservative." In the autumn Dr. Patterson's time was given to the Seminary students, in the spring to the Mateer Memorial Institute Bible Course. In April, 60 pastors and elders convened for a Retreat. They had seasons of refreshing and were loud in their expressions of appreciation....

The Mission representatives reported to the 1925 Mission Meeting on the M.M.I.:

There are 31 students in the Preparatory Course, all of whom are graduates of Middle School. The Bible department for training evangelists has now 20 students.

You have heard of the disastrous fire which destroyed the main building of the Institute. However, by securing certain buildings of the Theological Seminary, the Institute has been able to carry on for the present.....

1374 MNKM, 1923, pp. 35-36; 54-55
1375 MNKM, 1923, p. 59 (in estimates)
1376 MNKM, 1924, pp. 24-25. See also the article by Dr. Patterson, Pres. Sur. Vol. 15, p. 105
1377 AR, 1926, p. 83
1378 MNKM, 1925, p. 8
Rev. and Mrs. M. A. Hopkins of Sutsien went on furlough, June 1925-August, 1926. The Mission advised them on their return to locate in Tenghsien to teach. 1379

1925-1926 Dr. Patterson was acting principal of the M.M.I. which was carrying on the best it could without a building, with a reduced student body.

The North China Theological Seminary has had a very successful year. There were 101 students in the Seminary proper, and 35 from the Women's Bible School in attendance on classes. There are only nine graduates and fifty in the entering class. 1380

Mr. Stevens wrote in September, 1926:

Rev. Pan Tao Lung, who has been in Chinkiang for a number of years has come and taken up his work as President of the Mateer Memorial Institute. By his zeal, energy and wisdom, he has already endeared himself to us all. We trust that this institution is now entering a period of broader and more far reaching influence. The enrollment for this term which began in September is about 70. 1381

1926-1927.

The North China Seminary had a most successful year. There were 130 students in the Seminary proper, and 50 students from the affiliated Woman's Bible Seminary. 1382

The M.M.I. Report: There were 60 students in the school during the year, 13 being from the Southern Presbyterian Mission. The spring term was closed two months early on account of the disturbed condition of the country.....1383

1926-1927.

The evacuation of Central China came in March, 1927. The Pattersons went on furlough in June, 1927, and did not return to Tenghsien until September, 1929. Tenghsien was north of the disturbed area, and in March, 1927 the A.I.C. again voted approval of Mr. Hopkins going to Tenghsien. 1384 In September Mr. Bear was advised to go to Tenghsien to teach for a year. 1385 (Mrs. Bear remained in Tsingtao)

The Annual Report for 1928 said:

Tenghsien is just outside the range of disturbances. There are the Mateer Memorial Institute, in which Rev. James E. Bear is teaching, and the North China Theological Seminary of the Chinese Presbyterian Church, in which Rev. George Stevens and Rev. M. A. Hopkins are teaching,

1379 MNKM, 1925, p. 19
1380 MNKM, 1926, p. 34-35
1381 Monthly Messenger. Vol. XVII, p. 1826. For Mr. Pan, see above page 172
1382 MNKM. 1927, p. 32
1383 Ibid., p. 38
1384 Ibid., p. 45-(23)
1385 Ibid., p. 68-(140) See also 1928, p. 2-(167)
the latter with his family. 1386

1928. In March the A.I.C. took the following Action:

Resolved to request Mr. Bear to leave Tenghsien and come to Chinkiang
and take care of the evangelistic work this spring and early summer. 1387

1928-1929 Mr. Hopkins reported that the Seminary had had an excellent year
with 85 students enrolled, 15 graduating in January with diplomas and 2 with
certificates.

Mr. Hopkins also reported on the M.M.I. for 1928-1929. The Nationalist
troops pushed through Tenghsien in the spring of 1928:

Though faculty and students were somewhat affected by the coming of the
new regime, and there was no doubt danger in their being drawn into the
whirlpool of political activities, this danger was averted and the school
continued to commencement time in peace. Mr. Pan, the Principal, and
the other Chinese members of the faculty deserve great credit for their
wisdom, tact and loyalty in dealing with the whole difficult situation....

The school opened last August with a gratifying increase in the student
body, the total enrollment being 67.

The school refused to register, and was threatened with closing, but this
was avoided by dropping the word "school" from its name.

The Board met in March, 1929, and decided the time had come to rebuild the
Mateer Memorial building, and the raising of funds was left to Dr. Hayes, who was
in the U. S. on furlough. 1388

The 1930 North Kiangsu Mission Meeting voted to consider Tenghsien a "station"
as far as statistics were concerned. 1389 Mr. Graham, Sr., made this brief report
as Mission representative on the Board of the M.M.I. and North China Seminary:

Routine work was attended to. The only other matter acted on was that
the faculty call to a new member of the faculty shall be approved by
the Board before becoming finally effective, though the first call can
come from the faculty; also the faculty has power to temporarily fill
any position. 1390

In accordance with the Mission action given above, the Statistical Tables
give the Tenghsien Schools for the first time in 1930 (1929-1930):

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1386 AR, 1928, p. 7
1387 MNKM, 1928, p. 21-(262) See above page 168
1388 MNKM, 1929, pp. 27, 31-32
1389 MNKM, 1930, p. 15-(86)
1390 MNKM, 1930, p. 88
SOUTHERN PRESBYTERIANS AND CO-OPERATIVE MOVEMENTS, 1921-1930.

For many years Southern Presbyterians had shared in agencies and movements which were for the common good of the Christian Church, such as the Y.M.C.A. and the Y.W.C.A. movements, the Christian Endeavor, the China Sunday School Movement, the Christian Literature Society, the Provincial Federal Councils, the Bible Union, the China for Christ Movement, the East China Educational Association, etc. This cooperation continued in the decade we are studying, often more on the individual missionary basis rather than by the Mission. These agencies and movements were of value, it was felt, to the various aspects of our mission work, and are mentioned from time to time in the Minutes, but we will not be able to say more about them here.

We will have to give our space to two movements which after some years of growth, culminated in the decade we are studying. These were the National Christian Council and the Church of Christ in China.

The National Christian Council. In our Volume IV, pp. 415-421, we have sketched the progress of the China Continuation Committee which in 1920 called for a national Christian Conference to meet in Shanghai in 1921. The various mission groups were asked to send delegates to this Conference, and in our Vol. IV we gave the names of the Mid-China and North Kiangsu delegates. Mid-China, being in the center of things, had had more contact with the movement, Dr. P. F. Price and Dr. Lacy Moffett having had positions of leadership in it. North Kiangsu was out of the area of cooperative work, and had some misgiving about the outcome, and instructed its delegates on certain matters. The Executive Committee looked with favor on the movement, as is seen in the editorials in the Missionary Survey.

The National Christian Conference did not convene until May, 1922. Dr. Warren 1391 See our Volume IV, pp. 419-421
Stuart sketches (for Southern Presbyterians) the work of the Conference:

He said, "The theme of the Conference two years ago was "The Chinese Church". All the discussions centered here, all the studies which had captured the energies of our best leaders for months beforehand focussed on this."

He sketched the work of the five Commissions reporting to this Conference.

In an editorial in the Missionary Survey, May, 1923, Dr. Chester said:

The Shanghai Conference. The outstanding event in the history of the Church during the year was the assembling of the National Christian Conference in Shanghai in the month of May. This was a fifth in a series of Missionary Conferences, the first of which was held in the year 1877 and the third in 1907.

The first three conferences were composed of missionaries only, no Chinese having any part in them, either as delegate on the floor or as speaker on the platform. Some of these were men of ability who afterwards became prominent in public life. Still their influence in comparison with the missionary body was small. The Conference of 1922 the Chinese delegates outnumbered the foreign and took at least an equal share in the preparation of the reports and the conduct of the Program. The presiding officer was a native minister, Dr. Chen Ching Yi, whose opening address was said by those who heard it to have been an eloquent and powerful presentation of the issue before the Conference.

These facts reveal the difference between the problem we now have to deal with in missionary work in China, where a Church with a strong and rapidly increasing native leadership has grown up, and the one we had to deal with forty years ago.

They also indicate the importance of sending men to China to deal with the present day problem who are men of special qualifications in respect to their ability and training and of their Christ-like spirit. It is only men of that character who can exert the guiding and restraining influence on the native Church which will need to be exerted to many years to come in order to preserve and maintain the things we believe to be essential to the right development of the Church's life.

On its adjournment, the Conference set up the National Christian Council composed of representatives to be appointed by the Missions and the Native Churches, the purpose of which is to furnish an organ of communication in connection with matters of interdenomination character, and to facilitate arrangements for cooperative work.

The Chinese Recorder for February reports that up to that date twenty-three Missions had voted approval, and that only one Mission had voted adversely. The one voting adversely was our North Kiangsu Mission....
The actions of our two Missions in regard to the N.C.C. was as follows:

The North Kiangsu Mission adopted the report of its delegates:

We, the delegates of the North Kiangsu Mission to the National Christian Conference which met in Shanghai, May 2-11, 1922, having attended the Conference, and carefully considered its proceedings, unanimously recommend action as follows:

I. The North Kiangsu Mission requests that the Presbyterian Church in the United States, do not recognize or finance the permanent National Christian Council, proposed by the Conference.

II. The Mission gives the following reasons for its action, namely:
(a) Our Church could not assume her proportion of expense without curtailing our own needy work, or enlarging the debt.
(b) The National Christian Council refuses to give any unequivocal statement of the religious beliefs of the Council to be established, and that in the face of requests to this effect from our own Mission and other bodies.
(c) Strong opposition to the Council has been manifested among Chinese Pastors and organizations as well as in some of the Missions.
(d) Adequate provision has already been made for management of Mission work by various Churches, so that this new and expensive machinery is unnecessary.

III. In taking this action, the N. K. Mission wishes to express its desire for closer cooperation with Missionaries of other denominations on the basis of faith in the whole Bible and the fundamentals of the Christian Religion.

Resolved that the Mission Secretary be instructed to forward this action, including the whole report of the delegates to the Mid-China Mission, asking them to concur with us in this action. That it likewise be sent to the Executive Committee, and the General Assembly, to our Church papers, and to the National Christian Council. That both those who approve and those who disapprove be allowed to write a covering letter to the Executive Committee setting forth the reasons for their position.

The vote to adopt was Ayes, 20; Nos, 7.

The Mid-China Mission, meeting in October, 1922, had the following minute:

The delegates to the National Christian Conference reported in the following order: Dr. Price, Dr. Moffett, Mr. Davis, Miss Lynch, Dr. McMullen, Dr. Lee, Mr. Smith.

The Report of the Resolutions Committee re the National Christian Council was taken up and is as follows:

Recommended:
1. That our Mission cooperate with the National Christian Council, on the understanding that the Council is an advisory body and has no ecclesiastical function or authority.

1396 MNKM, 1922, pp. 17-18
2. That we request the Executive Committee of Foreign Missions to make appropriation to cover such proportionate share in the budget of the National Christian Council as they shall agree upon in conference with the other Boards concerned, it being understood that this amount be over and above regular working appropriations. 1397

The next day the Mission took the following action:

Voted to postpone action on the question of the National Christian Council until next Mission Meeting. 1398

Dr. Chester, commenting on these two Mission actions, wrote in May, 1923:

The Executive Committee has deemed it proper to take no action on the subject pending the formal settlement of their relations to the Council by both Missions on the field. 1399

The question of the relation of the Mid-China Mission to the N.C.C. did not come before the 1923 Mission Meeting, probably because the Mission was too busy with the reports on the investigation of the Union Institutions. It came before the May, 1925 Mid-China Meeting, when it adopted the 1922 report, items 1 and 2, by a vote of 35 to 12, and added this as a third item:

3. That we also request the Executive Committee to defer action on this request until after the proposed joint meeting or conference of the two Missions, provided that the meeting is held during the current Church year. 1400

North Kiangsu Mission met in October, 1925, and took the following action:

Resolved that the North Kiangsu Mission wishes to again go on record as disapproving of the National Christian Council, so far as cooperation with the said Council in any form is concerned. We recommend that this action be not sent to the Executive Committee until after the Joint meeting with the Mid-China Mission. 1401

The Mission then approved the recommendation of the Ad Interim Committee that a Joint Conference be held in February, 1926 by delegates of both Missions, (36 from N.K. and 30 from M.C.) Certain questions were proposed for discussion, among them, "Relationship to the National Christian Council." 1402

Strange to say, the minutes of this delegated meeting were not included in the 1926 Mission Minutes, but there is in the June Mission Minutes a record of the recommendations of this Joint Conference which were adopted. 1403

1397 MMCM, 1922, p. 19
1398 Ibid., p. 20
1399 Miss-Sur., Vol. 13, p. 334
1400 MMCM, 1924-1925, p. 61
1401 MNKM, 1925, p. 12
1402 MNKM, 1926, p. 8, ff.
1403 MNKM, 1926, p. 8, ff.
For the Minutes of this Joint Conference we must turn to the Mid-China 1925-
1926 Minutes, pp. 47-53. Introducing this report, Dr. Price said:

The Mission has been making history in the past year. The Mid-China
Mission took action approaching the North Kiangsu Mission with a view
to closer cooperation (See M.C. Minutes, 1924-1925, pp. 85-86). The
Committee of the Mid-China Mission composed of Messrs. L. L. Little,
George C. Worth and F. F. Price, visited the North Kiangsu Mission in
October, 1925, and presented the action of the Mid-China Mission, which
the North Kiangsu Mission made the basis of discussion and adopted with
minor modifications.

There were repeated meetings of the committee of the North Kiangsu Mission,
Messrs. Paxton, Junkin and J. B. Woods, Sr., with the Mid-China Mission's
committee eventuating in the Joint Conference of February 10-17, 1926.
Nearly the whole of the first day of the conference was given to prayer.
Prayer characterized all of the proceedings. The Minutes and findings
of the Conference are found in the printed report.

The plan of the China Council of the Presbyterian Church in the United
States was adopted with great unanimity and that with all the
recommendations of the Conference are presented herewith. 1404

There follows the Recommendations and the plan for the China Council. We
will take up the plan for the China Council later (below, page 415 f.) What
interests us here is that there is no mention of any discussion of the relation
to the National Christian Council. Perhaps it was thought that the China Council
would answer the Missions' need.

There is one more reference in the Mission Minutes to the N.C.C.—The
Mid-China Mission Minutes of May, 1926.

Dr. Price presented the following resolution regarding our connection
with the National Christian Council.

Inasmuch as a large proportion, perhaps a majority, of our missionaries
in China are not in favor of an official connection with the National
Christian Council at this time, the Mid-China Mission deems it wise to
hold in abeyance its resolution of last year (see Minutes, 1924-1925, p.
61) regarding official cooperation with the National Christian Council.

This action is not intended to carry with it any criticism of the National
Christian Council or its policies, nor to close the door to further
co-operation if the way be clear. Nor does this action impose any re-
straint on individual members of the Mid-China Mission who are invited
to serve on the National Christian Council or its Committees.

The resolution presented at the morning session by Mr. Frank Price was
made the first order of the night session, and it was voted that a half
hour be given to its discussion. 1405
There is no record of its being discussed at the night session. Perhaps it was and no vote was taken, so no action was recorded. If so, it was accepted by common consent as a working policy.

The National Christian Council in this decade had a growing place in the Christian movement in China. The chapter on this Council in the 1931 China Christian Year Book describes the activities of this Council in 1930. The chapter begins:

That the Churches of China are confidently looking to the National Christian Council for guidance, and that they are anxious to cooperate in its undertakings has been increasingly evident during 1930. 1406

This was not true of our Southern Presbyterian Missions. They had no official connection with the Council and received no reports from it. I have found no mention to the National Christian Council in the source materials we have been using except in the July, 1930 Presbyterian Survey where there is an article on "The Five Year Movement" of the National Christian Council by L. D. Clo. 1407

A United Presbyterian Church in China.

The Standing Committee on Foreign Missions reported to the 1920 General Assembly on the provisional organization of this Church. It said:

A Union Presbyterian Church has been organized out of 12 separate churches. It has 6 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 comes 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. 1409

The 1923 Annual Report announced:

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 to the union of the Presbyterian Churches and the Congregational Churches organized by the London and American Boards subject to the approval of two-thirds of the Presbyteries. The action of these presbyteries has not yet been reported. The doctrinal basis of the Assembly is the Bible, the Shorter Catechism, and the Presbyterian Form

1407 Pres. Sur., Vol. 20, p. 410
1408 See our Volume III, pp. 344-353; Volume IV, pp. 430-434.
1409 AR, 1920, p. 39
of Government. In Membership it is the largest denomination in China.
Steps were taken to have the Home Missionary Society organized by the
Provisional Assembly in 1918 take part in a Mission to Yunnan in the
far interior, a work which is almost entirely supported by Chinese
funds. 1410

The Chinese Recorder, said of this union of Presbyterians and Congregationalists:

The following creedal basis was adopted:

Our Bond of Union consists: (1) In our faith in Jesus Christ as our
Redeemer and Lord on whom the Christian Church is founded, and an
earnest desire for the establishment of His Kingdom throughout the
whole earth; (2) In our acceptance of the Holy Scriptures of the Old
and New Testaments as the divinely inspired word of God and the supreme
authority in matters of faith and duty; and, (3) In our acknowledgement
of the Apostles Creed as expressing the fundamental doctrines of our
common evangelical faith.

