

Fifty Years in China

SAMUEL ISETT WOODBRIDGE

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Fifty years in China



Rev. E. B. Inslee
Our First Missionary to China



Fifty Years in China

Being some account of the history
and conditions in China and of the
Missions of the Presbyterian Church
in the United States there from 1867
to the present day.



By

SAMUEL ISETT WOODBRIDGE

ENGLISH EDITOR OF THE CHINESE
CHRISTIAN INTELLIGENCER



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TO

Mrs. Mary Horton Stuart

"Mother Stuart"

In the hearts of all the Mission

WHOSE UNFIRING DEVOTION, PRUDENT COUNSEL, CHEERFUL
SERVICE, AND GENIAL PRESENCE ARE AN INSPIRATION
TO ALL WHO LABOR FOR THE MASTER

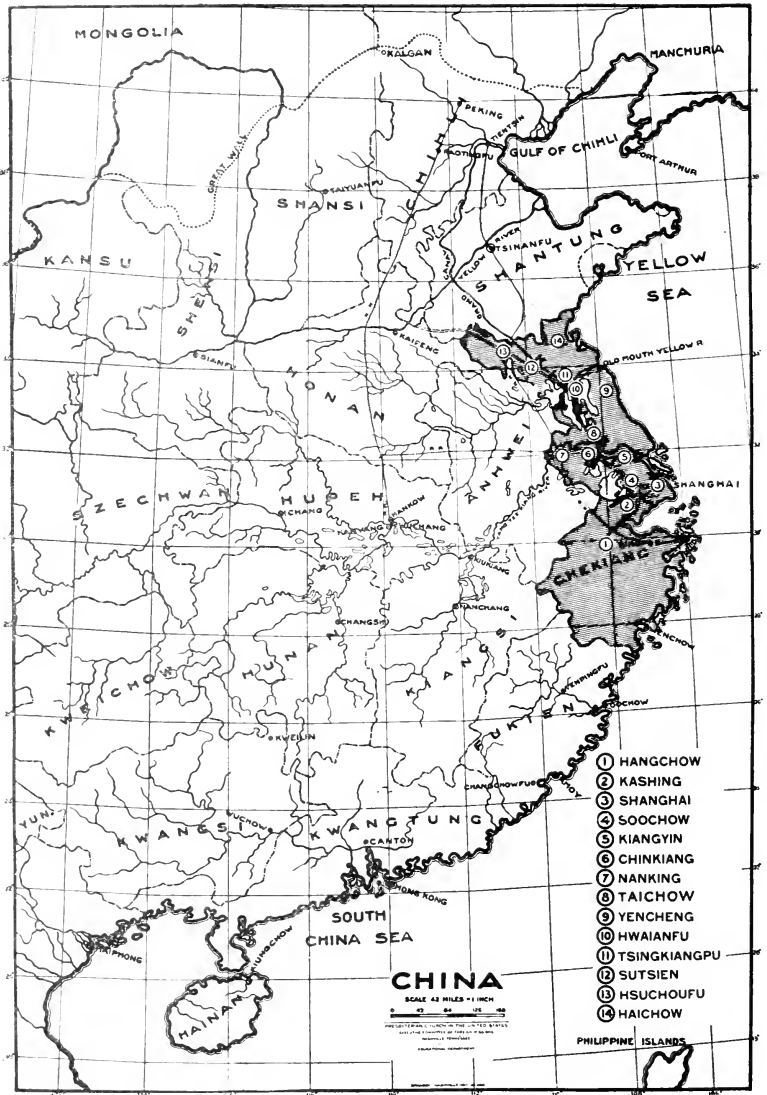
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BY

THE AUTHOR

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Introduction

THE China Missions appointed Rev. Geo. Hudson to write a history of the China work of our Church, as a part of a semi-centennial celebration in 1917. Mr. Hudson, in spite of increasing pain and physical weakness, gathered material, perfected his plans and outline for the book, and actually wrote two chapters before his disease reached its fatal termination.

Rev. John W. Davis, D. D., was appointed to carry on the work, but he died before he had done more than write a few pages.

Rev. S. I. Woodbridge, D. D., was next appointed to write the history of the China Missions.

Meantime the date of the semi-centennial had passed, but in the fourth year of The Seven Year Plan of Missionary Education in the Sunday Schools our China Missions were the subject of study for the Church year 1918-1919. A joint request from the two China Missions, that, in view of the size of the field and the importance of the China work, two years be devoted to China, came after plans had gone too far to make a change practicable.

It did seem practicable, however, to follow the China campaign in the Sunday schools in 1918-1919 with a mission study campaign in 1919-1920, using a text-book on China.

Dr. Woodbridge consented to change his plans and to let the book he was appointed to write be put in text-book form.

As the book was to be used by many mission study classes composed of women, an informal editorial committee was appointed to secure suggestions and constructive criticisms from leaders in the women's work in our Church.

This committee consisted of Mrs. W. B. Ramsay, North Carolina; Miss Mamie McElwee, North Carolina; Mrs. Chris.

G. Dullnig, Texas; Miss Carrie Lee Campbell, Virginia; Miss Aline McKenzie, North Carolina; Mrs. A. Bramlett, South Carolina; Mrs. A. D. Mason, Tennessee; Mrs. J. W. Bruce, Alabama; Mrs. Alma Sydenstricker, Georgia; Mrs. M. D. Irvine, Kentucky; Mrs. D. A. McMillan, Missouri.

The book was submitted chapter by chapter as fast as it was written, and its present form is due in large part to the careful study and to the discriminating and helpful criticism of this committee. Grateful appreciation is hereby expressed to them.

Acknowledgment is also made of the help received from the work of Mr. Hudson and of Dr. Davis.

Plans are making for a text-book on our Korea Mission for use in 1920-1921. Further information about the Korea book will be published from time to time as it becomes possible to make definite statements.

JOHN I. ARMSTRONG.

Nashville, Tenn., January, 1919.

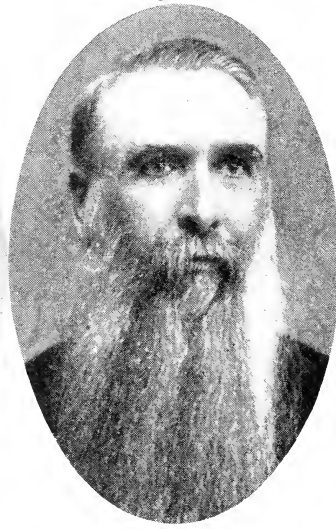
Foreword

THE careful student of China knows the danger of generalizing. China is a wide field, and statements made about one part of the country or work may not be true about other parts. In this book I have tried to qualify, and to give the facts as they appear to me. The contemporary political history found here will be interesting and helpful to an understanding of Chinese Church history. No one can forecast the outcome of the Chinese republic, but unless the members of the Parliament and the people who hold the franchise become imbued with Christian principles, the case looks hopeless. The Chinese Church will stand, for it is founded upon a rock. The missionary on furlough in America is asked many questions hard to answer except by detailed explanation. I have endeavored here to give the answer to some of these questions, and to exhibit the difficulties, principles, methods, and results of our work in China.

The book is sent out with a prayer.

S. I. WOODBRIDGE.

Gull Lake, Augusta, Mich., November, 1918.