With reference to this statement, it is provided that it shall be signed
by all the office bearers in the Church, also that other churches that
sincerely accept this statement shall be welcomed into the one fellowship.

The plan of union provides that the church shall administer its affairs
through (1) local church or parish, (2) the district association or
presbytery, (3) the Provisional council or synod, (4) the General
Assembly.

Certain details of the organization were referred to the Executive
Committee, but the main lines having been accepted, after the singing
of the doxology and prayer of thanksgiving, the meeting resolved itself
into the Provisional Assembly of the Church of Christ in China. The
Chinese members took a very firm stand against using any denominational
name for the Church, or even using the word "United."

The action of the Provisional Assembly will be referred to the Presby-
teries and Congregational District Church Councils for confirmation.
When two-thirds of these voting units have signified approval, the
substantive General Assembly will be formed. The churches interested
in the movement have 120,000 communicant members which is about one-
third of the membership of the Protestant Churches in China.

A very interesting incident of the conference was the visit of Rev. J.
Percy Bruce, D. Lit., who conveyed the greetings of the churches
associated with the English Baptist Mission in Shantung, Shansi, and
Shensi, and on their behalf expressed desire to enter the union. Dr.
Bruce was welcomed with a rising vote, and the Executive Committee was
instructed to correspond with the Baptist Churches.... 1411

Confirmation of this union by the Presbyteries was slow, and there was some
opposition. In the November-December 1923 Bi-Monthly Bulletin is a statement from
the Stated Clerk that of the 22 Presbyteries, 10 approved, 2 disapproved, two were

1410 AR, 1923, p. 11. This seems to be based on Dr. Price's article in the Miss.
1411 Chinese Recorder, Vol. 53, pp. 428-429
indefinite, and there was no answer from 8. The two disapproving were Kiangpeh
and Tsinan. In the spring of 1924 Mr. Bridgeman reported that Hwai Tung
Presbytery had disapproved of the union.

In the 1926 North Kiangsu Minutes there is a report by Rev. A. B. Dodd, of
the Northern Presbyterian Mission at Tenghsien about the action of the Synod of
North China on the Assembly's Union scheme; dated June 2, 1926:

The Synod of North China, representing over 23,000 communicants, at
its meeting at Tenghsien last month, unanimously voted against entering
the Union Church on the proposed basis of union. The reasons given were:

1. There were many things in both the Creadal Statement and the
Constitution which are far from satisfactory.

2. They felt that they were fairly representing the attitude of their
presbyteries in taking this stand, as four of their presbyteries had
unanimously rejected the basis, another had favored it with distinct
stipulations, and with the remaining presbytery had declared their
determination to follow the Synod's lead in the matter of entering
the Union.

The Synod also voted that they could not accept as accurate the
announcement of the carrying of the overture by a 2/3 vote of the
presbyteries, as given by the Executive Committee of General Assembly,
and cited the instance of the above mentioned presbytery in Shantung,
which, though it had plainly voted with stipulations, had been counted
in the affirmative.

The Synod also protested against the delegates of the presbyteries
which had already withdrawn from the Presbyterian Church being seated
as voters in our General Assembly, as was done at last meeting.

It was hoped that the presbyteries in the fields of the Southern
Presbyterian Missions, will continue to stand by the Synod of North
China in the firm stand it is taking against what it cannot but
regard as a dangerously liberal basis of union. 1414

Rev. A. R. Kepler of the N. P. Mission wrote in the Chinese Recorder (January,
1927,) on, "What is the Church of Christ in China?" In it he said:

There are at the present time, January 1, 1927, 19 denominational groups
which are already definitely organized along the lines of the constitu-
tion of the United Church, or are definitely planning to do so before
the close of the present year....

The first General Assembly of the Church of Christ in China will meet
in Hangchow....on September 1, 1927, when the union will be definitely
effected on a nation-wide basis which will embrace more than one-fourth
of the Protestant communicants of all China.....

1412 Bi-M. Vol. XIII, p. 1524
1413 Bi-M. Vol. XIV, p. 1497
1414 MKN, 1926, p. 36
The Church of Christ in China,—a name chosen by the Chinese delegates themselves, signifying both a challenge and an objective,—is not an effort after a glorified larger denominationalism. It is not an attempt towards conformity. It is not an endeavor for uniformity. The Church of Christ in China is a holy venture to unite all evangelical bodies in China in one organic body for worship, mutual edification and service, asking none to sacrifice beliefs which they deem vital to Christian living, none demanding of others conformity to their particular tenets, but each making contribution to the enrichment of all....

Due to the evacuation of central China in the spring of 1927, this organization meeting was held in Shanghai, October 1-11, 1927. Mr. Andrew Wier told about this "First General Assembly of the Church of Christ in China." He said:

The Presbyterian Churches in China formed their union in 1907 avowedly, "as the first step within our power towards drawing together the various branches of the church." Ten years later began consultations with churches of the Congregational order founded by the London Mission and the American Board. These soon had concrete results in the formation of several local unions, the largest being in the Canton Province. It was only on the 29th of September last [1926] that the Presbyterian General Assembly finally voted itself out of existence, merging its life, its traditions and its property in the wider life of the new fellowship. 1416

Though some Presbyterians and Congregationalists in North China have, for various reasons, not yet joined the union, our hope is that most, if not all, may find their difficulties removed, and that we and they may thus find an enlarged and wider life.....

Though many others served devotedly at the meetings, special mention should be made of the Moderator, Rev. Ch' eng Ching-yi, D.D. and the General Secretary, Rev. A. R. Kepler.... 1417

There is in English a Digest of the Important Actions of the First General Assembly of the Church of Christ in China, which has three parts, Minutes; Commission Reports and other Documents; and Basis of Union and Constitution. In the Minutes page 1 we find that:

There were present 88 commissioners of whom 66 were Chinese and 22 were missionaries representing 11 Divisional Councils and 46 District Associations (Presbyteries) There were in addition 8 commissioners from two presbyteries who had not yet fully approved of the union, and 28 fraternal delegates from other Communions not as yet participating in the united Church of Christ in China.

The Presbyteries represented at the meeting are no where named, so we have no

1415 Chinese Recorder, Vol. 58, pp. 27-32
1416 We have found no account of this final meeting of the Presbyterian General Assembly.
1417 Chinese Recorder, Vol. 58, pp. 712-714, For extracts from a letter written by Rev. Frank W. Price to his father (who was on furlough) telling about this first "Church of Christ Assembly," see Miss-Sur., Vol. 18,p. 84.
way of checking which of our Presbyteries approved the Union. The Report on the North China Synod quoted on page 402 above makes it evident that some Presbyteries were counted as "approving" which only approved with reservations.

Mr. Hopkins wrote of the October, 1928 meeting of the Kiangpei Presbytery. He said:

One of the momentous issues that came before the Presbytery was whether to join the Church of Christ in China, a union church movement which was organized a year ago, or to remain with the North China Synod of the Presbyterian Church. The Presbytery decided not to join at this time, largely because the church union is composed of many diverse elements of various doctrinal shades, loosely strung together by a few missionaries on a very slender creedal thread, and so is not a vital organism which has developed naturally out of the indigenous church, but only another organization with headquarters in Shanghai. They also appointed delegates to visit the North China Synod at its recent meeting.

Hwaitung Presbytery, which is in another section of our area [Yencheng-Taichow] has decided definitely not to join the union church.

With the North China Synod and these presbyteries, there is a good prospect for a strong, sound, evangelical church in this section of China which will be the nucleus for a larger federation of churches in the future, based on a maximum instead of a minimum statement of Christian truth. 1418

A continuing Presbyterian Church of Christ in China was organized in November 1929. The 1930 Annual Report tells us:

In this city of Tenghsien on last November 27th, 1929, delegates from five presbyteries, (three Northern and two Southern Presbyterian,) from the Canadian Presbyterian Mission in Manchuria, and from the Christian Reformed Mission, assembled in the chapel of the North China Theological Seminary and proceeded to organize "The General Assembly of the Presbyterian Church of Christ in China." The Assembly includes 80 organized congregations with sessions, 88 ministers, 62 of them Chinese ministers and 26 missionaries, 255 elders, 314 deacons with 17,766 church members.

This final paragraph, we suspect, is added by the Executive Committee:

It is interesting to note how this get-together spirit, so strongly felt in our own country is manifesting itself in China. Our North Kiangsu Mission Christians in the north, belong now, as we have just seen, to a much larger body of Christians, with nearly 18,000 members, known as the Presbyterian Church of Christ in China; while our Mid-China Mission Christians, further south, are members of the Church of Christ in China, with a membership of nearly 120,000, of whom 80% are Presbyterians. In these unions we see an increasing fulfillment of our Saviour's prayer, "That they all may be one.... that the world may

1418 Pres. Sur., Vol. 19, p. 90. Dr. P. P. Price in a later article in this Survey criticised the underlined sentences in Mr. Hopkin's statement as "misleading", and gave what he believed to be the facts in the case. (Pres. Sur., Vol. 19, p. 310.)
believe that thou hast sent me." 1419

The Chinese Recorder notes a further development in cooperation:

The League of Christian Churches was organized at Tenghsien, Shantung, on November 29-30, 1929 [just after the adjournment of the Presbyterian Assembly meeting]. The League is composed of representatives of the General Assembly of the Presbyterian Church of Christ in China (made up of five presbyteries in Shantung and the congregations of the Canadian Presbyterian Mission in Manchuria), a Mennonite and a Baptist Church in Shantung, the churches connected with the Shanghai Evangelistic Band, the Bethel Mission and the Ricksha Mission (both in Shanghai) the Christian and Missionary Alliance Churches of Anhwei and the China Inland Mission Church Council of Honan.

The aim of the league is to join together all of like precious faith, whether church bodies or individuals, on a sound doctrinal basis for mutual cooperation in the preservation of the faith in its purity, in deepening the spiritual life and in aggressive evangelism. All church bodies must require their ministers to accept the doctrinal statement of the League, [which is given] ....Each church body is, however, left free to observe its own constitution and creed. Each constituent body is entirely independent, the League having only advisory and cooperative powers. The League is to meet once in every three years.....

Dr. Hugh W. White was elected President of the League, and Mr. Arie Kok was one of the vice-presidents. 1420

The presbyteries in the area of the Mid-China Mission, (including Ning-Tzen,-Nanking and Chinkiang) were counted a part of the Church of Christ in China. Both Southern Presbyterian Missions, however, had reservations about turning over their work completely to the new organization and of financing the new central office, as the following actions of the Joint Conference Committee makes evident. Meeting September 11, 1928, the Committee took this action:

In reply to the request of the Executive Committee (Dr. Smith's letter, June 16, 1928) for a report of our opinion regarding the transfer of church and chapel property to the Church of Christ in China as proposed in the letter of Rev. A. R. Kepler of April 20, 1928, we would say that as the Church of Christ in China is not yet in a position to hold property, even if it were transferred to them, we do not feel it wise to take up this matter. 1421

The letter from Rev. A. R. Kepler regarding a campaign for a fund of $16,000, Mex. per year to finance the central office of the Church of Christ in China was read and discussed. Voted that the Secretary write a letter to the Executive Committee of Foreign Missions, asking them not to endorse this movement and explaining the reasons for this request. The vote was unanimous. 1422

1419 AR, 1930, p. 32
1420 Chinese Recorder, Vol. 61, p. 192
1421 MNKM, 1928, p. 60
1422 MNKM, 1928, p. 62
The Wu Sang Synod and its Presbyteries. 1921-1930

The Wu Sang (Five Province) Synod was organized in 1906. In 1912 the Presbyteries in its area were reorganized: 1. Ningshao Presbytery, (Ningpo area,—entirely N. Pres.); Hangchow Presbytery, (Hangchow-Kashing area); 3. Soochow Presbytery, (Shanghai, Soochow, Changchow); 4. Kiang-An Presbytery, (Chinkiang, Nanking, Hwaiyuen,—Hwaiyuen was across the Yangtze from Nanking in southern Anhwei); 5. Kiang-pai Presbytery "north of the River",—(entirely S. Pres.)

In 1920 the Kashing field was organized into the Kashing Presbytery.

About 1918 there was a movement in North Kiangsu Mission to divide the Mission, making a "Third Mission" consisting of Nanking, Chinkiang, Taichow and Yencheng. This division did not eventuate but the movement had its effect on the Presbytery set-up. Perhaps as a part of the desire for better organization, Kiang-An and Kiang-pai Presbyteries both convened at Chinkiang, November 2, 1928, to consider the creation of a new Presbytery. Perhaps at first they thought the new presbytery would be connected with the "Third Mission". At any rate a new Presbytery was formed, embracing the work of Taichow and Yencheng, which Dr. White on first mention called Hwaiyang, but later it was known as "Hwaitung" Presbytery.

In 1926 the old Kiang-An Presbytery was divided, and Nanking and Chinkiang were formed into a new Presbytery,—Ning-Tzen", but for some reason the organization of Ning-Tzen Presbytery was not effectuated until the fall of 1928, (perhaps because of the evacuation.)

In 1928 the former Soochow Presbytery becomes Kiang-nan Presbytery (South of the River). Whether its bounds remained the same or not, we do not know.

In this disturbed decade we know very little about the work of these Presbyteries, other than their relation to the Mission in finances and work they were responsible for. This relationship we will consider later under Mission policies.

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1423 For Wu Sang Synod and its Presbyteries, 1912-1920, see our Volume IV, pp. 422-430
1424 See our Volume IV, p. 430
1425 Ibid., pp. 365-366.
1427 See above, page 185.
1428 MMCM. 1928-1929, p. 5—(1203)
The three Presbyteries, Hangchow, Kashing and Soochow, related to the Mid-China Mission, were strong, and in this decade took over much of the responsibility for the work, and increasingly in finances.

Kiangan Presbytery (Chinkiang, Nanking and Hwaiyuen) was very weak as the two Northern Presbyterian Stations (Nanking and Hwaiyuen) were separated by the Yangtze River and were in different provinces. Of course they had the same Mission policies. Chinkiang, though only 50 miles from Nanking, and south of the River, was a North Kiangsu Station, controlled by N. K. policies and tending to be more conservative than the Northern Presbyterian areas. Besides, the Chinkiang work was only unified in the later years of this decade, so this Presbytery had little or no influence on the Chinkiang work.

The two north-of-the-River presbyteries, Kiang-pei and Hwai-tung, had much the same theological point of view and in general favored the same policy (there were majority and minority elements in both, as far as the missionaries were concerned.) Both presbyteries, had a growing Chinese leadership, but the Missionaries controlling the finances and largely making the policy, were the dominant factor in the decisions.

Perhaps in part due to the unsettled conditions in this decade, there is very little said about the Presbytery meetings. In North Kiangsu there is usually a word that the Presbytery had met in a certain place and it was a good meeting.

In the strong Presbyteries in the Mid-China Mission, the work was largely carried on by the Chinese. Missionaries might attend, but they seldom report in our sources as to what the Presbyteries did.

Meetings of Wu Sang Synod. Very little is said in our sources about what went on in the Synod meetings. In 1927, on the organization of the Church of Christ in China, Wu Sang Synod became the East China Synod of that Church. This Synod met in Soochow in 1928.

Mr. Bear attended that meeting in Soochow and wrote:

I mentioned attending the meeting of Synod in Soochow between my first and second visits to Chinkiang. 1429

1429 See above, page 182
I wish you all could have been there and seen the delegates,—about 80 in all, and of these only about 15 missionaries. I was pleased beyond measure with the spirit and tone of the meeting. The Spirit of Christ was undoubtedly there, and there was a sanity and conservatism which was gratifying in this day of radicalism. I was glad to see the stand taken on the School question, where almost unanimously it was decided that the Christian Church could not run schools unless the government allowed them to express openly a Christian objective. Their stand on many other questions was equally gratifying. I had the feeling that here was a group that was really Christian, and in their hands the Church was safe.

This Synod is now the Synod of the "Church of Christ in China". It was for this reason that I was particularly interested in it. I have not been keen for this organization, as to me it was unity in name and not in reality. Besides, some of the leaders of the movement and of the National Christian Council have been a little too eager to get across their own programs and to hold most of the power in their own hands. I have felt, (and with some very good evidence) that I could not work in harmony with some of these leaders. I did not know what the mass of the Chinese leaders thought. I knew that the Chinese of the Presbytery with which I am associated had not approved of the union as they declared the creed of the new Church was purposely ambiguous.

Well, I found in the Synod a feeling on the part of many of the Chinese delegates that the Central Executive was inclined to be a little too officious, and in place of being the servant of the Church, was inclined to being its directing power. I was glad to see this, for I am Presbyterian enough to believe that God's will is more likely to be clearly known by the larger group, and I have a strong dislike of anything that flavors of wire-pulling and politics in religion. The Church in China needs your prayers and your praise. Praise Him for what He has done and will do. 1430

**SOUTHERN PRESBYTERIANS. MISSION INTERESTS AND POLICIES.**

We here gather together a variety of topics of greater or less interest. Some will continue policy lines we have traced in previous volumes. Others will break new ground. We will gather these under several headings.

**First, In regard to the Missionary Himself.**

1431

**Language Study.** Proficiency in language remained an emphasis in both Missions. The Mid-China Mission in 1921 voted:

1. That all new missionaries take the first year language 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....

1430 MCL, Bear, May 26, 1928.
1431 See our Volume IV, Index p. 451,— Missionaries,— Language Study.
3. That further compulsory study shall not be prescribed. Continued study, however, is greatly to be desired as contributing greatly to the missionary's efficiency. 1432

North Kiangsu Mission in 1923 voted that new missionaries be allowed to go to the language school of their choice after consulting with the Station. 1433 In 1924 the Mission advised them to go to the Peking Language School, "unless the Station concerned advised otherwise." The following action was also taken:

Resolved that we re-affirm former action of the Mission re voting members as follows:

1. Requirements for voting. Missionaries must be on the field for one year, and pass one year's examination.

2. If after three years on the field any member of the Mission has failed to pass two years of language course, he shall not continue to vote without special action of the Mission.

3. Hereafter evangelists and all educational workers who have been on the field five years without completing the three prescribed years of language study, must be referred to the Mission for action. 1434

In 1926, after the women had been given the vote, the 1924 action was made to apply to them and to all medical personnel,—doctors and nurses. 1435

Furloughs. Furlough regulations which were to be inserted in the Executive Committee Manual for 1922, page 20, after the fifth paragraph, were approved by both Missions in 1926. 1436 Both Missions approved that missionaries should be allowed to study on their first furlough.

Retirement at the Age of Seventy. Both Missions adopted the following:

At the age of seventy all missionaries shall be freed from obligatory service and an adequate retirement allowance shall be provided, equal to the field salary when in the field, and the home salary when in the United States (inclusive of allowance for rent.) If a missionary desires to continue in the service, and the Mission so desires, the amount and kind of such work shall be determined in conference between the Mission and the missionary and the Executive Committee, so as to secure the highest degree of mutual advantage. In exceptional cases the retirement may take place before the age of 70, the matter being raised either by the Mission or the Missionary, and will be decided between the three parties as above. 1438

1432 MMCM, 1921, p. 34
1433 MMCM, 1923, p. 20
1434 MMCM, 1924, pp. 13 and 16
1435 MMCM, 1926, pp. 29-30
1436 MMCM, 1925-1926, p. 74; MMCM, 1926, p. 25
1437 MMCM, 1925-1926, p. 47; MMCM, 1926, p. 37
1438 MMCM, 1922, p. 28; MMCM, 1922, p. 15
In 1921 the rules of voting on the return of a missionary were as follows:

At the Mission meeting immediately preceding the time when the missionary's furlough is due, let the station of which the missionary is a member present a request to the Mission for the return of the missionary, the call to be presented through a committee of the Mission to be known as the "Personnel Committee." In case this call is made by the Station, the Personnel Committee is then to announce to the Mission that the missionary is called to return after his furlough, and the missionary is informed before going on furlough that he is expected to return. In case the Station does not put in a call for the return of a missionary, then it shall be the duty of the Personnel Committee to make inquiry of other stations to find out whether any of the other stations wish to call for the missionary whose furlough is due. In case another station wishes to call, then the Committee should announce to the Mission that the missionary is called to such and such station when he returns from furlough, and this Committee should privately inform the missionary that his former station did not recall him, but that the other station did. The Mission will then know that with the permission of the Mission, he is to return to the other station on his return from furlough....

Then follows the procedure if no other station calls for him. This procedure was found to be inadequate in the light of the Hancock case, and at the suggestion of the Executive Committee, the Mission in 1926 adopted the following procedure which replaced that of 1921, as follows:

... we recommend, that we retain the old plan as found in our Minutes for 1921.... through the clause ending, "return from furlough" and that from that point the rule read: - The Personnel Committee shall then report to the Mission the action of the Station, and the Mission shall vote on the question of whether the missionary shall be invited to return after his or her furlough, the names of those thus invited being recorded in the Minutes.

(2) In case the majority of the votes thus cast are against the return of the missionary, he shall be given a written statement of the ground of the adverse vote (see manual, section 43), and a hearing on his own behalf before the Mission, after which a second vote shall be taken.

(3) Should this second vote be adverse, the figures of both the first and second votes, pro and con, and a statement of the Mission's grounds for not desiring the missionary's return shall be forwarded to the Executive Committee for its decision in the matter.

(4) In case a missionary is given an emergency furlough for illness or other reasons, then at the next Annual Mission Meeting (unless ill health or other reasons has made his detention in the home land permanent or probable, in which case the Mission may vote or postpone voting as it deems best) the Mission shall vote on the matter of his return, and in case the vote is adverse, shall forward the figures of the vote together with the statement for the grounds for recall to the missionary concerned.

1439 See our Volume IV, Index, p. 451, on Return of Missionaries.
1440 MNKM, 1921, pp. 66-67
1441 For the Hancock case, see above pages 194-201
and to the Executive Committee, which before deciding the matter shall send the missionary back to the Mission, if he so desires, to be heard in his own behalf, before the second vote is taken, as provided in paragraph (2) above. 1442

Women Voting in the Mission. Mid-China Mission had given the ladies the right to vote in 1919, but North Kiangsu was slow to follow suit. 1443 The question was re-introduced in the 1921 North Kiangsu Mission meeting and was tabled. 1444 In 1922 it was lost in a 13 to 13 tie vote. 1445 In 1923 the women were allowed to participate in the discussion, but the men by a vote of 17-9 "voted that the status of women should remain the same as here-to-fore." 1446 Finally, in 1924 the Mission voted "that the right to vote in the mission be accorded to the women of the mission on the same conditions as the men," and voting was tied to the passing of the language work as it was in the case of men. 1447

Second, Some Things of Common Interest to the Two Missions.

The Bi-Monthly Bulletin and its Successor, the Monthly Messenger. 1448 The January-February 1923 Bulletin said:

Except for an issue in the Mid-summer of 1921 the Bi-Monthly Bulletin has been suspended since December, 1920. In now resuming publication and having in response to our appeal a letter from each Station, we are compelled because of the fullness of matter to send out this preliminary issue with the hope of issuing a full number a month later.

By action of the two Missions, Revs. P. F. Price and D. W. Richardson are editors. Miss Lina Bradley is secretary and treasurer... 1449

In the May-June issue, 1925, Dr. Price wrote:

This issue is delayed beyond our hope and expectation. We are sorry. It seemed unavoidable. We hope to be able to get down to regular habits in the autumn...

We have not in this issue reached our ideal of one letter from each station. We wrote to all the stations, but have not replies from all... 1450

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1442 MNKM, 1926, pp. 27-28
1443 See our Volume IV, p. 367
1444 MNKM, 1921, p. 8
1445 MNKM, 1922, p. 14
1446 MNKM, 1923, p. 7
1447 MNKM, 1924, pp. 15 and 16. See above, page 409 for voting requirements.
1448 For the Bulletin, 1911-1920, see our Volume IV, pp. 374-375
1449 Bi-M. Vol. XIII, p. 1438
1450 Bi-M. Vol. XIII, p. 1475
In the November-December, 1923 issue is the statement that "Dr. Richardson takes precedence in the Editorship, Dr. Price being co-editor." 1451

In the May-June, 1924 issue, Dr. Richardson wrote:

There will be no issue of the Bulletin for July and August in accordance with previous custom. We observe the summer vacation and the next issue to appear will be for September and October. 1452

The Bulletin was evidently issued for the rest of 1924, but we lack the last two issues.

The Monthly Messenger. By action of the Missions the Monthly Messenger, under the editorship of Dr. Richardson, succeeded the Bi-Monthly Bulletin, beginning January 1925 and continuing through the January issue, 1927. Dr. Price was editor in 1926, and Dr. Lewis Lancaster was elected for 1927. 1453

The "Nanking Incident" brought the Monthly Messenger to an end. After the reoccupation of the Stations in 1928 there were several fruitless efforts to revive the Monthly Messenger.

Dr. Woods’ Bible Encyclopedia. - (I.S.B.E.) Dr. Woods began work on the translation of Dr. James Orr's International Standard Bible Encyclopedia in 1918. The need for a conservative Bible Encyclopedia was sketched in our Volume IV, pp. 373 and 410-411. Dr. Woods had "sold" the project to some of his friends in the United States, and the General Assembly of 1920 adopted the recommendation of its Standing Committee on Foreign Missions:

We recommend that the overture from Dr. E. W. McCorkle relating to the publication of a Bible Encyclopedia in Chinese, be answered in the affirmative, and that the details of financing the work be referred to the Executive Committee on Foreign Missions, with the request that the work be completed as expeditiously as possible. 1454

In August, 1921, Dr. Woods reported to the Mission:

The work on the Bible Encyclopedia is progressing well in spite of being hampered by lack of funds. There has been only one Chinese assistant; there should have been four to adequately meet the need.

1451 Bi-M. Vol. XIII, p. 1523
1452 Ibid., p. 1601
1453 MMCM, 1924, p. 83. The ten issues of the Messenger for 1925 were Volume XV. The Spence Library in Richmond lacks this volume and January to April and October of Volume XVI, and January of Volume XVII.
1454 MGA, 1920, p. 80. Action reaffirmed by the 1921 Assembly, (p. 52)
The first draft of four and one-half volumes of Orr have been nearly finished. In addition to Orr, much use has been made of Davis' (Princeton) Bible Dictionary. The whole work will need to be much amended and carefully revised at least twice before going to the printer. Some articles need to be enlarged, others abridged....We hope, if adequate help is given, to finish in another year....The request for $2,000 gold is reasonable in view of the high and rising prices for competent Chinese help.....

There are about forty contributors to the Bible Encyclopedia in Chinese, some translating; others contributing original articles, these representing some twenty-one or more different organizations, as the North Kiangsu Mission, Mid-China Mission, Northern Presbyterian, Canadian Presbyterian, Southern Baptist.......

In 1923 Dr. Woods reported:

Good progress in preparing the Encyclopedia during the year and it is about ready to be published.... The cost of the whole publication shall not exceed the sum set by the General Assembly, viz. $20,000 gold. No apprehension need be felt that the expense will exceed this sum. Considerable private funds have been used in the preparation of the Encyclopedia,.... No fears need be felt about the literary style of the book;....

The Mission is to be congratulated on the wise and experienced Committee which has supervised this work. They are, from North Kiangsu Mission, Reverends B. C. Patterson, W. F. Junkin, J. W. Paxton; and from Mid-China, L. L. Little, H. Maxcy Smith and W. H. Hudson; and Mr. G. McIntosh of the Presbyterian Mission Press, Shanghai.... 1455

In 1925 the Missions' Committee reported:

The Encyclopedia has been completed and published, and the sales have been encouraging beyond our most sanguine expectations. We originally proposed to issue an edition of 4,000 copies of four volumes each, but on account of the growing demand, found it necessary to enlarge the edition to 6,000 copies; of these about 5,300 have already been sold....

Owing to several circumstances which it was impossible to foresee and provide against, as fall in exchange, the serious "strike" of laborers in Shanghai, and the greatly increased cost of labor, the total cost of publication is somewhat higher than was estimated at first; but all things considered, the cost of publication is most reasonable. The total, as per bill rendered by the Commercial Press is $26,182 Mexican. Payment by the Mission Treasurer, $18,000. The balance due the Press, $8,182. We recommend that the Mission request the Executive Committee of Publication to increase their appropriation to meet the increased cost of publication, and that $15,000 Mexican be set aside for a new edition, which will probably be required before long.... 1457

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1455 MNKM, 1921, pp. 56-56. The Monthly Messenger later reported that Dr. Woods was responsible for 5,170 entries in the work. (Monthly Messenger, Vol. XVII, p. 1871.
1456 MNKM, 1923, pp. 30-31.
1457 MNKM, 1925, p. 23

Dr. Woods presented a set of his four volume Encyclopedia to Union Theological Seminary in Virginia. Volume I of this set has a title page in English, as follows:

A CHINESE BIBLE ENCYCLOPEDIA (Sheng King Peh K'o Ch'uen Shu), Based chiefly on the International Standard Bible Encyclopedia, Edited by Dr. James Orr, and continuing many articles from other valuable works, with original articles written especially for the CHINESE BIBLE ENCYCLOPEDIA. 4 Vol. Shanghai. Commercial Press, Limited, 1925, 2458 pp.

Dr. Henry Woods' name as editor does not appear on the title page.
At its meeting December 17, 1928, the Joint Conference Committee of the two
Missions voted:

To instruct the members of the Bible Encyclopedia Committee who are now
in China, that is, Messrs. H. M. Smith, Hudson, Junkin, Patterson, to
look into the matter of printing a second edition of the Encyclopedia. 1458

The Projected North Kiangsu College. In 1921 the N. K. Mission, requesting
money for a College, said:

"... in requesting the Executive Committee to permit the founding of at
least a Junior College in our bounds, the North Kiangsu Mission wishes
to place on record that this action is not intended to oppose or
prejudice the work and interests of Hangchow College: that the work
of this college is appreciated, though it is conceded that this college
does not fill the needs of the northern end of this Mission. 1459

A special Committee, after an exchange of letters with the Executive Committee,
reported that the Executive Committee had agreed to place $40,000 gold for this
college on the Foreign Mission Equipment list. They recommended:

That the College be located in Tsingkiangpu.

That a course of four years beyond our present High School course be
recommended, with emphasis on Chinese.

That a Committee of five be appointed, consisting of McCutchan,
Taylor, McLaughlin, Smith and Armstrong to consider details, style
of building, courses, etc. 1460

In 1922 and 1924 the reports to the Mission Meeting were that no funds were
in sight and no progress made. 1461

The Joint Conference Committee, meeting Oct. 23, 1924, voted:

Whenever institutions of higher learning make such demands for men and
money, and, whereas there is such a limited supply to meet these de-
mands. Voted, that we request the Executive Committee adequately to
equip Hangchow College, before establishing a new college for North
Kiangsu, or that the Committee postpone such action till definite
withdrawal from Hangchow College..... 1462

The N. K. Mission at its meeting in October, 1925, passed the following:

Resolved: That North Kiangsu Mission re-affirm its former action re-
garding North Kiangsu College, and requests the Executive Committee to
replace North Kiangsu College on its list of urgent Equipment needs,
and try to secure the funds for it as soon as possible.

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1458 MNKM, 1928, p. 61
1460 Ibid., p. 55
1461 MNKM, 1922, p. 24; 1924, p. 16
1462 MNKM, 1925, p. 45. (An appended note said, "Not approved by North Kiangsu Mission"
The College Committee is requested to take up the question of a union with the Mateer Memorial Institute, and report to the next regular meeting of the Mission. 1463

An important meeting of the Joint Conference Committee of the two Missions met in February, 1926. 1464 Among other actions, it recommended:

That Hangchow Christian College remain under its present control, and that we approve of North Kiangsu continuing its plans for a Junior College, preferably at Tenghsien, the two Missions to present a joint appeal to the home church for equipment funds: Gold, $100,000 for Hangchow College and Gold, $40,000 for North Kiangsu Junior College. 1465

The Committee on North Kiangsu College reported to the N. K. Meeting in June, 1926, and the following was adopted as a substitute for their whole report:

Resolved, That the North Kiangsu College Committee be requested to thoroughly investigate the situation, and bring to the next full Mission Meeting a recommendation, with reasons assigned, for either a union college under joint control of the Northern and Southern Presbyterian Missions at Tenghsien, or a college of our own. 1466

The Evacuation in 1927 came before the "next full meeting of the mission," and on their return to the Stations, the registration question became acute, and the question of a college seems to have been dropped. 1467

A "China Council" for the Two Missions? After the two Missions had agreed to disagree on the Nanking Seminary, the Executive Committee evidently urged upon them some better means of unifying their policy, suggesting a "China Council" like the Northern Presbyterians had. The Mid-China A.I.C. on March 3, 1924, took the following action:

Voted in reply to the suggestion from the North Kiangsu Mission, that instead of a joint mission meeting proposed by the Mid China Mission, a joint conference on a broader basis than that of the present Conference Committee be held on June 4th; That we approve of such a Conference, but request that the date be changed to November 5th; that each Mission be asked to recommend topics for discussion and to appoint two members on a joint program committee; and that there be 24 representatives from each Mission. 1468

1463 MPHCM, 1925, p. 19
1464 For this Joint Conference, see above pages 398-399, and below page 417
1465 MPHCM, 1925-1926, p. 48
1466 MPHCM, 1926, p. 16
1467 An "Evaluation Committee" of the N. K. Mission reported to the 1930 Mission Meeting. In the section on Educational work, the N. C. College is not mentioned. (MPHCM, 1930, pp. 49-53)
1468 MPHCM, 1924-1925, p. 22-(865); cp. p. 21, (862)
The North Kiangsu Mission considered the matter at its October, 1925 Meeting, and adopted the following:

In response to the communication from the Mid-China Mission in regard to cooperation, we recommend the following action:

In view of the generally recognized need for closer cooperation between our two Missions, for the promotion and control of enterprises in which both Missions participate; for the elimination of misunderstanding; and for the fostering of a fuller fellowship in our common work,

And in view of our relationship to the Home Church and to the Executive Committee of Foreign Missions, who desire that we speak with greater unanimity on questions concerning the whole China field,

And in view of the communication from the Executive Committee suggesting organization for this purpose,

We therefore propose:

1. That we approve the principle of a conference between the two Missions. That this conference shall be a delegated Conference, and that it be held in Shanghai next February at the close of the Fast China Educational Conference.