Rev. John Linton Stuart
Rev. Matthew Hale Houston

Rev. Benjamin Helm
Rev. Hampden Coit DuBose

CHAPTER I

The Field and Its Occupation

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The Field and Its Occupation

1. China as a Mission Field:
 - (1) Extent of Territory.
 - (2) Population.
 - (3) Characteristics of the Chinese.
 - (4) Soil and Natural Resources.
 - (5) Present Attitude of the People
 - (6) Political Situation now.
 - (7) Political Situation in 1867.
 - (8) Taiping Rebellion.

2. Our Occupation of China:
 - (1) "The Missionary."
 - (2) Purpose of the Church.
 - (3) Our First Missionary to China.
 - (4) Other Pioneer Missionaries to China.
 - (5) Travels and Other Experiences of the Early Missionaries.
 - (6) Attitude of the Chinese Toward the Early Missionaries.
 - (7) Superstition and Ignorance in China in 1867 and Since.
 - (8) Chekiang and Kiangsu Provinces.

CHAPTER I

The Field and Its Occupation

"Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim."—Isaiah 49: 12.

The Land of Sinim.—China is admittedly one of the greatest mission fields in the world. It lies outside the limits of this book to give a detailed description of the people and the country. Nevertheless, in order to reach an intelligent understanding of the missionary operations of our Church in China and of our past achievements and future prospects, it is necessary to have some view of the country and the people, especially in the two provinces of Chekiang and Kiangsu, to which our efforts have hitherto been confined. The following considerations will serve as a basis of study:

Vast Extent of Territory.—The eighteen provinces alone cover an area of 1,532,420 square miles. With the outlying dependencies of Manchuria, Mongolia, Tibet and Turkestan, the area reaches a total of 4,277,170 square miles. The United States, including Alaska and the Hawaiian Islands, has only 3,567,563 square miles. Within China's vast extent of territory there are lofty mountain ranges, with scenery unsurpassed anywhere on the globe. Mighty rivers traverse every part of the country, permitting navigation farther inland than in any other country of the world. The mineral resources are practically inexhaustible.

The fertile soil and the temperate climate, becoming sub-tropical in the southern provinces, insure a very wide range of plant life. Long as China has been inhabited, it is still a country of largely undeveloped resources.

Immense Population.—On the basis of the apportionment of the indemnity to be paid the Powers for losses in the Boxer riots in 1901, the Chinese Government estimated the population of the entire republic at 433,553,030. Any statement of the number is necessarily an estimate. Perhaps we are not far wrong in taking 350,000,000 as a working hypothesis for China's population. Such myriads of people could not under any circumstances be disregarded, even from a worldly point of view, as they are sure to figure largely in future history. From the spiritual viewpoint, they are men and women for whom Christ died.

Longevity and Glorious Past.—China has been rightly called "The long-lived Empire." She has been so long domiciled in her present bounds that all records of any migration thither have been lost, though Chinese historians claim to go back thirty centuries before the Christian era for the beginnings of their country. The age of the "Five Rulers" may be placed with a high degree of probability at about 2500 B. C. We find evidence of a very advanced stage of civilization in the tenth century B. C. Silk was in common use six or seven centuries before the Christian era. That most wonderful of all ancient engineering works, the Great Wall, 1,800 miles in length, averaging about 30 feet high and 20 feet broad, was completed about 200 B. C. A large part of it still remains to bear witness to the

skill and persistence of those early builders. The Grand Canal, designed and executed by the famous Kublai Khan in the thirteenth century A. D., or perhaps earlier, gave the country an unbroken water communication from Tungchow southwards to Hangchow, a distance of about 800 miles. It has remained the great artery of travel for the region it traverses to the present day, and even the advent of railways has not greatly impaired its importance. China has contributed her full share of able rulers, statesmen, philosophers, and even warriors to the world. No merely human being has exerted a wider influence or controlled the thinking of as many millions of the human race as her great sage Confucius. No monarch ever ruled over as vast an extent of fertile and productive land or such myriads of prosperous, industrious and intelligent people as the great Emperor Chien Lung for sixty years of the eighteenth century. The Chinese people have certainly a glorious heritage in their past history and achievements. This of itself gives strength to the nation, which is bound to be an inspiration to mightier efforts and greater attainments.

Character of the People.—The Chinese are entitled to rank among the highest races of the earth. Mere mention in the briefest manner of some of the chief characteristics will justify this opinion. The Chinese have always exalted moral qualities. Confucius is entitled to just fame as the greatest of ancient philosophers, for the lead he gave the nation in this direction. Outside the Sermon on the Mount, there is hardly a better summary of man's duty to man than the Confucian maxim, "What ye would not that men should do to you, do ye not to them." He inculcated personal

virtue as the foundation of true national prosperity, and filial piety as the basis of social happiness and stability. To his teachings we rightly trace the sense of responsibility, which is one of the prominent traits of the Chinese character, and the moral strength which prompted them from the first to oppose the forcible imposition of the opium traffic. Another proof of the toughness of their moral fibre is found in their efforts to abolish the cruel and injurious custom of foot binding. No people have greater recuperative power and ability to rise superior to any great national calamity.

There have been many changes of dynasty in the history of the Chinese people. The country has several times been overrun by foreign invaders. Superficial observers have periodically prophesied the speedy break up of the nation, but after every upheaval China has risen apparently stronger and more stable than before.

China Really a Democracy.—China is the oldest democracy in the world. Under an apparently autocratic form of government, in reality democratic principles have prevailed. The Chinese believe that the ultimate source of power is in a Supreme Being. They have held this idea in a dim and distorted fashion, but it has been a potent force throughout the history of the nation. The belief in one Supreme and controlling Being, called by them Shang Ti, or Supreme Ruler, can be traced to the earliest times. As the generations have passed away this idea has become more and more obscure, and they have changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds and four-footed beasts

and creeping things, but the idea has never become wholly extinct, and the annual worship of heaven by the Emperor has been claimed by the more thoughtful among the Chinese as the worship of this Supreme Being. Under the Supreme Ruler was Tien Tsz, or Son of Heaven, who was responsible to this higher power for the manner in which he governed the empire. In times of disaster he always assumed the blame.

There have always existed certain fundamental principles which legislation must not violate and to which all official action must conform. In accordance with these principles the right to dethrone, and even to execute an unjust ruler, has from ancient time been recognized. Confucianism teaches that government is for the benefit of the people, not of the sovereign. The only divine right of kings that the Chinese have ever known is their duty to rule well and justly. Mencius struck the democratic note still more clearly when he said that the people were of first importance, the gods second, and then the sovereign. Only Christianity teaches more clearly the value of the individual.

For a hundred generations local affairs have been managed by elected elders. These were the medium of communication between the people and the officials. Theoretically, there is no aristocracy recognized in China except one of ability, and the highest offices in the State have been open to all, and many times filled by men who have risen from the humblest ranks. Two of the greatest Chinese dynasties, the Tang and the Ming, were both founded by peasants. These facts show how strongly the democratic idea is entrenched in the Chinese mind, and it is worth noting

that every dynasty of foreign origin has finally yielded to this powerful influence. China has therefore received a splendid training for a republican form of government.