That the number of delegates be approximately in proportion to the number of missionaries in each Mission,—36 for North Kiangsu and 30 for Mid-China.

The 36 from North Kiangsu should be chosen as follows,

The object of the proposed joint meeting shall be:

(a) Fellowship and prayer concerning our common ideals and work.

We suggest that the whole of the first day be given to such devotional exercises.

(b) The consideration of questions pertaining to the present Conference Committee, such as,

Location of Missionaries
Retirement rules for Missionaries
Relation of Missions to the General Assembly
Monthly Messenger,
Salaries of Missionaries,

and also such questions as,

Relation of new organization to the Executive Committee....
Questions concerning union institutions,
Relation to the National Christian Council
General Questions of finance and mission policy.

(c) The discussion of a permanent organization in accordance with the letter from the Executive Committee of Foreign Missions. Such organization shall deal with such matters of common interest to both Missions
as are delegated to it by both Missions.

(d) The proposals of this joint, delegated meeting shall be submitted to the two Missions. The organization agreed upon shall go into effect only after ratification by both missions. No proposal or recommendation of this joint meeting shall be sent home, either officially or privately until ratified by both missions.

It is understood that the proposed new organization shall not impair the autonomy of either Mission, except in such matters as shall be committed to the organization by the two missions.

(3) That the Mission elect Messrs. Paxton, Junkin, J. B. Woods, Sr. as the arrangements committee to act in conjunction with the arrangements committee of the Mid-China Mission. 1469

This Joint Conference of the Two Missions met in Shanghai, February 10-17, 1926. The Conference was divided into three committees, with certain matters referred to each of them. We are now interested in the recommendations of Committee No. III, on Permanent Organization which are as follows:

(a) Recommended that some change should be made in our Mission organization.

(b) Recommended that we continue as two Missions with a joint Council.

(c) Recommended that it is the judgement of this meeting that we should have a Council with one representative from each Station, the eight stations now constituting North Kiangsu Mission, and the five stations now constituting the Mid-China Mission.

(d) Recommended that the Constitution of the Council be adopted as follows: ..... [We are not quoting this constitution, found on pages 51-53, as it never became effective] 1470

This Council plan came before the Mid-China Mission Meeting in May, 1926, and was adopted. North Kiangsu Mission met in June. The record is somewhat confused. On page 14 of the Minutes is the statement:

The Report of the Joint Conference Committee Meeting of February 17, 1926, was approved. (See Appendix.) 1472

Immediately following is this:

The order of the day having arrived, Dr. Patterson's motion was before the house. Dr. Patterson's motion was as follows:

After earnest prayer and many hours of discussion and with a real desire to meet the wishes of the Executive Committee and the Mid-China Mission

1469 MNKM, 1925, pp. 33-34. See also pp. 8 and 12
1470 MNKM, 1925-1926, pp. 50-51
1471 MNKM, 1925-1926, p. 15
1472 MNKM, 1926, p. 14. For some reason, the Minutes of the February Joint Conference and the Council Constitution were omitted from the appendix.
in regard to a council, this mission declares that it is unwilling to
go into a council when questions affecting new appropriations and
reinforcements for certain institutions which this Mission is unwilling
to support must arise.

Therefore, for the time being, this mission does not approve of the
recommendation to form a China Council.

The following substitute was moved for Dr. Patterson's motion:

"Moved that we approve the Council with the Constitution as recommended
by the Joint Conference in Shanghai, as provided for in recommendation
of the Joint Conference Minutes."

A Yea and Nay vote was called for on the substitute, and the substitute
was lost by a vote of 18 Yea, and 35 Nays. /Names of those so voting
are given./

A Yea and Nay vote was then taken on Dr. Patterson's motion, and it
was lost by a vote of Yea, 25, Nays, 28. /Names listed/

Both motions being lost, the Mission went into a Committee of the
Whole to discuss a modified plan. After discussion the matter was given to a
committee to bring in a plan the next day. The next day the Mission considered
this committee's report, and adopted the following:

In as much as the question of erecting a China Council is one of far
reaching importance, and in view of the fact that no plan at present
proposed could get the hearty support of the Mission,

Therefore, be it resolved, that further consideration of the whole
question of the China Council be postponed until the next full meeting
of the Mission.

The Ad Interim Committee was instructed to draw up a plan at their mid-
winter meeting for consideration.

The Mid-China Ad Interim Committee, meeting in September, 1926, voted:

Resolved: That it is the judgment of the Ad Interim Committee that
the Mid-China Mission has shown its willingness to cooperate with
the North Kiangsu Mission, as proved by the unanimous adoption of the
1926 Annual Meeting of the recommendations of the Joint Conference in
Shanghai, February 10-17, 1926, and is still willing.

The vote of North Kiangsu Mission at its Annual Meeting, 1926:

(a) Postponing action on the formation of a China Council.

(b) Failure to express confidence in the Mid-China Mission, (no action
on No. 14 of the Joint Conference recommendations, N. F. 1926, Minutes,
p. 9; M. C. 1926, Minutes, p. 49-13)
(c) Proposing to formulate a new constitution for the proposed Council, /all? / came as a great disappointment to the Mid-China Mission, and makes it difficult, if not impossible for us to take up the question again without overtures on their part, or further instructions from the Executive Committee. 1474

The North Kiangsu Ad Interim Committee met in Chinkiang in March, 1927. With regard to the Mission's instruction to draw up a Constitution for the Council, they voted:

...that the Ad Interim Committee feels that it is impossible to come to any satisfactory conclusion on the Council substitution at this time.1475

In the years we are now studying this is the last reference we have found to a "China Council".

S. P. MISSIONARIES AND THE GOVERNMENTS,—U. S. AND CHINESE.

Under this heading we will gather together some of the questions which

1474 MMCM, 1926-1927, p. 3-(985) We are somewhat at a loss to understand (b) above. No. 14 of the Joint Conference recommendations is as follows:

14. Registration of Schools. While affirming our conviction that it is desirable to register our schools with the Chinese Government as soon as proper conditions of registration can be obtained, we recommend that our schools do not register under present regulations. (MMCM, 1925-1926, p. 49.)

In the MMCM 1926 Minutes, page 9 is the statement that no action was taken on No. 14, but that did not mean that North Kiangsu wanted the registration of their schools under the existing regulations. The Mission's policy to close its schools rather than register is plainly stated in the 1927 Mission action on the new Government regulations. (MMCM, 1927, pp. 60-61)

The Mid-China Minutes, 1925-1926, p. 49-(13) gives the 13th recommendation of the Joint Conference Committee, which is as follows:

13. Nanking Theological Seminary. Having entire confidence in the theological soundness of the members of both Missions, we, in view of the different conditions under which our Missions work, recognize the right to freedom of action by each Mission in regard to Nanking Theological Seminary, and while the actions of the Missions indicate a difference as to policy, the actions of neither Mission implies any condemnation of the other Mission's doctrinal views, nor any desire, either to coerce or deny to them the same right of independent action.

This No. 13 on Nanking Seminary is listed among the Joint Conference recommendations adopted by N. K. Mission. (MNKM, 1926, p. 8)

We do not see how North Kiangsu Mission failed "to express confidence in the Mid-China Mission," as stated in (b) above.

1475 MNKM, 1927, p. 45,-(26)
became pressing through the successful invasion of central China by the Nationalists. One of these will be the question of reparations and indemnity for losses sustained. The second will involve some of the "rights" guaranteed under the so-called "unequal treaties"—protection of foreign nationals and liberty to preach the Gospel.

The Losses sustained through the 1927 invasion and evacuation. From the time of the evacuation the damage done to Mission property and the personal losses of the missionaries, was of concern to the U. S. Government, and the Missions were requested to list such losses.

Many of the Missionaries, escaping with almost nothing, were in need of immediate help. In May, 1927, the Mid-China A.I.C. instructed its secretary, ...

to send a letter to the Executive Committee of Foreign Missions giving a list of those who had lost property by looting or burning, and suggested that the Committee consult with these individuals and give them such assistance as may be immediately necessary. The question of reparation was referred to a called meeting of the Mission.

China Emergency Fund. The Executive Committee authorized a special offering on June 12, 1927, and about $25,000 was received, out of which the personal needs of the missionaries were partially met. The treasurer reported for the year ending March 31, 1928, through the special offering and an appropriation from current funds, the China Emergency Fund totaled $125,000 (U.S. currency).

In 1929 the Executive Committee reported to the General Assembly on the China Emergency Fund:

The Mission has through its Reparations Committee made careful investigation of the losses suffered by the missionaries and the damage to Mission properties. The report to date shows:

| Personal losses of missionaries (Mexican) | $146,718.38 |
| Mission losses (Mexican) | $153,725.00 |

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1476 For such lists, see MNKM, 1927, p. 61-(102); 66-(134); MMCM, 1926-1927, p. 22; MNKM, 1929, p. 17-(68)
1477 MMCM, 1926-1927, p. 14-(1042)
1478 AR, 1928, p. 43
1479 AR, 1928, p. 51
The Mission approved immediate payment in China of $75,000.00 Mex. to missionaries and $10,000.00 Mex. to Mission losses. This payment has been made to the Mission, which with amounts authorized by it to be paid to the missionaries in the United States, amounts this year to $53,148.25, U. S. currency. The balance of the Fund, after allowing interest for the year, amounts to $71,834.19, U.S. currency. 1480

It was natural for the missionaries to expect their Church to try to repay their personal losses, and to restore, as they could, the destroyed property. But should the American Government ask the Chinese Government to pay indemnities or make reparations for property destroyed? This was the debatable question. 1481

The question of the Mission's attitude towards Indemnities was raised by the Executive Committee in their letter of June 16, 1928. 1482 It was also raised by Mr. Spiker, the American Consul at Shanghai.

The Joint Conference Committee on June 21, 1928 appointed a committee consisting of the Chairman and the Secretaries of the two Missions to prepare a letter to Mr. Spiker "on the attitude of our missions toward the question of accepting indemnities or reparations for property destroyed". The letter was approved at the next meeting of the Joint Conference and a copy was ordered sent to the Executive Committee. The letter is as follows:

Mr. C. J. Spiker, American Consul,
Shanghai, American Consulate,
Shanghai.

Dear Mr. Spiker:

In response to your expressed desire to know the attitude of the Missionary organizations towards the question of accepting indemnities or reparations for property destroyed, the undersigned Committee, representing the Missions of the Presbyterian Church in the U.S. (Southern Presbyterian Church,) has been instructed to write you in the following sense:

Our home authorities have not, so far as we have been informed, formulated any policy with reference to the matter.

The Missions on the field see no objection in principle to accepting indemnities or reparations, especially when property is taken over by governments, or destroyed through the negligence of responsible agents of governments, or when the circumstances are such that if it were a claim against the American Government, it would be recognized as right.

1480 AR, 1929, p. 84. For this Reparation Committee, see MNKM, 1928, p. 58. 1481 For the question of Indemnity after the Boxer Uprising, see our Volume III, p. 52 1482 MNKM, 1928, p. 60 1483 Ibid., p. 56
We feel that in any given case of the destruction of property all the circumstances should be taken into account, as well as the probable effects of action or non-action, and that any claim made should be governed by the purpose to reach a settlement equitable to all parties concerned.

As Missions we recognize the right of individual members of our organizations to make or withhold claims for personal losses.

Whether punitive indemnities should be demanded or not, and when, we believe to be a question which is not within the province of missionary organizations as such to express an opinion. It is a question solely for the government.

With assurance of our appreciation of the service the United States Government is rendering us in many ways, and of our sympathy with the officials upon whom such heavy responsibilities rest, in connection with the present conditions in China,

We are,

Yours faithfully,

J. R. Graham, Sr.
H. Kerr Taylor
H. Maxcy Smith
Committee.

In June, 1929, the North Kiangsu A.I.C.

(68) Voted to request the Executive Committee to authorize the following appeal:

The North Kiangsu Mission requests the United States Consul to urge the Chinese Government to reimburse the Mission for losses to mission property sustained during the unrest in 1927-1928. This is not a punitive measure, but one of international justice. We would point out that until settlement is made, it appears to the public that the looting of mission property is approved by the government and is praiseworthy, thus endangering the future peace of all nationals in the interior.

The North Kiangsu A.I.C. in February, 1930, appointed a Committee on Indemnity from the Chinese Government. This Committee reported to the 1930 Mission Meeting. The report said:

One meeting was held at Suchoufu, and the chairman was directed to see the Consul at Nanking with regard to this matter. This was done. Each Station Secretary is being sent a U.S. Government blank with a letter giving the details required by the Consul for claims to be filed with the Chinese Government.

It should be stated that the consul held out very little hope of any reimbursement.
The Protection of Missionaries by their Government. This was an accepted right of foreigners from the time of the opening of China, and the "unequal treaties" made it a concern of foreign nations not only to safeguard their nationals, but also to guarantee the freedom of missionaries to preach the Gospel, even in schools. As we have seen through the years the foreign governments sent their gunboats to ports on the coast and up the Yangtse in times of turmoil to protect their nationals. It was not surprising, therefore, that the U.S. Government took such an active part in evacuating the missionaries in 1927, and the missionaries through their Joint Conference Committee expressed their thanks. Meeting in Shanghai March 26, 1928, they requested the Executive Committee to express for this committee to the administration in Washington and especially to the department of the Navy, our sincere appreciation of the very valuable service rendered to many of the members of our missions during the past months in China, notably in connection with the evacuation in March and April, 1927. 1487

The "right" of protection and its use by Christian missionaries was being strongly opposed in some Christian circles. The Christian Century was a leader in this opposition, and on March 10, 1927, published a strong editorial: "Christian Missions and Gunboats" 1488 A group of Nanking missionaries voiced their protest in February, 1927. In March they had been brought to Shanghai on the gunboats, having been saved by the naval barrage. In Shanghai a representative committee of the Nanking group wrote, "A Statement to Chinese Friends", in which they said:

"....we who have been termed "idealists" in our attitude towards China, today stand discredited before the world as a result of the course of recent events."

We are known to have protested against the gunboat policy and other forcible measures. As recently as the first of February this year, 127 missionaries in Nanking, at considerable labor and expense, prepared and sent a cablegram to the American Government and public, protesting against the use of force in dealing with China, and urging a policy of conciliation and the prompt negotiation of new treaties on the basis of equality.

1488 Christian Century, Vol. 44, #10, March 10, 1927
In but little more than a month after that, we had to depend on the use of foreign force to save our lives. We have favored the return of foreign concessions to China, but today a foreign settlement is our only place of refuge. We have assured our people abroad that the Nationalists movement was not anti-Christian nor anti-foreign, and now we are driven from our homes and dispossessed of our property. We who remained in Nanking on March 24 were not personally depending on extraterritorial privileges nor any other form of foreign protection, but were putting our trust in the assurances of the Nationalists. The events show that our faith was not justified. In all these matters, the facts of the situation flatly contradict our words. Everything we have said in behalf of the nationalist movement is made to appear false. For us to say more in the present situation would be futile.....

The undersigned committee takes full responsibility for this statement, but in the preparation of it they have consulted all the Nanking missionaries who were accessible in Shanghai, and have tried to express the views of the whole group.

W. J. Drummond  
L. L. Hale  
A. R. Kepler  
John G. Magee  
Edwin Marx  
A. H. Reinhard  
D. W. Richardson  
W. P. Roberts  
Ella C. Shaw  
C. Stanley Smith  
Mrs. Lawrence Thurston  
W. R. Williams  

Thus, in this period the question of the use of Government protection was a live one, and the Executive Committee in a letter of June 16, 1928 asked the missionaries to prepare a statement on the subject.

The committee appointed to answer the Executive Committee's request for this committee's opinion on the matter of the protection of missionaries reported, and the report was adopted. The Aye and no vote being called for on the motion resulted as follows: [the names, Ayes, 11; Nays, 3]

The statement is as follows:

In answer to the Executive Committee's request for our opinion on the matter of the protection of missionaries by our government in case of danger or trouble, this committee would state that while recognizing the many factors and implications of this question, we see no objection in principle to accepting and claiming the protection in time of need; and that, as is often urged by those who would disclaim such protection, while we are dependent on the good will of the people among whom we live for success in our work, we do not believe that the statement that a reasonable claim for this protection will forfeit that good will is well founded; nor do we believe that the ultimate interests of the missionary cause and of international justice will be served by stipulating in advance that no claim for protection will in any circumstance be made.

1488a A Statement to Chinese Friends, by a Group of Nanking missionaries. (Shanghai: Mission Book Company or Kelly and Walsh, April 21, 1927, 4 pp.) Note that Dr. D. W. Richardson was on this committee. We feel sure he was not one of the 127 who sent the cable to the U.S. Government.
As missionaries we entered the work in China with the purpose of making known the Gospel of Christ with little thought of relying on the United States Government for safety, and it was clearly understood that personal dangers were likely to arise.

But as missionaries we doubt the wisdom or justice of being set in a class apart with distinct stipulations that in case of danger or difficulty the government is asked to do nothing in our behalf other than use diplomatic means.

We question the statement often made that reliance on gunboats is a serious hindrance to missionary work, and we feel that the harm resulting to Christian work as a result of protection of missionaries, which protection, in point of fact, has seldom been asked for, is a matter that has been much over emphasized.

In the case of danger or of difficulty the question of actively seeking the protection of the government is one that must be considered with regard to such questions as its effect on the cause we represent, the interests of the people among whom we dwell, the cause of international law and justice, and the general international relationships involved.

By way of suggesting one of the many complications involved, it must be borne in mind that if a request be made to the government, to take no action in case of injury to a missionary, the interests of others than missionaries would also be seriously affected. Such a request might give reasonable grounds to other citizens to complain that their just rights had been jeopardized by such action.

In conclusion, while appeals to the government for protection should not be made hastily, we see no reason for stipulating in advance that no such appeals will be made, or divesting ourselves of the right to do so. 1490

Religious Freedom. The following action was taken by North Kiangsu Mission in July, 1930. You will note that they base it on the expressed policy of the Nationalist Government, and not on the provisions of the "unequal treaties."

Appreciating the assurances of the National Government in their expressed policy of granting entire religious freedom, it is distressing to note the increased tendency on the part of government agencies to countenance anti-Christian activities and infringe upon the religious liberty of Chinese and foreign nationals.

Be it resolved that North Kiangsu Mission of the Presbyterian Church U.S., through its secretary, join with the other missions who are willing to express themselves in a dignified protest to the Chinese government in reference to the discrimination in so many cases against the education in and propagation of, the Christian religion, calling their attention to the fact that religious persecution has long been outlawed by all other civilized governments. 1491

1490 MNKM, 1928, pp. 59-60
1491 MNKM, 1930, p. 17-(99)
The Registration of Mission Schools. Should the Missions register their schools with the Chinese Government, when the Government regulations for such schools denied or drastically limited the right to teach religion in the schools? Were not the government regulations a denial of religious liberty?

As we saw above, page 12, the 1925 regulations for private schools including Christian, were in part a manifestation of the anti-religious attitude of the educational leaders. As Chancellor Tsai of Peking University voiced it,

There should be no place for religious propaganda in the school curriculum; no prayer meetings of any sort. 1492

Our Two Missions and the Registration Question. At the important Joint Conference Meeting of the two Missions, in Shanghai, Feb. 10-17, 1926, a common stand was taken on Registration. 1493 As given in the North Kiangsu Mission Minutes, the action is as follows:

While affirming our conviction that it is desirable to register our schools with the Chinese Government as soon as proper conditions of registration can be obtained, we recommend that our schools do not register under the present regulations.

REGULATIONS

1. Any institution of whatever grade established by funds contributed by foreigners, if it carries on its work according to the regulations governing various grades of institutions as promulgated by the Ministry of Education, will be allowed to make application for recognition at the office of the proper educational authorities of the Government according to the regulations as promulgated by the Ministry of Education concerning the application for recognition on the part of all educational institutions.

2. Such an institution should prefix to its official name the term "szu lih" (privately established).

3. The president or principal of such an institution should be a Chinese. If the president or principal has hitherto been a foreigner, then there must be a Chinese vice-president, who shall represent the institution in applying for recognition.

4. If the institution has a board of managers, more than half of the members of the board must be Chinese.

5. The institution shall not have as its purpose the propagation of religion.

1492 See above, page 12
1493 For the full minutes of this Joint Conference Meeting, see MMCM, 1926, pp. 47-53.
6. The curriculum of such an institution should conform to the standards set by the Ministry of Education. It shall not include religious courses among the required subjects. 1494

Putting the Schools under Chinese control (sections 3-4) was not difficult for the Missions. Sections 5 and 6 were the heart of the problem. Section 5 involved the statement of the purpose of the school. How could the Christian purpose of the School be stated without antagonizing the authorities?

Dr. Hudson, speaking for the Mission at the 1923 Hangchow College Board Meeting said:

That the Mission cannot agree to the registry of Hangchow Christian College, nor be a party to registration unless the registry regulations permit a clear statement of the Christian purpose of the College...

This same Board Meeting adopted the following as the Aim of the College.

The Aim of the College shall be, through Christ's spirit of service and sacrifice, and in accordance with the educational standards of the Chinese Government, to provide college training for complete citizenship.....1495

We saw above (page 398,) that the Board of Shantung University had voted to delete the word "Christian" from the aim of the University, fearing that it would "prejudice the best interests of the University in the eyes of the Chinese Government." For this reason North Kiangsu Mission withdrew its support.

Section 6 of the 1925 Government Regulations was expanded in the 1929 Regulations, becoming article 5, and is as follows:

A private school founded by a religious body is not permitted to give religion as a required subject, nor is religious propaganda permitted in the class instruction. If there are any religious exercises, students should not be compelled or induced to participate. No religious exercises shall be allowed in primary schools. 1496

As interpreted, this article meant that:

1. In Primary (and Junior Middle Schools?) there could be no religious exercises or instruction.

2. In Senior Middle Schools and Colleges: (a) There could be no required religious instruction, although religious electives might be offered.

1495 MMCM, 1927-28, pp. 29-30
1496 See above, page 13
(b) Students could not be compelled or induced to participate in religious exercises.

The Policy of the Two Missions on Registration. The situation differed in the two Missions. Mid-China had its best schools in the large cities of Kiangsu and Chekiang, where the Government could bring strong pressure to bear on them. The three schools that chiefly concern us are the Kashing Boys' High School; the Hangchow Union Girls' School; and Hangchow Christian College. All were well established and were under strong Chinese leadership. The North Kiangsu Schools had not reached the same degree of development, and the government pressure varied with the zeal of the local authorities. One other thing enters the picture,—North Kiangsu insisted on the right and necessity of teaching religion in all her schools.

The Mid-China Solution. Through a series of quotations we will try to make plain the developing Mid-China Policy.

1925-1926. The Educational Committee, among other things, recommended the approval of Mr. S. C. Wang as principal during Mr. Davis' furlough, and Voted 1. That we invite the Chinese Christians to cooperate with us on the managing committees of our educational institutions, including primary schools. 2. That the details of the application of this principle be worked out in accordance with the conditions at each station. 3. That we approve of any educational institution's fulfilling the first three conditions in the government [1925] regulations for registration as soon as it seems practical and wise.....

1926-1927. The Mission approved as a basis of discussion with Chinese groups the recommendations of the Educational Workers, meeting February, 1927: Voted First: that it is the judgment of the Mission that the time has arrived when it is wise to take steps to offer the control of, and the responsibility for, our Mission Educational institutions to the Chinese Presbyterian Church. Second, that the Mid China Mission request the Executive Committee of Foreign Missions to permit it to transfer this responsibility and
control of the Educational Board appointed by the East China Synod of the Presbyterian Church in China upon adequate assurance that the Christian character of the institutions will be maintained.

Third, that the East China Synod of the Presbyterian Church in China be asked to appoint an Educational Board to whom may be entrusted the responsibility for, and control of, such Mission institutions as may be agreed upon by the Mission and the Synod in conference. In establishing these Boards, the Mission would make the following suggestions for the consideration of the Synod....

There follows a series of suggestions about the character and duty of the Board 1498

In regarding the policies of the Mission, the Educational Workers Meeting May 18, 1927, passed the following resolutions:

Resolved, (1) That it is the judgment of the Mission that we offer the control of our Mission Educational institutions to the Chinese Presbyterian Church; and that the Mission does not favor surrendering their control to local bodies, or to any other than organized and recognized Church bodies.

(2) That, "Disposition of property shall be agreed upon in conference between the Church and the Mission, and approved by the Executive Committee of Foreign Missions." The Mission does not recognize the right of any body to "take over" Mission property.

(3) That, "Schools shall be governed by School Committees of Control and by the Principal who is elected by the Committee." The Mission does not approve the principle of student control or interference.

(4) That "Regular required courses shall be maintained in Bible and in the Christian religion, and that attendance shall be required on Christian religious exercises."

(5) That "Believing that restrictions, governmental or otherwise, placed upon religious instruction in Christian schools are contrary to the spirit of religious freedom, and therefore harmful to the cause of Christ in China, we cannot as a Mission advise continued support of schools accepting such restrictions, and do not believe that such support will be continued by the Church in America." The Mission while believing in the principle of registration with the government, does not approve of registering under conditions as shall interfere with the rights above stated.

(6) That the Mission hereby affirms its fundamental aim of spreading the Gospel in and through all its institutions, that while it endeavors to make its schools as technically efficient as possible, it regards them as primarily agencies for bringing students to the Truth of God and strengthening them in it; and that the Mission cannot see its way clear to continuing schools in which this aim is not preserved.......... 1499

1498 MMCM, 1926-27, pp. 30-31
1499 MMCM, 1926-1927, p. 34
1927-1928 On page 82 above we have quoted Dr. Worth's paper on Union Schools which was adopted by the Mission. Note its bearing on the Hangchow Union Girls' School.

1928-1929 The Mid China A.I.C., meeting June 21, 1928:

1173 Voted to send the following cable to the Executive Committee, "Synod's Board agrees postpone registration Kashing School---other terms agreement unchanged. Will you agree trial one year? Situation very difficult. Cable answer. 1500

The Ad Interim Committee, July 20, 1928, action 1179:

The Committee heard a statement by Mr. Andrew Wu, representing the Synod's Board of Education relative to Kashing and Hangchow Union Girls' School.

It was voted: In reply to the communication from the Synodical Board of Education, we would say:

1. The Mid-China Mission has received authority from the Executive Committee for Foreign Missions to transfer the responsibility for Kashing High School to the Synodical Board for three months /sic., should it be "three years", --see AR, 1930, p. 25, "Three-year contract"/, or as long as the school is not registered.

Therefore the Mid China Mission asks the Synodical Board to undertake the control of Kashing High School and promises an appropriation of $416.66 per month to the school as long as registration is delayed......

2. Regarding the Union Girls' School, in view of the action of our Executive Committee for Foreign Missions, we cannot authorize the representatives whom we asked the Synodical Board to appoint for us on the Board of Founders, to proceed with the registration of the School nor can we sign the proposed agreement unless our Executive Committee for Foreign Missions changes its policy.

We have asked the Southern Presbyterian Church to send a Commission to China as soon as possible to take up this and other Mission problems on the field....... 1501

The Mission met in February, 1929 and adopted the following statement of its Educational Committee:

1. The Mid China Mission fully recognizes that secular education in any country is basically a concern of the State; and we affirm that, while we desire to keep our educational standards as high as those required by the government, yet our Mission would like to make Christian teaching and worship the heart and center of the education provided for in our schools with the purpose of bringing up the children of our Christian constituency in the Faith, and of turning to Christ as many of the non-Christians as we can. We believe it

1500 MMCM, 1928-29, p. 1, (1173) Cp. action #1166
1501 MMCM, 1928-29, p. 2, (1179) The Commission was not sent.
to be our sacred duty to bring every student entering our schools into direct contact with the Word of God in the curriculum, and under the witness to the Word in preaching, and we put our selves on record as firmly believing that the best way of attaining these results is through the maintenance in all our schools of some required courses in Bible instruction, and some religious exercises at which attendance shall be required.

2. It is the conviction of the Mission that such arrangements as have been entered into in some of our schools, whereby for the time being we have waved our rights of maintaining some required Bible courses and religious exercises, are not approved of as desirable permanent policies. And we so inform all groups with which we are connected.

3. The Mission desires to emphasize, in all educational institutions in which it has a part, the vital importance of securing an earnest Christian faculty, of increasing the proportion of Christian students, and of doing all that is possible under present conditions to maintain the Christian purpose and spirit of the schools, to enroll students in Bible study and to build strong Christian character.

On December 18, 1929, the A.I.C. agreed to certain changes in the Agreement of the Hangchow Union Girls' School. Two are of interest to us here:

Article IV. Delete the words, "for service to the nation, society and the church." The Article then reading, "The purpose of the Lessors, in conducting the Hangchow Union Girls' School is to carry out the general educational aims of the government and to develop Christian character."

Article V, section 8, delete all after the words, "serve among the students," and add the words, "It being agreed that as long as the school is run there shall be Bible study and worship in the High School Department, at least on an elective basis, and in the Primary and Kindergarten Departments as an extra curriculum activity, at least on an elective basis." The new paragraph to read, The Lessors agree to maintain the Christian Character and Educational standards of the school in accordance with the purpose of the Lessors, the statement and purpose and regulations of the East China Synod of the Church of Christ in China, and the Chekiang Baptist Convention for the Conduct of the School, to give every opportunity for Christian service among the students, it being agreed that as long as the school is run there shall be Bible study and worship in the High School Department, at least on an elective basis, and in the Primary and Kindergarten Departments as an extra curriculum study, at least on an elective basis.

The 1930 Mid China Mission Meeting adopted the following:

1. That no further schools of Junior or Senior High grade be opened at present.

1502 MMCM, 1928-1929, pp. 28-29. The italics are ours. This is the first mention of religious instruction and worship being made voluntary. The question will now be, can the Christian character and influence of the school be maintained on this basis? See above, pp. 108-109.

1503 MMCM, 1929-1930, p. 8,-- (1290)
2. That the primary schools now being conducted by the Mission be continued as long as we can teach Bible and have religious services.

3. That other primary schools may be opened on the same basis at the discretion of the station concerned.

4. That each station investigate the possibility of opening Sunday Schools, and establish such schools wherever possible, encouraging the Chinese Christians to do the same thing. 1504

1930-1931. The Evaluation Committee reported to the 1931 Mission Meeting, on the Educational work, it said:

The Mission is at present participating in three schools that have either been registered, or else have applied for registration with the government; Kashing High School, which has already been registered, Hangchow Union Girls' School and Hangchow College. All three are under Boards, and all three have Chinese heads. The property is held in all instances by the Mission or Missions involved.

In addition, the Mission is conducting two unregistered schools at Kiangyin, a Senior High School for Girls, and a Junior High School for Boys. These are conducted through the station Joint Committee of Control.... The Kiangyin schools show a much higher percentage of Christian homes served, also a much higher percentage of Christian students........ 1505

The North Kiangsu Mission. Our starting point is the declaration of the two Missions in the Joint Conference Meeting, Feb. 10-17, 1926, which said that "we recommend that our schools do not register under the present regulations." 1506

An Educational Conference was held by North Kiangsu Mission in Kuling, August, 1926, to consider two questions: (a) consolidation of Senior Middle Schools, and (b) the attitude of the Mission towards registration. 1507 We will follow these two lines of interest, taking up first the question of registration.

The Registration of Schools. The A.I.C. meeting June 28, 1927, approved the actions of the Educational Conference held in Shanghai, June 11, 1927, and in view of the new regulations for schools, advised the Mission to make the following pronouncements, (which it did at the 1927 Mission Meeting):

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1504 MMCM, 1929-1930, p. 16
1505 MMCM, 1930-1931, pp. 33-34. See recommendations on pp. 38-39
1506 See above, page 426
1507 MMCM, 1927, p. 30
1. That the regular courses be maintained in the Bible and in the Christian Religion, and attendance shall be required on Christian Religious exercises.