Anti-Militarism.—The Chinese may justly claim to be the founders of anti-militarism. The military order has not been reckoned among the recognized professions till recently, when foreign aggression has compelled the adoption of western armaments and methods of warfare. From time immemorial the classification of the different ranks in society has been the scholar, the farmer, the artisan, the merchant. The proverb, "You don't use good iron to make nails, and you don't employ good men to make soldiers," expresses the contempt which the Chinese have felt for the military profession, and their aversion to war. They prefer that questions in dispute shall be settled by an appeal to reason. Yet the testimony of those who have fought with them is that, under efficient leadership, they make the best kind of soldiers.

Indefatigable Industry.—Industry is another marked quality of the Chinese. The struggle for existence is so keen that all the members of the family must contribute their part towards the common support. Chinese children learn to bear the yoke in their youth. One may sometimes see little fellows ten or twelve years of age carrying burdens under which an adult might well stagger.

Productive Soil.—Nowhere else in the world, perhaps, is the land made to yield such an abundance of food and other crops without exhausting its fertility. By their methods of fertilization a high degree of pro-

ductivity is maintained without deterioration of the soil. For example, one Chinese small farmer near Shanghai during one year on less than one-tenth of an acre raised crops valued at one hundred dollars. It should be added that two or three crops can be raised on the same ground in one year.

Natural Resources.—China's untouched and apparently inexhaustible natural resources are slowly but surely being developed, and the Chinese are striving to prevent attempts of other countries to gain control. China has the greatest supply of cheap labor in the world. During the last two decades there has been great improvement in the quality and a marked increase in the quantity of domestic manufactures, and this improvement and increase will doubtless continue. China will doubtless become a formidable competitor with the nations in the industrial world.

Receptive Attitude.—A most important factor in the present situation is the receptive attitude of the Chinese. Merchants, diplomats and missionaries unite in testifying that the Chinese were never so open to impressions from without as now. They seem disposed to forget altogether their ancient saying, "Be familiar with the old and you will know the new." The tendency, an unfortunate one, is to set aside their venerable classics as altogether out of date. The huge body is instinct with new life. Great social changes are impending which we cannot doubt will lead the people into a larger life. Efforts to abolish foot binding, the snipping of the queue, the determination to eliminate the opium curse, are strong evidences of this. The educational system of the country is undergoing

reconstruction and will be remodelled according to western, and we trust, predominantly American ideals.

Dangerous Influences.—There is great danger of agnosticism prevailing. Some of the new text-books used in government schools contain evolutionary teachings of a gross and practically atheistic nature. The country is being flooded with Godless literature of a materialistic character, which is voraciously read by many of the student class, on the supposition that it represents the latest assured results of modern scientific investigation.

Causes of Change.—The direct influences of the occidental mind and the impact of outside thought; the influence of students, graduating annually from mission schools in every part of China, and returning from institutions outside of China; the new burst of intellectual energy which has set the printing presses humming in many cities; all these and other forces are playing their part in diverting the currents of Chinese life from the old channels in which they have run for nearly two millenniums.

Political Situation.—The political situation presents a number of apparently insoluble questions. Yuan Shih-kai's efforts to establish a monarchy instead of the government existing under the guise of a republic, and the abortive attempt of Chang Hsuin, have revived and intensified the mutual suspicion and jealousy between the northern and southern provinces, and have caused the latter to rise in revolt against the Central Government, which has been recognized by the Great Powers. At present there exist two rival Parliaments at Peking and Canton. Neither the death of Yuan nor

the failure of Chang allayed doubts on the part of the Chinese south of the Yangtse, and another period of bloodshed and civil war has ensued. It is to be hoped, however, that the common sense of the Chinese people will eventually assert itself and demand that the sword shall be laid aside, and that the difficulties may be settled by mutual concession and consideration



Kashing High School Volunteer Band, 1917

for the good of the whole nation. Even if the present experiment in government should prove a failure, the democratic instincts and innate capacity of the people for self-government will without doubt eventually prevail and enable the Chinese to work out their political salvation.

The new China will remain and grow, but the mold in which it will finally be cast depends upon the manner in which the Christian Church undertakes the evangelization of this vast area, with its countless millions of souls. Without doubt the Christian propaganda is the most important factor in the future of

the new China. It cannot be too often stated or too strongly emphasized that the making of the new nation is largely in the hands of the Christian Church.

In all her history, the Church of Christ never met with such a glorious opportunity as is presented to her now. For the present the doors are thrown wide open, and from every corner of the vast territory comes the glad tidings that wherever the Gospel is preached the people will listen with intelligent interest instead of their former cold indifference. The days that we dreamed about and prayed for have come, and the opportunities are limited only by the number and strength of the missionary body. A terrible responsibility rests upon the Church universal. If we come not to the help of the Lord against the mighty when the trumpet call to action sounds so clear and strong, then we may be sure that the glorious privilege of being co-laborers with the Lord in the redemption of China will be taken from us and placed in the hands of those more worthy and willing to undertake the task.

Political Conditions in 1867.—A brief statement of the political condition of the Chinese Empire when the Southern Presbyterian Church began mission work within its borders in 1867 is needed as an introduction to the history of our work. The empire was tottering to its ruin. Pressure from without by the great nations had been too strong. The new wine of western learning was being poured into the old wine skins until they were ready to burst. Notwithstanding the many advantages, natural, physical and mental, which God had bestowed upon the government and people, they failed to develop the character of the nation.

China froze about 2,000 years ago as hard as the January ice on a northern lake. In spite of the best system of ethics and morals ever given to a Christless nation, pride and arrogance crept in and wrought their destructive effects upon both rulers and people. The Chinese sinned grossly against the light that had been given them by their sages since the time of Melchizedec. Men like Confucius and Mencius and a host of others were groping in the dark if "haply they might feel after Him and find Him," and were "ignorantly" worshiping God, but like the Athenians to whom Paul preached, their followers had fallen far short of the requirements of their moral laws.

Never in all its past had the Chinese Government been more beset with difficulty and disaster than it was when the Inslees, Stuarts, Houstons, DuBoses, Miss Safford, Miss Kirkland and others arrived on the field. Mrs. Randolph, the pioneer of our work for female education in China, and Painter the careful and Davis the wise also came when the Manchu Dynasty was on the verge of dissolution. Within the short period of twenty-five years just previous to their arrival, China had fought two terrible wars, the first with England alone, the second with England and France combined. In both of these China suffered disastrous defeat and her supposed prestige received a deadly blow. A few years before the latter war the foundations of the Chinese Empire were shaken by one of the bloodiest revolutions that ever cursed any country, the Taiping Rebellion. Any student who will follow the events which led up to these catastrophies, from the time of the abolishment of the East India Company to the Treaty of Nanking in 1842, when the

Island of Hongkong was ceded to Great Britain and five Chinese ports were opened to commerce, will discover a tragedy almost unparalleled in the annals of history. This tragedy was brought about on the part of the Chinese by stupid ignorance, overweening pride, a supreme contempt for foreigners, and a just fear of what had been done by the East India Company in Hindostan and other countries. On the part of the foreigners it was caused by aggression, avarice, and commercialism, especially in the sale of opium.

The Taiping Rebellion.—About twelve years before our pioneers arrived in China, a religious fanatic named Hung Siu-tsuen heard the Gospel preached in the southern province of Canton and became attracted to its teachings. By a violent wresting of the Holy Scriptures, which had been translated into the Chinese language by the missionaries, he impiously declared himself the real brother of Jesus Christ, and assumed the title of Tai Ping Wang, or King of Great Peace. He believed that his divine mission was to throw off the Manchu yoke, which the Chinese had borne since 1644, to deliver the people from the thralldom of their Tartar conquerors, and by forcible means to establish Christianity on the ruins of a decayed and idolatrous empire.

There were many well-wishers of China who sympathized with the movement in its beginning, and some missionaries at great personal risk interviewed the Tai Ping Wang, even after he had established his capital at Nanking. But the insurrection increased to such dangerous and alarming proportions that the Chinese Government in utter helplessness called the English

to their assistance. The movement had already spread to Chekiang, Kiangsu, and other provinces, but by this time its true intent was discovered. The peculiar religious delusions of the "King" had rapidly developed into inhuman political mania. His infatuated followers, who had flocked to him by tens of thousands, became bloody iconoclasts and merciless vandals. Buddhist and Taoist temples, government buildings, private homes even, were ruthlessly destroyed. Fire, rapine, and murder characterized their victorious march to Hangchow, Kashing, Soochow, Changchow, Chinkiang, and Nanking. Myriads of graves, the debris of ruined bridges, temples, and public buildings in city, town, and country are even today the marks of this terrible scourge. It is said that the numerous canals that centre at Soochow were blocked with corpses for miles. Millions of people perished. For political and commercial reasons the British Government suppressed the Taiping Rebellion, but the interference of England only deferred the inevitable revolution. The effete empire dragged along for sixty years more till 1911, when it literally fell down by its own weight.

First Issue of "The Missionary."—It is with feelings of veneration akin to those with which it is customary to regard the Sacred Book itself that one takes up the tiny first volume of "The Missionary." The first issue was a pamphlet of only eight pages, but during the year it was found necessary to double the size, and the whole volume ran to a hundred and forty-four pages. What a wealth of self-sacrifice and devotion to the Master's cause! What magnificent faith and courage are represented there! What a glorious

heritage the Church possesses in this record of missionary effort in the first years of her history!

The Purpose of the Church.—On the eve of the great Civil War, which even the most hopeful could see was to strain the resources of the country to the utmost and to absorb for years the energies of her whole population, our Church in unfurling her banner to the world inscribed on it in never-to-be-forgotten language her consecration to the missionary cause, proclaiming it as the *raison d'être* of the Church's very existence.

“The General Assembly desires distinctly and deliberately to inscribe on our Church's banner as she now first unfolds it to the world in immediate connection with the headship of her Lord, His last command, “Go ye into all the world, and preach the Gospel to every creature,” regarding this as *the great end of her organization.*” In the remarkable address of 1861, signed by all the officers of the General Assembly, it is declared, “The ends which we propose to accomplish as a Church are: To proclaim God's truth as a witness to the nations, to gather His elect from the four corners of the earth, and through the Word, ministeries, and ordinances, to train them for eternal life.”

But the task undertaken by the Church at the close of the war appeared to many to be mere reckless audacity. The mission to the Indians had with difficulty been sustained during the years of strife. It would seem to have been enough if the Church had confined her efforts to the Indians for the time being. But with an empty treasury; with dismantled churches and manses; with all the men of wealth and substance sud-

denly reduced to poverty, in many cases so abject and pitiable that they were compelled to sell their land for a moiety of its value to stave off starvation; with little visible means of supporting a home ministry; with difficulties increased by the carpet-bag system, under which the country groaned for years, and which was in some respects worse than actual war; a small mission to Italy, and a much larger one to China, were immediately projected. The General Assembly, which met at Nashville in May, 1867, passed the following resolution: "That inasmuch as the work of extending the Gospel through all the world is the great work for which the Church has been instituted by her great Head, *and to which all other parts of its work are subordinate*, the Committee of Foreign Missions be directed to press the enterprise entrusted to it with renewed energy and effort, assured that the means both of men and of money will be adequately supplied, in the all-wise Providence of God, in proportion to the liberal method devised by the Church."

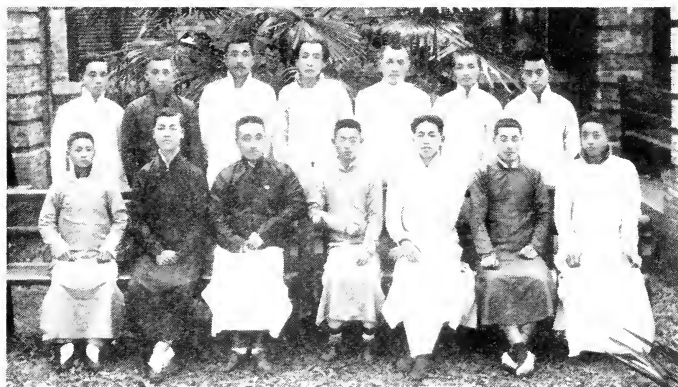
The First Pioneer.—At the conclusion of the war the Rev. Elias B. Inslee, who had been a missionary for ten years in China under the Presbyterian Board of Foreign Missions, was at home with his family. He offered his services to our committee and sailed for China in June, 1867, arriving the following September. Mr. Inslee was in many respects peculiarly fitted for pioneer work in foreign lands. He was brave as a lion. On one occasion he was on his way to Hongkong on a vessel of Oliphant & Co. A pirate ship bore down on them. There was great danger. Everybody was alarmed. Other missionaries went below deck to pray, but Mr. Inslee had the cannon rolled out,

and he himself loaded it, and fired such an effective shot that the pirates turned and fled. The company afterwards gave him a free pass to travel on any of their ships anywhere and anytime. He was of an intensely practical turn of mind, and a capable builder. While the rooms intended for the expected reinforcements were being repaired, Mr. Inslee would sometimes go over after the carpenters had finished for the day and work until about 10 P. M. In the morning he would show them that he had done more work in three hours than they had done in a whole day. He was an earnest and untiring preacher to the Chinese, yet from the first realized that other forms of missionary work must go hand in hand with the direct preaching of the Gospel, if the development of the Church was to be well rounded and proportionate.

Missionary Statesmanship.—In his first letter home he strongly advocated the establishment of schools for boys and for girls. He asked for facilities to carry on medical work, and for a press for the printing of tracts and leaflets and other necessary helps in Christian work. All this indicated what a clear vision he had of the things which we are now realizing.

The Executive Committee at the General Assembly of 1868 reported receipts amounting to \$6,830.32. Thus God honored the faith and courage of His people, and the work in the home land advanced as rapidly as that in the foreign field. At that same Assembly the committee reported that eight young men had offered their services for the regions beyond. Three of these were chosen immediately to reinforce the mission in China.

After consultation with brethren of other missions, Mr. Inslee had decided to settle in the large and populous city of Hangchow, the capital of the rich province of Chekiang. He had been able to lease property in a very desirable situation in the south end of the city in an elevated situation on the city hill. There he and



Christian Endeavor Society, Elizabeth Blake Hospital,
Soochow

Mrs. Inslee and their family of five children took up their abode, and to some extent prepared for the new missionaries soon to arrive.

Other Pioneers.—They did not have to wait long. On the 9th of September, 1868, three single men bound for China boarded the steamer *Alaska* at the dock in New York City. These were Rev. Matthew Hale Houston, of Virginia, and Rev. Benjamin Helm and Rev. John Linton Stuart, of Kentucky. Dr. James Woodrow, treasurer of the Executive Committee of Foreign Missions, with a few other friends, accom-

panied the missionaries to their ship. In the stateroom they were committed to the care of Him who holds the seas in the hollow of His hand and were bidden an affectionate farewell.