2. That believing that restrictions, government or otherwise, placed upon religious instruction in Christian schools are contrary to the spirit of religious freedom, and therefore harmful to the cause of Christ, the North Kiangsu Mission cannot advise continued support of schools accepting such restrictions, and does not believe that such support will be continued by the Church in America. The Mission, while believing in the principle of registration with the government, does not approve of registering under such conditions as shall interfere with the rights above stated.

3. The Mission, while endeavoring to make its schools technically as efficient as possible, hereby affirms that the fundamental aim of all its school work is to aid in the establishment of the Church of Jesus Christ, and that these schools are primarily for the Christian constituency. The Mission cannot see its way clear to continue schools in which this aim is not preserved.

In furtherance of this aim it shall be required that a minimum of seventy percent of all new students entering Middle School in any term shall come from the Christian constituency, and that Primary Schools shall be maintained only where one-fifth of the pupils are from homes of Christians or enquirers.

No Primary School shall be maintained with an enrollment of less than 15 pupils unless by special consent of the Station.

No Day School shall be maintained in which the local Chinese constituency do not give one half of the running expenses. The question as to whether rent is included in the running expenses shall be left to the individual Stations.

4. Therefore, in view of the fact that the present government regulations as we interpret them, do not permit these requirements being complied with:

We advise North Kiangsu Mission to close all schools in which these regulations are enforced for the year 1927-1928.

5. We recommend that no definite arrangements be made for the opening of day and boarding schools until after Mission Meeting. 1508

It was not until September, 1923 that the A.I.C. authorized the opening of the Girls' Boarding School at Suchoufu, and at Sutsien one through Junior Middle School, "with the understanding that the mission's rules required religious exercises and Bible study, worship of pictures, etc. be observed." 1509 Under the same terms a small boys' school was opened in Yencheng, and girls' schools

1508 MNKM, 1927, pp. 60-61. For the Minutes of the Educational Conference at Shanghai, June 1927, see MNKM, 1927, pp. 33-34
1509 MNKM, 1929, p. 39-(377)
through Junior Middle Grade were authorized in Taichow and Hwaianfu.

The Mission, meeting in June, 1929, raised the Suchoufu Girls' School to Senior Middle grade, and authorized the Station to open a Junior Middle School for boys.

The Mission also heartily endorsed the statement of the Mid China Mission on registration, made at its meeting in February, 1929, "The Mid China Mission fully recognizes...." which we have quoted above, p. 430.

At its 1930 Meeting the North Kiangsu Mission adopted the report of its Evaluation Committee which had been surveying the work of the Mission at the request of the Executive Committee. The section of this report on Schools is a revised copy of the pronouncement made by the A.I.C. in June, 1927. (See above, page 433.) It is organized under: 1. Required Courses; 2. Registration and Restrictions; 3. Aim; 4. New Students; 5. Day Schools; 6. Less than 15 pupils; 7. Running expenses. (5-6-7 all deal with Day schools).

There is added an 8th section. Memorial Service.

No mission schools are allowed to have a memorial service to Dr. Sun as held in government schools, including the bowing to the picture and the silent meditation.

The Consolidation of Middle Schools. This was the other question discussed by the Educational Conference in Kuling, August 1926. The Mission had evidently come to the conclusion that it did not have money to run a Senior High School for Boys, and one for Girls at every station, and was thinking in terms of three Senior High Schools for the Mission, two for Boys and one for Girls. The matter remained under consideration without decision, until the evaluation Committee in its report to the 1930 Mission Meeting recommended:

1. That as a definite policy the mission plan for one senior middle school for boys, and one for girls within the bounds of the mission.

1510 MNKM, 1928, p. 40,-(383); p. 41, *(393)
1511 MNKM, 1929, p. 12,-(42); p. 13,-(44)
1512 MNKM, 1929, p. 13,-(45).
1513 Ibid., p. 4,-(12); p. 12,-(40)
1514 MNKM, 1930, pp. 49-51.
1515 MNKM, 1927, p. 35
2. That these be considered not as station schools, but as serving the whole mission, and that a board of managers for each school consisting of five members of the mission and two Chinese elected by the mission have control of these two institutions.

3. That the time and place of the opening of the senior Middle School for boys be left to the discretion of the board, subject to the approval of the mission, and that in the mean time as large use as possible be made of the Tenghsien senior middle school.

That the Senior Middle School for Girls be located at Suchoufu.

In sections 4 and following of these recommendations the Committee makes suggestions for schools below senior middle school grade in the various stations.

We see that the North Kiangsu School policy was to open what schools it could with required religious instruction and worship, and because most of the Mission work was "up country" where the pressure was less, it was able to "get away" with it. The local people wanted schools.

The Mid China Mission, on the other hand, being in a section where Government pressure was great, unwillingly, as a temporary measure, allowed certain schools to register with elective religion, so long as the schools retained their Christian character.

S. P. MISSIONARIES AND THE CHINESE CHURCH.

The Missionaries and the Presbyteries in China. The first Presbyteries on the foreign field were organized by ordained missionaries who were also members of their home Presbyteries. Should they retain a double membership, or should they transfer to the foreign field? The question became more pressing as the number of nationals in the Presbytery increased. The question was discussed by the Presbyterian Conference in Shanghai in 1901. The Southern Presbyterians favored dual membership, on what was known as the "Amoy plan." The Northern Presbyterians became full members of the Presbytery on the field.

In 1912 the Wu Sang Synod decided to regroup the Presbyteries, doing away with the overlapping of the Northern and Southern Presbyteries. This again

1516 MNKM, 1930, pp. 51-53.
1517 See our Volume III, pp. 345-351
brought up the question of membership, and the Chinese, after some discussion, allowed those missionaries who wished, to retain their membership on the Amoy plan,

... by which the foreign brethren retained membership in their home bodies, but bring to this body a certificate of good standing, and sign a promise of submission to the Presbytery while in China. 1518

Here the matter rested until 1921 when the Presbyterian U. S. General Assembly asked for information on the relation of the missionaries to the native church, and also raised the question of unsound teaching in union Schools in China.

The Executive Committee reported to the 1922 General Assembly:

The last Assembly instructed the Committee to investigate and report whether any change is desirable in the provision of our Manual concerning the relation of missionaries to the native church courts.

Replies to the letter of inquiry sent to the Missions on this subject, with one exception, were to the effect that no change was desirable ... 1520

One matter to be considered in this connection is that when an ordained missionary transfers his membership to a native Presbytery, the question of dealing with any alleged doctrinal errors is seriously complicated. 1521

This 1922 General Assembly granted the request of Rev. R. Clyde Douglas of Mid China Mission to transfer from St. John's Presbytery, Florida, to Kashing Presbytery in China.

On the question of "unsound views" the Executive Committee asked ordained missionaries to sign a statement of willingness to return home for examination if their views were questioned.

North Kiangsu Mission wrote the Executive Committee:

1. We recommend that the missionaries comply with the Executive Committee's recommendation that they file a statement of willingness to return home for an examination in case any question should arise in regard to their doctrinal views by their home presbyteries to which they originally belonged.

1518 See our Volume IV, pp. 422-424, especially foot note #1832
1519 MGA, 1921, p. 53 -(7) in Standing Committee Report. See also MNKM, 1921, p. 10-(2).
1520 For Mid-China, see MNKM, 1922, p. 2-(575) on "the necessity of ordained missionaries in this Mission joining the Chinese Presbytery."
1521 AR, 1922, pp. 23-24/
1522 MGA, 1922, p. 59,"Relation of missionaries to Native Church."
2. We recommend that in the future as far as practicable, missionaries join the native presbytery on the Amoy plan. Where this is found to be unsuitable, that they sign the form proposed by the Executive Committee, promising to return to the home presbyteries for trial in case their doctrinal views are called into question.

3. We recommend that the secretary send the Executive Committee’s form to all those missionaries who have severed their relationship with their home presbyteries and joined the native presbyteries for their signatures. And that these signatures be forwarded to the Executive Committee for filing.

4. We recommend that all unordained missionaries file a statement of willingness to return to a home court of Church jurisdiction on the request of the Executive Committee for trial in case of question arising as to their doctrinal soundness.

Relying to the Executive Committee’s request for information as to presbyterial affiliation of ordained men in this mission, it was voted to send the following statement:

The following ordained missionaries have not joined a native presbytery: Grafton, Currie, Woods, H. W., Yates, Paxton, Caldwell, Vinson, White, L.

The following have joined the presbytery on the Amoy plan, which leaves them subject to the home presbytery: Woodbridge, S. I., Graham, J. R., Sr., White, H. W., Brown, Patterson, B. C., Junkin, Armstrong, Harnesberger, McLaughlin, Bridgman, Talbot, Taylor, Smith, Crenshaw, Lancaster, Montgomery, Wayland and Hopkins. 1523

The names of three ordained missionaries were omitted from these lists;—Ghiselin, Hancock and Stevens,—we do not know why.

Mid China Mission at its annual meeting in May, 1925 adopted the report of its committee on the Status of Missionaries in the Chinese Presbyteries, which was as follows:

1. A number of our missionaries retain regular membership in the U.S. home Presbyteries and at the same time have a privileged membership in the Chinese Presbyteries which may be ended without process by a majority vote. [Amoy plan]

2. Others, especially newly arrived missionaries, bring their letters from Home U.S. Presbyteries and become full and regular members of Chinese Presbyteries.

3. The Five Province Synod has instructed the constituent Presbyteries to admit no more missionaries except by regular letter of dismission.

We recommend:

1. That the Mission express the opinion that it is not wise at this
time to raise the question of missionaries withdrawing from the Chinese Presbyteries.

2. That we approve of the Executive Committee continuing to require of missionaries taking their membership to a Chinese Presbytery to sign an agreement that in case their ministerial standing is questioned, they will return to the Presbytery from which their letter is taken for investigation. 1524

In 1924 the Executive Committee reported to the Assembly in regard to the previous Assembly's recommendations:

Regarding Recommendation 3, the Committee, after correspondence with the Missions, finds that in some cases membership in native Presbyteries is essential to the best work and greatest influence of our missionaries. The Committee is therefore securing from the dozen or so missionaries in Brazil, China and Mexico who have resigned their membership in home Presbyteries, a written statement obligating them to return to the home Presbytery for examination upon request of the Executive Committee in case their orthodoxy is called into question, and is requiring such written statements from new missionaries going to the field. 1525

As far as the home Church was concerned, the matter rested here. However, it is interesting to note that in the years that followed no Southern Presbyterian Missionary was requested to return for examination because his orthodoxy was questioned. The only case of this kind was Dr. Leighton Stuart, who when his orthodoxy was challenged by Dr. Griffeth Thomas, voluntarily in 1922 came before his home Presbytery, East Hanover in Virginia, asking to be examined. He was, and the Presbytery cleared him of the charges. 1526

The Missionaries seek to Develop a Chinese Church. For many years the missionaries had sought to develop a "Self Propagating, Self Supporting and Self Governing Church." We have seen that in a measure they had been successful in stirring up evangelistic zeal among their converts.

A self supporting church was far more difficult. Most of the church members were very poor and the standard of living of a trained evangelist was far above the average church member. The rising cost of living quickly made obsolete any

1524 *MMCM*, 1924-1925, pp. 66 and 74
1525 *AR*, 1924, pp. 161-162
1526 See above, pages 364-365
salary scale that was tried. The Missions in our section had started by paying all the cost of the work. As the church developed, the question was, how could the financial responsibility be shifted over to the church?

Self Government, in the minds of many missionaries, was tied to self support. As long as the Chinese church received foreign money, it could not be independent of the Mission. How could the foreign funds be discontinued? Should all foreign funds be cut off? When?

Our two China Missions, as the years past, found themselves facing somewhat different situations, demanding different solutions. The Mid-China Mission was the older of the two, and inherited in the presbyteries south of the Yangtse much of the policy and fruit of the Northern Presbyterian Mission. In the decade we are studying, strong Presbyteries had developed under capable Chinese leadership.

The North Kiangsu Mission worked in virgin territory where the missionaries of each Station adapted the inherited methods of mission work to their situation as best they could. The people were poorer than in the Mid China field, and the Chinese leadership was far less developed. The Presbyteries were weak, and were still largely under the influence and control of the missionary members, for "he who pays the piper calls the tunes."

The Mid-China Policy Develops.

Agreement on Salary Scales. In Mid China there were three parties to the agreement: the N.P. Central China Mission, the S.P. Mid China Mission, and the organized Chinese Church. In 1914 the Synod and the two Missions reached an agreement on the salaries of male educational and evangelistic workers, governed by their educational qualifications. The Mid-China Mission adopted the following principles, stating:

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 assistants by the amount which the congregation becomes responsible for.

3. That all members of the Mission be urged to use their influence to bring up the native contributions to the highest possible standards.

4. That the Evangelistic Committee be instructed to bring the matter before the Presbyteries in whose bounds we work, urging their cooperation in this effort towards self-support, and make a report on the whole matter to the next meeting of the Mission. 1328

This principle of decreasing Mission support as Church support increased was reaffirmed in 1914. In 1916 the plan was put on a time schedule,—when a church called a pastor, it started by paying one-half of the salary, and the Mission decreased its payment 1/5 each year, so that in six years the church would be self-supporting. The Presbytery was urged to accept this plan. 1529

In 1921 the Mission asked,

...the Salary Committee of the three Presbyteries concerned to appoint members on a joint Committee...., that this Committee be asked to consider the whole question of the scale of salaries of male evangelistic workers and to submit recommendations regarding salaries for current and subsequent years to meetings of their Presbyteries.... and that estimates as passed by these Presbyteries be submitted to the Ad Interim Committee for subsequent action. 1530

The Evangelistic Committee reported to the Mission in 1921 that there were only four fully self-supporting churches,—two in Hangchow, one in Kashing, and one in Changchow.

Presbytery Control of Work and Appropriations. In Nov. 1921, the A.I.C.

Voted to approve the request of Hangchow Presbytery that the places of work of the Mission within their bounds, together with the male evangelists working there-in, be placed in their control, and that appropriations made for preachers' salaries, chapel rents and repairs, itineration of Chinese evangelists, and evangelistic incidentals, be voted to them on a percentage basis by the cooperating Missions... 1532

At its 1922 Meeting the Mission adopted the following:

1528 See our Volume IV, page 201
1529 Ibid., pages 204 and 205
1530 MMCM, 1921, p. 13.
1531 Ibid., p. 40.
1532 MMCM. 1922, p. 4,--(595)
In response to the request from the Central China Mission, we recommend:

(1) That a Committee composed of Messrs. Smith, Hudson and McMullen be appointed to meet with a similar committee from Hangchow, Soochow, Kashing and Ningshao Presbyteries and the Central China Mission to consider the control by the Presbyteries of evangelistic appropriations.

(2) That the Mission instruct our Committee to work out in conference some satisfactory system of audit of such funds.

The report of this Committee came before the Mid China Mission in September, 1923. It was a comprehensive report, covering many aspects of cooperation. We will quote it in full with the Mid China amendments:

I. Obliteration of Church Lines. (As between Northern and Southern Churches.) That all pastors, preachers and evangelists, together with their fields of labor should be entirely under control of Presbytery.

[Accepted by Mid China with the understanding that a missionary could not be transferred without the consent of his Mission]

II. Pooling of Mission and Presbyterial Funds. All funds from independent churches or individuals and the grant of the two Missions, such as salaries, travel, rent, repairs, evangelistic funds, day school salaries, etc., should be put into the hands of the Presbytery for its control and distribution.

[Approved with the understanding that this article refers to Chinese churches and individuals; and that the salaries of Bible Women, and the salaries and personal appropriations of missionaries are under the control of the Mission]

III. Budget and Auditing. Every year before the first of March the Presbytery shall prepare a budget. It should also appoint a committee to audit the books in April. The two Missions should settle between themselves the proportions of the budget to be provided by each.

[Approved with the understanding that the stipends of children born during the year come from the Mission]

IV. Control of Primary Schools. (1) The Executive Committee of the Presbytery, having due respect to the circumstances of each place, shall have control of the primary schools. (2) They shall choose what is helpful from the recommendations of the East China Educational Association with regard to management and course of study for the schools.

[Disapproved. Instead, the Mission adopted the recommendation 4 of the Educational Committee, which was: "Voted that each station continue to manage its own Day Schools, using curricula approved by the Committee, and that an appropriate system of cooperation with the Chinese in Day School work be devised]
V. Salaries and Returned Theological Students. (1) The salaries of all preachers, pastors and evangelists, after consultation between the Presbyteries, Churches, and Missions, should be increased. The amount of the increase, with the exception of the independent churches, which may increase as they wish, shall not be more than 20% of the basic salary plus the wife stipend. The Church and the Mission should each bear half of the increase. (2) The salaries of returned students should also be paid by the Presbytery. The amount of their salaries shall be determined by the Missions and Presbytery in consultation.

Approved with the understanding that the Mission is to pay only 10% of the increase, urging the Chinese Churches to provide an equal amount as soon as possible, the increase to begin with April, 1924, if estimate is approved by the Executive Committee.