A Long and Devious Journey.—No fewer than four changes were made before their arrival in Shanghai. They sailed to Aspinwall, and then by the Panama Railway crossed the Isthmus, paying twenty-five dollars each for the short journey of forty miles. At Panama they boarded the Steamship *Colorado* for the voyage to San Francisco. They left Panama the 19th of September and arrived at Acapulco on the 25th. The party reached San Francisco October the 3d and left the same afternoon on the Steamship *Great Republic*. After “an unusually fine, warm voyage” they reached Yokohama, Japan, on October 29th, and made their last change, transferring to the *Oregonian*. A few days brought them in safety to Shanghai on November 5th. Mr. Inslee was waiting for them on the wharf, and their joy on seeing him was only equalled by his own delight at receiving the recruits he had been longing and praying for.

Shanghai to Hangchow.—Three days were spent in laying in supplies, and five days and nights on the journey to Hangchow. Mr. Inslee made the boatman travel all night, and as they feared pirates he did not go to bed at all for three nights, keeping constantly on the watch. On November 11th the long journey was completed by their arrival at the city, which was to be the scene of their future labors. The trip from Shanghai to Hangchow can now be made by rail in about five hours!

Housekeeping Experiments.—The young men settled down to housekeeping in their own quarters within two weeks. They had an unusually stupid coolie for a servant. He prepared the meals on a common cooking range, and the food at first consisted almost entirely of boiled rice and home-made molasses. But Mr. Houston had served four years in the army and had learned to prepare food. Mr. Helm also had a domestic turn of mind, and when they took hold the housekeeping got such a good start that things went on finely of themselves. Mr. Painter, who came later, had also served in the army and was a splendid housekeeper and cook; and Mr. Stuart possessed marked abilities, expeditious at least, in the domestic line. On one of the many boat itinerations a colleague relates that he happened to be the host. When dinner time drew near Mr. Stuart prepared the various viands and then, as the simplest way of getting them cooked, popped them all into the pot together, with a sufficiency of liquid to prevent burning. He then resumed other work till he thought the whole sufficiently cooked. The meal that day consisted of chop suey straight from the pot.

What the Missionaries Found.—The war with England and France, which followed on the heels of the Taiping Rebellion, was terminated by the destruction of *Yuen Ming Yuen*. "Round Bright Garden," the summer palace of the Chinese Emperor near Peking; and in 1858 by the establishment of permanent treaties of peace between China and other countries. Under these treaties several additional ports, especially along the Yangtse River, were opened to trade. Foreign merchants were allowed to reside only at these ports, but

missionaries were granted the right to preach the Gospel in all parts of China. This right was disregarded or ignored by the Chinese mandarins at the instigation of the government, and every artifice, both open and covert, was employed by them to debar the missionary from delivering his God-given message to the perishing millions. The truculence of Chinese officials and their opposition to the beneficent sanctions of Christianity, notwithstanding the ethical and moral teachings of their sages, seem inexplicable, unless we believe that these men discovered in the translated books of the missionaries certain Christian principles that would eventually overthrow their prestige and their tyrannical power. We can readily believe that the concealed, steady and determined obstructiveness of the Chinese Government and officials throughout the empire at the time of the establishment of our mission and to some extent, even under the republic, was fostered by the fear that the Gospel in the hands of foreigners would disrupt the government of the country, and bring about disastrous changes in the life and customs of the people. It was thus considered patriotic to withstand, by fair means or foul, the advance of western teaching and civilization. This antipathy to every innovation, which gathered force as western nations pressed upon China, headed in the Boxer uprising in 1900, when 10,000 Chinese Christian martyrs laid down their lives for the Gospel, when the gates of seclusion were blown off their hinges and foreigners poured in like a flood. China was determined to win or break, and China broke.

A Difficult Task.—Identified by the Chinese with war, opium, and rebellion; obliged to live in a hostile

climate far different from the bracing air of America, the pioneers of our Church entered China to teach a doctrine that has ever been repugnant to the heart of unregenerate man, of whatever race or color, that are all sinners by nature and in dire need of a Saviour. The task was indeed not only difficult, but dangerous; and yet they foresaw that God had "much people" in China and never seemed to be daunted by the risk and apparent hopelessness of their mission.

Contrast With the Situation Today.—Just here, comparisons are not only instructive but also necessary, as they will serve to show the undaunted spirit and unwavering determination of our Church to obey the parting command of our Lord, and will reveal the splendid fortitude of her pioneers in China and the wonderful things that God has wrought in answer to the prayers and labors of His people.

No Point of Contact.—The missionaries received from the Chinese no encouragement, no help, no recognition. Underneath an extremely courteous exterior were concealed a settled hate and a superstitious fear. Only those who have lived in places where there is no Christian environment can understand fully the desolation and utter loneliness which come down on the soul like a pall of death, when dwelling alone in a large, unhealthy Chinese city, surrounded by indifferent or suspicious neighbors, who perhaps have not even heard of Jesus Christ. The monotonous days of language study, whose tedium is relieved by no diversion except mail from home, sometimes two months late; the silence of the unlighted city at night, broken only by the bark of a dog or the sound of some heathen

service or festivities; the thought that one is unwelcome and out of touch; the physical helplessness; the dark outlook; these things would often drive the missionary to blank despair, did he not habitually look to God and realize that he bears a life-giving message to lost and dying men.

Prevailing Suspicion.—"What is your object in coming to China"? was the question that was reiterated with painful frequency by the querulous Chinese; and the answer, "To preach the Gospel," did not suffice to convince the practical Chinese that there was no ulterior motive behind the statement. The erroneous and mischievous opinion was formed that the men and women from the West had come as agents of the government, either to buy or to steal their land, and to debase or to enslave their people. It was unthinkable to the Chinese that any man could leave his home and travel thousands of miles to a foreign land just to bring a message of this kind to others, unless there was some hope of large reward. Doubt bred suspicion and suspicion fed by superstition soon developed the most awful beliefs, which often led to riot and even murder.

Strange Opinions Held About Missionaries.—In many places it was thought that missionaries gouged out the eyes of the Chinese or tore asunder the hearts and entrails of little children for the manufacture of medicine, or to convert certain cheaper substances into gold and silver. It was the common opinion that missionaries could peer into the earth as far as the Chinese could see in clear water. The personal appearance, especially of light-haired or blue-eyed men and women;

the manners and customs of the strangers from the sea; in fact, almost everything that pertained to the missionary seemed to militate against all attempts to gain the good opinion of those he had come to serve. Beauty is a relative term. The Chinese of 1867 thought that Europeans in their strange garb were the most uncouth creatures they had ever seen. Great crowds of brutally curious and suspicious men, women, and children would follow the foreign preacher through the streets of Hangchow or Soochow, shouting and deriding his strange looks and stranger clothes. The common name of all white men and women was *Yang Kwei tss*, literally "Sea Ghost," a term of intense opprobrium, best rendered in English perhaps by "foreign devil." Many believed that the missionaries had died in their own country and their Kwei or spirits had wandered to China on some diabolical errand. One of our missionaries was once taken by a mob to the Yangtse River to be drowned, the ring-leader of the rioters saying, "We will send your *Kwei* back to its native place." The missionary escaped without invoking the aid of the authorities.

Property Transactions Difficult.—It was dangerous even to attempt to rent or to buy a house in city or in the country. Any Chinese who had the temerity to make an agreement for the sale of land would be promptly brought before the magistrate and reprimanded or jailed, and it was only from the most abandoned opium sots and social outcasts, who craved the drug and must get money, even at the risk of their lives, that a place for the soles of the missionary's feet could be secured. Most of the houses rented were

said to be haunted and unfit for the Chinese to live in, being infested by satyrs and demons, congenial associates for the "foreign devils." To live in such houses, contrary to the views of all "decent" Chinese, merely confirmed the suspicions of the neighbors that here were "foreign devils" indeed.

The Servant Problem.—Having few modern conveniences, the missionaries were obliged to employ Chinese servants. These servants had to be taught to forsake their dirty ways and to be orderly and clean. But they watched every movement of the intruder, misinterpreted his actions and frequently in anger, malice, or pure mischief, circulated among their friends the most outrageous lies about their employers. But while it is true that frequent acts of violence and much hindrance to the work were due to the falsehood of missionary employes, certain it is that the first Chinese converts were made from these employes, and many of the sons and grandsons of once suspicious cooks and nurses are now preaching the Gospel, and many are holding high positions in the mercantile and diplomatic world.

Superstition.—Closely allied to suspicion was the terrible curse of superstition, a word which but feebly expresses the thought of the Apostle Paul when he said to the Athenians, "I perceive that in all things ye are too superstitious." *In all things too much afraid of demons.*" This superstition defiles every department of Chinese life. If Christian children in America are afraid of the dark, when they know how to pray to Jesus who has overcome the devil and the world, what can be said of the millions of Chinese

children who never heard of Jesus? Who are afraid of every noise they hear in the night, and all the time are in deadly fear of some hobgoblin or spiritual monster that may at any moment tear them to pieces or carry them away? From the cradle to the grave millions of human beings have learned to believe in the most horrible demonology. To this belief may be traced the main cause of China's failure to take her place among the great nations of the earth. The Chinese firmly believe that there are demons in the air, demons on land, in the earth, in the water — "*in all things too superstitious.*" The clog to all progress in China consists in what the people call *fengshui*, literally *wind and water*. It would be difficult to explain all that is included in this term. Generally speaking, it constitutes the sum total of all supposed geomantic influences at work among the people. The blight of this curse fell upon China centuries ago. Thousands of geomancers make special study of the Book of Changes, an ancient classic, and other treatises that to the logical mind are but the mere play of mechanical abstractions. The outcome of all this is the deep impression on the minds of the deluded people of the terrible power possessed by revengeful demons and ghosts. The location of cities, the building of houses, the digging of graves for the dead, the general administration of the government of the country and the home, are controlled and directed by the calculations of the geomancer, deduced from such pernicious books. So real is this belief that for generations the most desperate attempts have been made to thwart the devices of evil spirits. Charms, prophylactics, and incantations are invented by priests and geomancers,

and this constant effort to outwit invisible spirits has made the Chinese people adept in outwitting visible men.

Our missionaries found that they could not rent a house, buy a piece of land that suggested a permanent occupation, open a school, or even walk in the country, without exciting some superstitious fear that might lead to their expulsion or to personal injury. No foreigner even now can fathom the depth of these devilish beliefs, and strange as it may seem, the revolution which has opened the way for the Gospel in such a marvelous way has done little to break the chains of superstition that have bound the common people for such a long period. The "Republican Almanac," issued in 1918, while including in its contents the flags of all the nations and the Gregorian calendar, still indicates the lucky days and prescribes abominable remedies and prophylactics for imaginary evils. Civilization and progress alone can never eradicate superstition and free the Chinese mind and heart from its terrible bondage. Only Jesus Christ, who was manifested to destroy the works of the devil, and to whom all authority in heaven and earth has been given, can abolish this deadly and paralyzing influence of Satan on Chinese life and character.

Ignorance.—Linked inseparably with suspicion and superstition, the crass ignorance of the Chinese presented a most formidable barrier to the work of the missionaries. The common people universally believed that every nation under heaven was subject to the Great Chinese Emperor. If the ruling mandarins versed in the classics were better informed, they

thought too much of their own power and prestige to teach the people the truth. Maps of the world exhibited China large and in the center, and other countries, called barbarian, small and arranged around China. And while in these more enlightened days it has been contended that *Chung Kwoh*, or Middle Kingdom, was so called on account of the Confucian doctrine of the mean, the common belief then was that China occupied the central position of the flat earth, and that the outer kingdoms were subordinate in position, power, literature, manners, customs, and everything else that made life worth while. With the better class of Chinese holding such false ideas of other nations and untaught by the Spirit of God, the reader may imagine the contemptuous indifference shown to the missionary of the lowly Jesus. The reader may also imagine the brutality and heartlessness of a Chinese mob, secretly egged on by the gentry, who had been compelled by the treaties to yield some modicum of justice to the inoffensive intruder.

The profound ignorance of geography and history and of the exact sciences, begat the most astounding ideas of the minor affairs of the world and of everyday things. Long and varied experiences have taught the Chinese the ordinary rules of life better perhaps than any other nation. Their common sense challenges our admiration and imitation. They can exist at less expense and extract more from little than any other people in the world. But they merely exist, and until recently have lived in a contented ignorance which has given birth to a blind devotion to suspicion and superstition.

A Trinity of Hell.—It may be said without fear of contradiction that all the riots and massacres in China, which culminated in the Boxer movement of 1900, have been largely due to the operation of suspicion, superstition, and ignorance. They barred the progress of missions for over a hundred years, humanly speaking, and caused the death of thousands of innocent people—men, women, and children. Inspired and wielded by the devil himself they have deceived, enthralled, and debased the patient, thrifty, industrious, and lovable Chinese people for thousands of years. Delivered from their bondage, the Chinese become new creatures. There are multitudes in China today whose very faces show the transformation that has taken place in their lives through the overthrow of suspicion, superstition, and ignorance in their hearts. Thus it was that, with the eye of faith and fully trusting in God, our earlier missionaries foresaw the glorious results that would follow their labors, and regardless of obstructing demons or men, they prayerfully and boldly entered it to possess the land for Christ.

The Provinces Occupied by Our China Missions.—Chekiang and Kiangsu, the two provinces of China in which our Church is laboring, are representative of the whole country, socially, politically, and religiously. They both lie on the eastern seaboard of China. The 32nd degree of north latitude runs through the centre of the field. Houston, Texas; Mobile, Alabama; Jacksonville, Florida, Cairo in Egypt, Jerusalem in the Holy Land, Basra in Mesopotamia, have approximately the same latitude.

Chekiang Province.—The area is 36,680 square miles, the population 17,000,000, or 463 to the square mile; densest in the north and northwest, and scant in the south and southwest. There are wooded hills and fertile valleys, and mountains in the south and west. In the north there is a large fertile plain. The province is rich agriculturally in rice, tea, and silk. It suffered terribly in the Taiping Rebellion. The people are enterprising. On the coast there are splendid seamen, who carry on a prosperous trade. There are six cities of over one hundred thousand, of which Hangchow, the capital of the province, is the most important. Hangchow was the ancient capital of China in the Sung Dynasty, about 600 years ago. The Grand Canal, with its numerous branches, and the Tsien Tang, Ningpo, and Wu Rivers are all navigable. Owing to the extensive waterways there are few roads. There is one railway, Shanghai-Hangchow-Ningpo. Railroads are projected from Hangchow to Wuhu on the Yangtse, and from Ningpo to Wenchow.