VI. Independence and Self Support. The Presbytery shall select helpful plans from every place with regard to independence and self-support, and the following committee was appointed to consider various plans in use, the books on the subject, and to promote self support through out the four Presbyteries: Revs. Chu Sin-sen, Tzia Ts-hsi, Sang Chen-siang, and Pao On-kong.

Approved.

VII. Beginning of Cooperation. If the Executive Committees of the Northern and Southern Presbyterian Missions approve the above plan of cooperation, it shall take effect from the first of April, 1923.

The date amended by Mid-China to read April 1, 1924.

The Men's Evangelistic Committee reported to the Mission in 1925:

Very little has been coming before the Evangelistic Committee during the last few years. This is perhaps natural when we remember that most of the functions of the Evangelistic Committee have been now turned over to the three Presbyteries....

Your Committee carefully surveyed the conditions of the work in the various Stations and find that while in many places there are reasons for discouragement, that on the whole the evangelistic work of the Mission is encouraging. During the year 370 have been received and in many places the number of inquirers has shown a decided increase. Contributions have also increased and now total $10,031.20 for 3748 Christians, or $2.68 per capita.

At the 1926 meeting, the Mission went into a Committee of the Whole to consider "all the questions of cooperation with our Chinese brethren in the three departments of our work, medical, educational and evangelistic."

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1534 MMCM, 1923, p. 44, #4 for this Mission action.
1535 MMCM, 1923, pp. 35-36
1536 MMCM, 1924-1925, p. 81
1537 MMCM, 1925-1926, p. 15
It was voted that the hospitals be put under a local committee of control of four members, one to be a Chinese. 1538

The report of the Men's Evangelistic Committee gives the background of further action on cooperation in evangelistic work. It is:

The Minutes of Hangchow, Soochow and Kashing Presbyteries show that ordained Chinese pastors have been installed in all self-supporting churches. Ordained Chinese evangelists have oversight of many partially self-supporting, organized Chinese Churches. Our missionary evangelists more and more act as assistant or advisory pastors. The time seems to be at hand when all organized churches should be turned over to the Chinese with a decreasing annual grant from the Mission. The Missionary evangelistic effort should be given to existing agencies and to out-lying districts not yet occupied.

We recommend:

1. The distribution of Mission Evangelistic Fund as follows:.....

2. That the mission take up the question of salary increase to evangelistic workers with the Presbyteries. ...... 1539

The Mission instructed its members on the Joint Committee with Presbyteries to suggest a raise in salaries, the Mission paying half of the increase and the Presbyteries the other half. Furthermore:

4. That the secretary write to each of the three Presbyteries and to the Central China Mission, stating that it is the desire of the Mid China Mission to make its appropriation to each Presbytery in a lump sum to be used by the Presbyteries as it seems best, and after three years this sum be reduced by 5% per year. 1540

The payment in a lump sum, with a 5% reduction the 4th year, and an increase in salaries having been agreed upon by the Presbyteries and the Central China Mission, the Mid China Mission approved the increased estimates. 1541

The evacuation of the Stations in 1927 hastened the move towards Chinese control. The Educational Workers' meeting in May, 1927 moved that it was the judgement of the Mission that the schools should be turned over to the Chinese Presbyterian Church, not to local bodies. 1542

1538 MMCM, 1925-1926, p. 16. For the Kashing Hospital Board, see MMCM, 1929-1930, page 21. See also the Evaluation Committee's report on Hospitals, page 447 below.
1539 MMCM, 1925-1926, p. 36
1540 Ibid., p. 23
1542 MMCM, 1926-1927, p. 34
At the May 1927 Mission Meeting it was voted:

(1) That the Mission approve of the constitution of a Cooperative Committee in each Station to which shall be delegated full authority over the various forms of educational, evangelistic and medical work now conducted by the Station, in so far as that authority does not affect the authority that has already been delegated to the presbyteries concerned, and in so far as it does not affect personal appropriations of individual missionaries.

(2) That the Committee shall consist of an equal number of missionaries and Chinese, the number to be determined by the Station; the Chinese representatives to be elected by each group of co-workers,—educational, evangelistic and medical, and the missionary representatives to be elected by the Station.

These Station Cooperative Committees, as they were organized, were of real value in directing much of the local work during the evacuation. However, they did not take over the authority assigned to Presbytery, nor the three registered schools, which were under the control of East China Synod,—Kashing High School and in Hangchow the Union Girls' School and the College. Some unregistered schools were under local control.

The Evangelistic Appropriations and the Presbyteries, 1929-1930.

The time for beginning the 5% reduction in Mission appropriations had been set for April 1, 1930. The January 1930 Mission meeting had before it a request from Kiangnan (Soochow), Hangchow and Kashing Presbyteries that the beginning date be postponed. The Mid-China Mission, agreeing with the Central China Mission, said that it was inadvisable to postpone the time, (April 1, 1930) when the deduction should begin.

The Mid China Mission also adopted the Central China Mission's reply to Kiangnan Presbytery, refusing to make up the half of the 1927 salary increase which should have been paid by the Presbytery, or to establish a special school for the children of preachers and church members.

The Presbyteries evidently pressed their request, for in November, 1930, the Mid China A.I.C. after consultation with the Central China Mission, adopted
this recommendation:

That we recommend to the two Missions the request of Soochow Presbytery, endorsed by Ningpo and Kashing Presbyteries, that the Missions reduce their appropriations by annual reductions of a percentage of the original amount, beginning with the fiscal year of 1930-1931, of 1% the first year, 2% the second year, 3% the third, 4% the fourth, 5% the fifth, and thereafter, 5% a year, thus reaching full self support in 25 years..... 1546

This is an illustration of how difficult it is to cut off the funds and bring a subsidised church to full self support by a fixed date. There are always good reasons for extending the time.

Church—Mission Relationship. The General Council of the Church of Christ in China called a conference in Shanghai in October, 1929 on the relationship of the Church to the Mission. Mr. Charles Worth represented the Southern Presbyterian Missions in this Conference. He reported to the Mission:

The Conference was fully attended and all the discussions were carried out with a fine spirit of Christian love, and were withal very full and frank. The Missionaries and Chinese all spoke out what was in their minds and I believe that all present went away with a fuller understanding of the importance of this great question.

It was clearly pointed out that there are two possible routes that may be followed in this question. One is for the Missions and native Church to work separately and independently of one another, and the other is for them to work in full cooperation and equality. The latter policy was unanimously agreed to be the most desirable, though the difficulties connected with it were frankly admitted. 1547

The Mission at its meeting in January, 1930 recorded its conviction, "that the general idea of a church-centric program... is correct and that we believe that from time to time steps should be taken along this line as conditions warrant." 1548

Evaluation Committee. In June 1929 the A.I. C. appointed an Evaluation Committee "to promote throughout the Mission the re-evaluation of our whole Mission work as recommended by the Executive Committee..... 1549

Dr. McMullen reported to the 1930 Mission Meeting:

1546 MMCM, 1930-1931, p. 10,-(1364) This A.I.C. action was approved by the Mission meeting in 1931. (MMCM, 1930-1931, p. 13)
1548 Ibid., p. 14
1549 Ibid., p. 3—(1246)
Your Committee has had several conferences to discuss its work and finds two conditions that make it very difficult to undertake any thorough-going reorganization of the Mission work at this time. The first is the fact that the situation under which our educational and medical work is carried on, as well as the changing phases of the evangelistic work, make it almost certain that any plan arrived at will soon of necessity require change. The second fact is that the mission now does most of its work through Station Committees, School Boards, Chinese Church Courts and other agencies largely controlled by the Chinese, and for this reason the Mission is not at liberty to act in these matters.

Two questions need to be settled at this meeting and should guide in the future development of the mission. The first is the adopting of the principle of Church-centric program of devolution as outlined in Sec. I of the report of Church and Mission conference held by the Council of the Church of Christ in China.

The second is the putting into effect the principle of a decreasing subsidy through the Presbyteries to the established evangelistic work of the Mission.

The full report of the Evaluation Committee was published in the 1930-1931 Minutes, pp. 27-40. There are four main headings: Evangelistic Work, Medical Work, Educational Work and Property. A description of the work is given and then the Committee made a series of recommendations. To gain a clear view of the Mid China Mission in 1930 the whole report should be studied. We will give a few quotations:

Evangelistic Work. Within the field for which the Mid-China Mission has accepted responsibility, there are at present 70 churches and Christian groups meeting regularly for worship. Thirty-five use buildings provided very largely by the Mission at a cost of $131,471. The titles to all of this property are held by the Mission. Fifteen congregations own their own church buildings, secured with more or less financial help from the Mission at a total cost of about $16,336. The titles to this property are in most cases held by the church. Sixteen groups use rented property provided largely at Mission expense. Four groups are meeting in private homes.

Six churches in the field, two in Hangchow, one in Kashing, two in Kiangyin, one in Changchow are entirely self-supporting. One church in Soochow expects to become self-supporting with the current year.

Sixty-four churches are now receiving some subsidy for current expenses.

The present plan for handling Mission funds for evangelistic work through the Presbytery has been valuable as a method of cooperation...
with the Chinese church. It has tended to eliminate the idea that the mission exercises capitalistic control and has brought the Chinese church face to face with the difficulties of administering subsidies. It has not proven entirely satisfactory, however, for the following reasons... [Four reasons are enumerated]

Medical work. The three hospitals are being conducted under three different plans of administration. At Kashing the hospital is under a Board chosen by the Synod with 25% Mission representation. It has a Chinese superintendent and other Chinese executive officers. The Missionary doctor is the professional head of the department of surgery. None of the staff members are members of the Board.

At Kiangyin the hospital is under a local Joint Committee of Control with a Chinese superintendent and the missionary doctor acting as his advisor and superintendent emeritus. Both the superintendent and the missionary doctor are members of the Committee of Control.

At Soochow the hospital is under the Mission as formerly with the missionary doctor as superintendent and the Chinese staff as his assistants.

All three plans seem to be working with a fair degree of success under the differing local conditions. In none of the hospitals has there been a material growth of the work during the past four years, yet it has been maintained in all.... From the viewpoint of the missionary doctor the plan of mission control is preferable, provided it is feasible.....

Educational Work. We have already quoted from this Evaluation Report on page 432 above.

The North Kiangsu Mission and the Chinese Church.

For many years there seems to have been no definite Mission "policy" on how to develop an independent Chinese Church. In a virgin field the main emphasis was on winning men to Christ and building up the Church in membership. The question of the salaries of the Chinese assistants was a matter of general interest, and was inevitable tied up with self support and so with self government,— but that day was a long way off!

Salaries of Helpers. In 1912 a special committee on salaries made a report, grading the helpers according to preparation, and fixing the salary for each group. In 1915, 1916 and 1917 the Appendix of the Minutes listed the Mission helpers with their position, grade and salary. It seems that what they were actually paid was determined by the local Station within certain
The question of the salary scale did not come up again until 1924, when a Committee was appointed to revise the salary scale and report to the next Annual Meeting. The next year the Committee reported that "owing to the economic conditions and the rapid advance in the cost of living, it seemed impracticable at present to report." The Committee was continued, but in the hectic years that followed, no report was published. If there were salary raises, evidently they were made by the local Stations.

**Self Support.** In 1918 the Executive Committee asked the Missions what they were doing about self support. The North Kiangsu Mission replied:

The Mission is pushing self support and self government in every department of the work....

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 to 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. 1555

**Self Government,** in the Mission's mind, depended on the amount paid by the church towards its pastor's salary. In 1913 the Mission approved an action by Kiangpei Presbytery, inspired by the missionary members, that...

... in cases where the local church or group of churches assumes 2/3 of the salary of the man whom they call to be their pastor, and promise to assume within eight years the whole of the salary, the Mission is willing to consider an appropriation for the balance. 1556

In 1922 the Mission,

Voted to amend the action of the 1913 Meeting by changing the maximum amount allowed on ordained pastor's salary by Mission from 1/3 to 1/2. 1557

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1552 See our Volume IV, p. 368
1553 MNKM, 1924, p. 15
1554 MNKM, 1925, p. 21
1555 See our Volume IV, p. 370.
1556 MNKM, 1913, p. 23 Two-thirds for a call was unrealistic.
1557 MNKM, 1922, p. 22
Cooperation with Chinese. In 1925 the Mission voted to appoint a committee of five,

.... to investigate cooperative plans of Mission work with a view to authorizing the use of an approved plan by the Stations separately, or by the Mission as a whole. 1558

The 1926 report of this Committee was adopted by the Mission:

The Committee to investigate the matter of a closer cooperation with the Chinese in the various forms of Mission work, reports that they are satisfied that we should have the advice and assistance of our Chinese brethren in an ever increasing degree now and as the work progresses.

We have under consideration plans used in other Missions, but we do not think it wise to make definite recommendations at this time until the Mission as a whole has been able to give the matter more careful consideration.

We therefore recommend that the Mission direct the Committee for arranging the evangelistic conference at Kuling, to set aside sufficient periods of time for the informal discussion of this whole matter from all angles.

Any station which may now be planning for a tentative trial on a limited scale can continue such trial. 1559

Perhaps "closer cooperation" was discussed at the Evangelistic Conference in Kuling the summer of 1926. There is no reference in the Minutes to the work of this conference. However, the results of the discussion were voiced, perhaps, by the Ad Interim Committee meeting in Chinkiang, March 3-4, 1927, when the possibility of evacuation was looming. Three of their actions are of interest in this connection:

20. Voted: that in case we are called out of the stations, arrangements be made for the payment of a maximum of six months' salaries, preferably in installments month by month.

21. Voted: that except in extraordinary cases, where the station feels that it would be quite safe and advisable to leave the institutions in the hands of the Chinese, we advise hospitals and schools to close operation, should we be called out of the stations.

22. Voted: that

Whereas conditions in China are bringing about changes in the work of missions, and changes in the administration of the work of missions; and

1558 MNKM, 1925, p. 15
1559 MNKM, 1926, pp. 11-12.
Whereas this is an opportune time to more strenuously urge the Chinese church towards self support and full independence; and

Whereas we are sure that the handling of large sums of money and the control of valuable properties towards the contribution of which they have had no part or responsibility, would be hurtful to the Chinese Church, especially in centers where this church is young and often very poor;

Be it resolved that we, the Ad Interim Committee of the North Kiangsu Mission request the Executive Committee of Foreign Missions to take definite and strong action upon the matter of self support, which action may be transmitted to the Chinese church through the Synod, Presbyteries, Sessions and individual pastors and missionaries, urging upon the individual churches and individuals the necessity of assuming larger financial obligations and responsibilities, assuring them that we look forward to the day when all mission work will be turned over completely into the hands of the Chinese church; at the same time definitely declaring to the Chinese church that the home church, through the mission, expects to continue to control such work as is now in its hands in proportion to the amount of funds invested.

We feel that the above declaration is especially urgent at this particular time because of the fact that many other missions are turning over to the Chinese much or all of their work, institutions and funds, without the Chinese assuming adequate financial obligations, and such actions by other missions will naturally lead our Chinese brothers in this field to expect similar motion from us.

By such a declaration we are sure the Executive Committee would help the Chinese Christians and the Chinese church, and would greatly strengthen our hands against taking a step which would, as we see it, postpone the day of self support and full independence and would give more reason for the old charge that it is a "foreign organization" and would lay the church and its officers open to many dangers and temptations.

We feel that a clear distinction should be made between seeking advice of our Chinese co-workers and turning over to them the administration of foreign funds.

Of course we all recognize the absolute independence and full authority of the properly organized indigenous churches and their complete control of all funds contributed by or through them.

The Evacuation of North Kiangsu came the end of March, 1927. A number of the North Kiangsu missionaries, including Messrs. McLaughlin and Hamilton, went to Korea for a period of work among the Chinese there, and they saw the "Nevius plan" of Church-Mission relations in operation.

1560 MNKM, 1927, pp. 44-45
The North Kiangsu Mission met in Shanghai in September, 1927, and Mr. McLaughlin, secretary of a Committee on Plan for Autonomy in Evangelistic Work, presented an adaptation of the Nevius plan to the Mission, which was adopted as follows:

Preamble.—The present upheaval, which has seriously affected all the work of the North Kiangsu field, presents an unparalleled and God-given opportunity to make fundamental changes in the policy of our work.

Therefore, be it resolved:—

1. That all evangelistic workers, (preachers and Bible women), except those noted in article 2, below, must be wholly supported by the Chinese constituency.

2. That each Evangelistic Missionary may select one or two more, (not more than four), workers to be his coworkers; to be not the workers at any one outstation in the field, but to go all over the field, preaching and teaching Bible classes, and distributing the Word of God and disseminating Christian literature, with the aim of developing groups of Christians at point after point in the field, who shall be able and willing to call their own preachers.

3. That strong efforts be made to get groups of churches to call preachers, even where the man has to divide his time between as many as six churches; the arrangement being that each church pay on the salary of the preacher an amount in proportion to the time he is assigned to that church.

4. That this plan be put into force completely, at least by September, 1931.

5. That during the year of adjustment, before this plan is put into full operation, those stations that desire it may use the transitional plan outlined below, it being understood that if they do not adopt this second plan during the transitional period, they do adopt and put into effect the plan as outlined above.

The Transitional Plan.

1. Where a single congregation or a group of two or more congregations served by one man, has as many as two hundred communicants, this local Chinese congregation or group must pay the full salary and traveling expenses of the preacher and all other current expenses.

2. Where a single congregation or a group of two or more congregations served by one man, has as many as one hundred communicants, this local Chinese congregation or group, must give at least one-half of the salary and traveling expenses, and must furnish all other current expenses.

3. Where the membership is fifty or more, the local Chinese congregation or group must give at least one-fifth of the salary and traveling expenses, and must furnish all other current expenses.
4. Where the membership is as many as twenty-five, with only one place of worship, the local Chinese congregation must give at least one-tenth of the salary and traveling expenses, and all other current expenses.

5. Where the membership of a given congregation or group served by one man, is between the numbers mentioned in the above articles, the amount of salary and traveling expenses given by the Christian constituency should be in accordance with the ratio indicated by these numbers.

6. Where the membership is only twenty-five or less, and is scattered, worshiping at two or more points, or where the membership is less than fifty, and worshiping at four or more points, the amount demanded from the Chinese constituency, is left to the discretion of the Evangelist in charge.

7. In cases where it is necessary for one man to serve two or more points widely separated, eight or ten miles apart, special grants may be made for itineration.

8. It is clearly understood:

(a) That where congregations or groups of congregations are already giving more to the support of their work than this scheme contemplates, such congregations or groups should be held to their present standard, or led to even larger giving. The putting of this plan into operation should, in no case, allow a congregation or group to fall backwards in their giving under the cloak of falling in with the plan.

(b) Those stations who use this interim plan, should try to put it into full operation at least by the summer of 1928. 1562

(c) In cases where the rules of this interim plan are not complied with, the evangelist in charge should promise only occasional service by an employee of the Mission.

(d) In cases in which, for special reasons, it is thought that the rules might be waved, the matter must be brought up to the Mission for consideration and action. 1563

9. Unless it be at some strategic point, the Mission refuses in the future to rent or lease property for the use of out-station congregations or schools, and in no case must this be done without first obtaining the consent of the Mission. At the end of the four year period all rented property must be given up, except that which the Mission takes up on its merits and allows.

10. When the field served by a Chinese preacher is new, or the church-membership of the whole field this man is serving is less

1562 The effective date, "summer of 1928" was later changed to Chinese New Year, 1929, (MNKM, 1928, p. 28,-(310); and then to October 1, 1929, (MNKM, 1928, p. 49,-(449).

1563 In 1929 the following was substituted for 8-(d), "In particular cases, where for special reasons, it is thought that minor exceptions in the application of the rules should be made, consent of the Station must be secured. (MNKM, 1929, p. 32)
than 100, and it seems necessary to do so, Mission funds may be used to rent or lease property for the home of this preacher and his family. 1564

On September 11, 1928, the A.I.C. thought it wise to call the attention of the stations to this 1927 action on self-support, advising them,

...that any variation from this formulated policy of the mission must be carefully outlined before the mission and approved before being pursued. 1565

Re-evaluation Committee for North Kiangsu. At the suggestion of the Executive Committee, the 1929 Mission Meeting elected a Re-evaluation Committee to re-appraise the work of the Mission. This Committee reported to the 1930 Mission meeting. This long report, (50 pages) should be studied to gain a knowledge of the work of the Mission in 1929-1930. 1566 We will here note the section bearing on Church-Mission relations found on page 37 under the title of Separation of Native Church and Mission:

We recommend that members of the Mission carefully study the following action of the Mission taken in 1929 in regard to the separation of mission and native church. (See pages 3-9 of the 1929 minutes.) The action is as follows:

"In reply to the request of the Executive Committee for the opinion of this mission in regard to the pamphlet published by the National Christian Council and entitled, "The Church in China in Relation to the Churches of Europe and America," etc. we would reply as follows:" 1566

"We wish to call attention of the Committee to the fact that the ultimate aim of all mission work in China is the complete establishment of a completely indigenous church.

"However, there are two distinct policies now being pursued in China. One looks to the complete absorption of the mission, missionaries, and the foreign funds by the native church.

"The other looks to the establishment of the native Church entirely self-supporting, self-governing, and self-propagating, as a separate entity from the missionaries and funds, these being released for new work not now reached.

"In view of the fact that the pamphlet published by the National Christian Council and prepared by the delegation to Jerusalem has as the basis of its entire plan the first policy, as outlined above, and because we feel that this plan is fatal to the attaining of the

1564 MNKM, 1927, pp. 25-27
1565 MNKM, 1928, p. 40-(381)
1566 MNKM, 1930, pp. 20-70
desired aim; we therefore express our dissent from the principle as a whole and from the policies as outlined in particular. This is the mature judgment of this mission based on the combined experience of years of service and of facing the real problems of the work and with the deepest concern for the ultimate best good of the native church." 1567

It is our opinion that all of our work should have its policy so shaped that it will conform with this general policy, thereby hastening self support within the bounds of the Mission.

To this end we recommend the following:

(a) Presbyterial Affiliations. That members of the Mission, now members of Presbytery, seriously consider the wisdom of gradual withdrawal from their presbyterial affiliations... Continuing in an associate capacity, however, may be optional and will probably be wise.

(b) Ordained Chinese Evangelists. That all ordained Chinese evangelists shall be supported entirely from Chinese funds except where express permission of the Mission is granted to the contrary. Where financial aid is given such workers, each individual case shall be reviewed by the mission yearly, and unless said special permission is granted, such arrangements shall terminate within one year from that time. This rule applies to all such workers now so employed.

(c) Tenghsien. Bring this institution into line with mission policy

(d) Cooperative Committees. It is the judgment of this committee that cooperative committees of missionaries and Chinese to which the disposition of mission funds is committed, are a contravention of this policy of separation of mission and native church, and that their tendency is to center the interest of our Chinese brethren more on foreign money and personnel than the development of their own independent, self supporting church. 1568

1567 MNKM, 1929, pp. 8-9. (The vote on this was unanimous.) 1568 Suchoufu had the first (in N.K. Mission) and strongest such committee, appointed shortly before the evacuation (See MCL, Bracken, May 3, 1927, quoted above on p. 313.) In September, 1927, the Ad Interim Committee was asked about such committees. Their reply was:

In response to the request from Suchoufu station in regard to cooperation with the Chinese in local administrative affairs, we call attention of the stations to the actions of the mission on pp. 44-45 of the 1927 Minutes and p. 12 of the 1926 Minutes, (the first two lines) resolved further, we allow the stations to continue such experiments locally, and they are directed to refer to the mission in detail for action any proposal for such policy before it may be regarded as permanent. (MNKM, 1928, p. 39-(380)

It was under this permission for temporary experiments that Suchoufu continued its Cooperative Committee in 1928, and Chinkiang experimentally organized such a Committee. (See above, page 187.)

This recommendation (d) of the Evaluation Committee would do away with such Cooperative Committees,—except Suchoufu.
We would discourage the formation of other such groups in our mission, and advise that where practicable, any groups now so operating be reorganized for advisory purposes only, in keeping with the above mentioned policy.

In the case of the Suchoufu cooperative committee, we recognize the great difficulties involved in a reorganization there and recommend that in that particular instance the station be permitted to continue its present arrangement, but that no change be made in the existing organization unless the mission approves. 1569

The Evaluation Committee continued:

Self Support We have observed a wide difference in practice and attainment in this important matter. Some missionaries have not made any progress, others have succeeded in a marked degree, and have brought their whole evangelistic work up to or beyond the mission's minimum requirement of self support, as outlined in the Mission's plan. As yet no one has put the permanent plan into full operation....

The Committee then suggests a revised plan for self support which does not change the main drive of the previous plan. It now asks that this revised plan be put into operation by the first of September, 1931. 1570

The Two Plans:—Absorption of the Mission into the Church, or the Separation of the Mission from the Church,—which was the more successful? Both Missions started with subsidized work of long standing. Both desired a fully self-supporting Church. Which plan worked best?

Unfortunately, our available source material is not sufficient to make a sound judgment on even the relative progress of the two Missions towards their goal of a fully independent Church. After 1930, for several years, the relation of the Mission to the Church drops out of the Minutes. Perhaps the Evaluation Committee Reports of both Missions had sufficiently mapped out a firm Mission policy, and it was felt that time was needed before a report on progress could be made.

Progress in North Kiangsu, 1930-1935. In the 1936 Mission Minutes, (pp. 47-54) there are a series of statistical tables on the Growth of the Native Church, 1930-1935, prepared by Mr. Farrior. From these we learn that there

1570 Ibid., pp. 39-44
were four fully supporting Churches in 1930; and twenty in 1936. There follows
a list of 22 churches which in 1936 gave more than 50% of the pastor's salary;
then a list (incomplete) of 87 churches giving less than 50%.

The progress in the field was uneven and the greatest advance had been
made in the north. In 1930 the four fully self-supporting churches were at
Suchoufu (2), Sutsien (1), and Tsingkiangpu (1). In 1936 the 20 self-
supporting churches were in the following station fields: Suchoufu (2),
Sutsien (4), Haichow (10), Tsingkiangpu (4). The following fields had only
one church each giving as much as 50% towards the pastor's salary: Taichow,
Hwaianfu, Chinkiang and Yencheng. 1571

We have no similar study in Mid-China of the progress of the work. 1572
The Statistical Tables published annually in the Minutes are our only point
of comparison, and do not indicate clearly the progress in self-support. We
give the figures for 1930 and for 1935. 1573

<table>
<thead>
<tr>
<th></th>
<th>Mid China 1930</th>
<th>Mid China 1935</th>
<th>North Kiangsu 1930</th>
<th>North Kiangsu 1935</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chinese, ordained</td>
<td>27</td>
<td>22</td>
<td>21</td>
<td>20</td>
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<tr>
<td>Other workers—men</td>
<td>31</td>
<td>28</td>
<td>129</td>
<td>123</td>
</tr>
<tr>
<td>women</td>
<td>21</td>
<td>23</td>
<td>44</td>
<td>61</td>
</tr>
<tr>
<td>Employed by Church</td>
<td>9</td>
<td>18</td>
<td>16</td>
<td>50</td>
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<tr>
<td>Org. Congregations</td>
<td>52</td>
<td>37</td>
<td>37</td>
<td>42</td>
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<tr>
<td>Other places of worship</td>
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<td>43</td>
<td>242</td>
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<tr>
<td>Women</td>
<td>1595</td>
<td>2356</td>
<td>2998</td>
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<tr>
<td>Contributions</td>
<td>$10,983</td>
<td>$14,291</td>
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</table>

CLOSING WORD. With this we bring our present volume to an end. We hope that
our successor will complete this background study, and will also be able to
publish a popular sketch of our Southern Presbyterian Missionary work in China.

1571 MNKM, 1936, pp. 48, 49 and 50
1572 I looked through the Mid China Minutes through 1938 and found nothing.
1573 MMCM, 1930-1931, pp. 55-56, -- for year Jan. 1 to Dec. 31, 1930
     MNKM, 1930, pp. 113-114, for year June 30, 1929 to June 30, 1930
     1935, pp. 54-55, for year July 1, 1934 to June 30, 1935
### General Statistics of North Kiangsu Mission Between June 30th 1920 and June 30th 1921

<table>
<thead>
<tr>
<th>STATIONS</th>
<th>Date of Entering the Field</th>
<th>A Foreign Force</th>
<th>B Native Force</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Total for the Year</td>
<td>Total for the Preceding Year</td>
</tr>
<tr>
<td>Chinkiang</td>
<td></td>
<td>1883</td>
<td>1886</td>
</tr>
<tr>
<td></td>
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<td>1887</td>
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<td>1904</td>
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<td></td>
<td></td>
<td>1910</td>
<td>1912</td>
</tr>
</tbody>
</table>

- **Ordained Man**: 1
- **Unordained Man**: 2
- **Man Total**: 3
- **Single Women Including Widows**: 4
- **Married Women**: 5
- **Women Total**: 6
- **Total Foreign Force**: 7
- **Special or short Term Workers**: 8
- **Mission Stations**: 9
- **Out-stations**: 10
- **Ordained Workers**: 11
- **Other Christian Workers—Men**: 12
- **Other Christian Workers—Women**: 13
- **Total Native Workers**: 14
- **Number Employed by Church**: 15

**Sample of the full Statistical Form used by Southern Presbyterian Missions in China, 1915-1920**
## GENERAL STATISTICS

Covering the Twelve Month Between June 30th, 1920 and June 30th, 1921.

### Station

<table>
<thead>
<tr>
<th>Station</th>
<th>Native Contributions for Church Work</th>
<th>Other Religious</th>
<th>Pupils</th>
<th>Teachers</th>
<th>Schools</th>
<th>Baptized non-Comm.</th>
<th>Communicants</th>
<th>Total Christian Instruction</th>
<th>Total Woman</th>
<th>Total Man</th>
<th>Other places of Worship</th>
<th>Congregations Organized for the Year</th>
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<tr>
<td>Year</td>
<td>Pupils, Female</td>
<td>Schools</td>
<td>Pupils, Male</td>
<td>Teachers</td>
<td>Total Pupils</td>
<td>Total Teachers</td>
<td>Chinese Women</td>
<td>Chinese Men</td>
<td>Foreign Men</td>
<td>Foreign Women</td>
<td></td>
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<td>25 3</td>
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<td>2 1</td>
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<td>1971 13</td>
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<td>9 1</td>
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**Preceding Year:**

Total for the Year...

**Yenchen:**

Total for the Year...

**Hwaianlu:**

Total for the Year...

**Hsuchoufu:**

Total for the Year...

**Chinkiang:**

Total for the Year...

**Tsingkiangpu:**

Total for the Year...

**Chungking:**

Total for the Year...

**Total Teaching:**

**Educational Statistics**

Covering the Twelve Months Between June 1920 and June 1921.
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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.
Volume IV. The Mid-China and the North Kiangsu Missions, 1912-1920.
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<td>Patterson, Mrs. B. C.</td>
<td>1891--</td>
<td>Sincheng, Sutsien</td>
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<td>Price, Philip B.</td>
<td>1925--</td>
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<td>Price, Robert B.</td>
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<td>Voas, Charles H.</td>
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<td>Walton, Felix</td>
<td>1930--</td>
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<td>Woodbridge, Caspar</td>
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<td>Woods, James B., Jr.</td>
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<td>1908--</td>
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<td>Diahl, Miss Ruby</td>
<td>1923-1927</td>
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<td>Dixon, Miss Margaret</td>
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<td>Dunlap, Miss Charlotte</td>
<td>1922--</td>
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<td>McFadyen, Mrs. A. A.</td>
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<td>Moore, Mrs. John W.</td>
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PRESBYTERIAN CHURCH IN THE U. S.

1921—1930

**Explanation.**

A * indicates the missionary was in China before the division of the Mission in 1899. Consult Volume II, pp. 608-612 for their record.

After the division of the Mission in 1899, the particular Mission and the years served are indicated, e.g., Dr. J. W. Bradley (M.C. 1899-1900; N.K. 1900-1929). Mr. Andrew Allison, (M.C. 1910—) was still active in the M.C. Mission in 1930, the end of this period of study.

For the years 1899-1911, see our Volume III, pp. 534-542; for 1912-1920, our Volume IV, pp. 455-466; for 1921-1930, this list.

Information on the background of the missionaries arriving after 1899 may be found in the proper volume on the page number underlined; e.g., Miss Helen Bailey, (N.K. 1923—), 51.

Termination of service on the field, whether by death or resignation, is indicated by a diagonal after the page number, e.g., Baxter, Mrs. Margaret McE. (N.K., Ass. Miss., 1921-1926), 40, 62, 154-163, etc. There may be more than one reference to the termination of service.

Single lady missionaries marrying members of the S.P. Missions are first listed under their maiden names, then under their married name, e.g., Amis, Miss Minna R. (N.K. 1920—m. C. H. Smith, 1923—), 55, etc.

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In this decade more short term workers were sent out, (teachers of missionary children, teachers in Mission schools, etc.) and they are increasingly designated in the records as Assistant Missionaries. We will so indicate them. See Mrs. Baxter above.

Page references to the life and work of a missionary may indicate his period of work in a Station, whether his name is mentioned on every page or not. (E.g., Dr. Richardson taught at Nanking Seminary 1921-1927, but his name seldom got into the records.) Or the reference may refer to some special activity of the missionary. The periods of work will be underlined, and if the missionary moved from one station to another, there may be several of these residence periods. The page order is not chronological.

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