The Bore or "Eagre," a tidal wave in the Tsien Tang River, has been the superstitious wonder of the Chinese for centuries. In recent years it has attracted many foreigners. The wave is highest at the period of the equinoxes, and at these times thousands of Chinese watch its daily progress as it roars fearfully up the river near Hangchow to the height of fifteen or twenty feet. The Bore was first made known to Europeans by one of the earlier missionaries, Dr. J. W. Macgowan, who travelled extensively with Mr. Inslee. He wrote a description which was incorporated in "The Physical Geography of the Sea," by

Maury. The province of Chekiang gets its name from this Bore, and means "water bursting forth."

Kiangsu Province.—The area is 36,610 square miles, the population 17,300,000, 448 per square mile, being densest on the Haimen promontory and on Tsungming Island. It is a great alluvial plain, the land lying very low, with many swamps and lagoons. The land is very fertile, producing wheat, rice, cotton, and fruits in great abundance. The people are robust. The most important cities are Shanghai, Soochow, Chinkiang, and Nanking, all of which are stations of our mission. There are many other missionaries at work in these and other cities of Kiangsu and Chekiang. Hsuchoufu, Yangchow, Tsingkiangpu, Tonghai (formerly Haichow), are cities of growing importance. Shanghai contains over a million inhabitants. The Yangtse divides the province, the most northerly point being at Chinkiang, where the Grand Canal intersects the river. The whole province is interlaced with navigable canals, roads being poorly kept up because of the easy and abundant water communications. Railroads of the province are Shanghai-Nanking, Shanghai-Hangchow-Ningpo, and Shanghai-Woosung. The province was opened to foreign residence in 1843.

CHAPTER II

Planting, Training, and Extension

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1. Planting and Training.

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CHAPTER II

Planting, Training, and Extension

"I have planted, Apollos watered; but God gave the increase."—I. Cor. 3: 6.

In the old Minute Book of the China Mission, now in the hands of Rev. C. N. Caldwell, in Shanghai, under date of December 5, 1868, it is recorded that E. B. Inslee, J. L. Stuart, B. Helm, and M. H. Houston resolved to prepare a resolution to be placed on the record of the Mission, expressing their gratitude to God for His goodness in bringing them to engage in His service in China and their trust in His grace.

It was doubtless with much prayer and searching of heart that the young men prepared, and at their next meeting early in January, 1869, adopted the following:

"The members of this Mission do hereby record their gratitude to God for his great goodness in bringing them together in this land, that they may make known His salvation to the heathen.

"They declare that their only hope in this work is in the grace by which God worketh with his servants; and through this grace they would with thankful hearts devote themselves and all that is theirs to the work to which the Lord has called them."

Thus the China Mission was begun with thanksgiving, hope, and devotion, and the first missionaries

set themselves to their task with a rare courage. Here they were in a big, strange city with no knowledge of the language or of the people. They were compelled to rely wholly on the experience of the indefatigable Inslee, who before their arrival had begun several lines of activity, besides spending much of his time in renting and repairing the necessary houses. He held regular services for the Chinese on the Lord's Day, established a school for girls, taught by a Chinese Christian woman, of whom more will be said later, and was on the point of starting a school for boys when his new colleagues arrived. They were soon settled in the Inslee home and began the study of the language.

The Chinese Language No Easy Job.—Volumes have been written on this subject. However, the world has just begun to realize the value of a knowledge of the Chinese language, and its importance is increasing steadily as history develops in the Far East. Until very recently the missionaries and diplomats were the only foreigners who even attempted to master the antipodal idioms and the puzzling characters in which this is written, and few really succeeded. It is within only two decades that the American Government, recognizing the advantage of first-hand knowledge of the language on the part of our consuls in China, required them to take a course in Chinese before entering upon their official duties, and selected as the head of the school for student interpreters in Peking one who had been on the mission field. The British Chamber of Commerce in the busy city of Shanghai recently chose a member of the London Mission to conduct a language school for the young

English merchants in China, in order to further English business and commerce.

Our Policy.—At the outset our missionaries, in common with other religious bodies laboring in China, considered a knowledge of the Chinese language absolutely necessary in order to get in touch with the people and to preach the Gospel to them in their own tongue. In China it has always been the rule that our missionaries devote themselves for a time wholly to the study of the language.

Fifty years ago there were few rules for study, and fewer Chinese tutors. Every new missionary was allowed to study Chinese in his own way; and the older missionaries, whose various other tasks gave them too little opportunity for study, made mistakes that have only recently been corrected by men whose whole time is given to the language.

Invented by the Devil.—Mr. Inslee told the new men that “foreign devil” was the name white people went by in China, and he advised them not to try to learn the written characters. He maintained that the study of the written language was a snare of the devil to keep missionaries from learning the spoken dialect. Here is a saying of Dr. Milne, one of the most distinguished pioneers of mission work in China: “Learning Chinese is Work for Men with Bodies of Brass, Lungs of Steel, Heads of Oak, Hands of Spring Steel, Eyes of Eagles, Hearts of Apostles, Memories of Angels, Lives of Methusaleh!” Very encouraging this for three young men set down in the big city of Hangchow, whose spirits were stirred in them as they beheld China’s multitudes wholly given to idolatry.

Chinese Signs and Posters.—There were miles of Chinese signs, advertising all varieties of strange wares, hung up perpendicularly on the street, and important proclamations on the damp, dark walls of city gates. Posters advertising lost children, and thousands of other notices done in red, white, and yellow, were on the houses and the shops. The characters were as nimble as a sunbeam and slipped from the memory like a flash, but here they were, staring, ubiquitous, containing the past, present, and future thought of millions of people without Christ. Chinese characters also contain the history, philosophy, folklore, and *belle lettres* of an ancient people, and a knowledge of them reveals the innermost thought of a long-lived, virile, but extremely superstitious people.

The following universally popular poster has appeared on the trees, bridges, houses, and posts of China throughout the length and breadth of the land since long before William the Conqueror appropriated the Island of Britain:

Tien hwang hwang!

Ti hwang hwang!

O kia yiu ko ye ti lang!

Kwo lu chuing tsz nien yih sheng!

O tsieu shui tao ta tien liang!

Why the persistence in posting this in the various places frequented by men? Simply this: A household has a baby that cries every night. The family, especially the father, gets little or no rest. It is no light matter, especially in winter, for the head of a house to arise from his bed *in puris naturalibus* (the

Chinese sleep without clothes), in a fireless, floorless, plasterless house and "jiggle" a colic infant around even for half an hour. So it fell out that some desperate fellow centuries ago, who was blessed with an infant of this sort, hit upon the above prophylactic, which means:

"Imperial Heaven, Imperial Earth!
I have a night squalling brat at home.
Gentlemen passing by, read this just once,
And give me a rest!"

The very unselfish idea being that, if any one reads the motto, the colic will immediately leave the baby of the writer and attack the baby of the reader!

Ridiculous Distinctions.—A Chinese on first meeting an American looks at him in dumb amazement. It is a foregone conclusion that the American's speech will not be understood. It is extremely difficult to pronounce some Chinese words so that every one will comprehend. For instance, the Chinese words for *wife* and *chicken* are very similar. Our missionaries also found it hard to distinguish *field* from *heaven*, and a *master* from his *pig*. A few hundreds of other distinctions had to be learned from painful and varied experience.

A Merry Heart Doeth Good Like a Medicine.—However, the missionaries laughed it off and bravely dug away at learning the tones. The following story is told of one of the older missionaries: He was entertaining a number of guests at dinner, and at the right stage of the meal his wife ordered the servant to bring in the fruit. Somewhat perplexed the ser-

vant disappeared and was gone a long time. Finally he reappeared, not with the oranges, but with an old pair of her husband's trousers.

Translation of Spiritual Ideas.—The symbols of spiritual ideas were taken largely from the Buddhist and Taoist terminology. The young men found great difficulty here. What was called the "term question" divided the missionary body for fifty years, and has just reached a final settlement, chiefly because the Chinese Christians themselves defined the word for God. One of the hindrances to the spread of the Gospel in China was the unavoidable inaccuracy on the part of missionaries in the translation of spiritual terms. Standing on the shoulders of the intellectual giants of early years, the missionary of today, though a pigmy, can reach higher and pluck more abundant fruit than those noble men, however learned and versatile they might have been. With the advantages of a better terminology, and with it a corps of trained Chinese preachers, the missionary of today should be far more effective than any of his predecessors could possibly have been.

Preaching in the City Gates.—The young men began to tell the story of the Cross at the city gates every day, using the Chinese language in the best way they could, and after five months preached in a chapel.

First Convert.—Early in January, 1869, the first Chinese convert was baptized with his two children by Mr. Inslee. They lived several miles away, and the father carried them on his shoulder in two baskets balanced at the ends of a bamboo pole, the usual way of bringing chickens or pigs to town.

New Arrivals.—In the autumn of 1869 Rev. and Mrs. T. E. Converse arrived from America. Mrs. Converse, like Mr. Helm, was lame, and was obliged to use crutches. In the summer of 1870 Mr. Inslee was compelled, on account of ill health, to go to Chefoo, a seaport in the north, and Mr. Stuart took charge of building operations on the city hill, where a lot had been purchased for the sum of \$1,000.



Hospital Building, Tsingkiangpu

Delivered.—One day as Stuart and Houston were walking along the great street of the City of Hangchow, just after the people had heard the news of the dreadful Tientsin massacre, they noticed an unusually large crowd. As they proceeded the Chinese lined the street like soldiers drawn up in battle array, and began to close in behind. The word “Ta,” which means “beat,” was heard on all sides, but they “going through the midst of them so passed by.”

In June, 1872, Mrs. A. E. Randolph and Rev. and Mrs. H. C. DuBose reached Hangchow. The day after her arrival Mrs. Randolph said, “I want to see

my school." She was taken to it and assumed charge immediately. The DuBoses began to study the language vigorously.

First Attempts at Expansion.—Inexperience with a hostile climate and people wrought their injurious effects on the new missionaries; but in spite of it all, the little church began to grow and the pioneers looked farther afield. Little regard was paid to heat or cold, and at the beginning of the most unhealthy season, Helm and Stuart started with Mr. Inslee to open a station about sixty miles up the Tsien Tang River, at the city of Kuchow, which Mr. Inslee had once visited.

A description of this first attempt at expansion, which was one of the opening wedges of Chekiang province, will be most instructive. The party left Hangchow just after the rainy season, about July 1st, in a small river boat hired for the purpose. A Chinese teacher and a servant accompanied the three missionaries. The river was booming and there was enough difficulty and danger to make the trip interesting. The second day the party passed through the Seven Mile Gorge, the most picturesque place they had yet seen in China, and then passed five cities, all walled but one, and many villages, reaching their destination on the sixth day. Here Mr. Inslee held a clinic on the boat, and many people came for treatment. While the clinic was proceeding the Chinese of the party were out hunting a house. The search was long and apparently fruitless. Not until the third day did they report success.

Mr. Helm, with teacher and servant, moved in immediately. Mr. Stuart went back on the third day

to Hangchow with Mr. Inslee for the furniture. After some time at Hangchow Mr. Stuart started back on his lonely trip of seven days in the hottest weather. He found that Mr. Helm had moved to another house in the central part of the city.

Mr. Helm showed him the place where he had lived for about two weeks, and from which he had moved by night in a closed sedan chair. There was an eating shop below, a part of which was devoted to opium smoking, and a ladder led up to the rooms, in which there was no ceiling. The roof was so low that it could be touched with the hand.

The new quarters were more comfortable but far from ideal, and here they passed the hot months. Later on another house was rented and twenty coolies were called to move their goods; but the old landlord, as the missionaries feared, met the coolies at the entrance and drove them off. He also took away the front gate and came with a small body of ruffians to make trouble. Helm and Stuart met them at the gate and forbade their entrance. As the matter became very serious Helm went to the city magistrate for assistance, and Stuart retired into the house to watch and pray. "It was an anxious time with us," says Mr. Stuart, "and we offered earnest prayer to our Heavenly Father." The magistrate investigated. The landlord was a soldier and had no right to own a house, so he was beaten and the premises confiscated. They then moved to their new house in peace.

But only for a short time was our Mission enabled to occupy this advanced outpost. The two young men were obliged by reason of ill health to return to Hang-

chow, where Mr. Houston was carrying on the work of the boys' school, and where the new arrivals were engaged in studying the language.

Inslee Breaks Down.—In the summer of 1870 Mr. Inslee's health failed. Humanly speaking, he should have lived out his three-score years and ten, for he had a strong frame and a robust constitution, but prodigal use of his strength brought him prematurely to his grave. He possessed an indomitable will, but was kind and had a tender heart, and his sympathy with the Chinese won their love and confidence. After vainly endeavoring to recuperate on the field, he left China in November and spent the winter with his family in New Orleans. Here he grew feebler, and on April 8, 1871, he quietly passed away. He was buried at Rosedale, Louisiana, in West Baton Rouge parish. His wife, a highly cultured woman, died on December 23, 1917, in Pineville, Louisiana, and was buried in the same beautiful cemetery where her husband had slept for nearly fifty years.

Early Comity in Missions.—Foreshadowing the general federation of the foreign mission forces today, it is well to remember that our first missionary to China gained the experience that he used to such advantage while under the Foreign Mission Board of the Presbyterian Church. When he returned to China he received much assistance from Rev. George Moule, afterwards Bishop of the Church of England in Mid-China and brother of the Bishop of Durham; also from Hudson Taylor, founder and director of the China Inland Mission, who helped him to secure a house in Hangchow.

The first girls' school of our Mission was opened under Mr. Inslee's direction by one of the girl graduates of the school in Ningpo, conducted under the auspices of the Church Missionary Society of England. Cordial relations, practical help, and mutual love and respect among missionaries of all denominations have characterized the Lord's work in China.

Mrs. Tse Ah-tsai.—This is the name of the first teacher of the Hangchow Girls' School. After graduation she had been married to the man to whom she was betrothed in her childhood days. On being required by her heathen husband to worship heaven and earth on the day of her marriage according to Chinese forms, she refused, and though cruelly beaten, she persisted in worshiping the one true God. Her husband proved to be a pirate, a drunkard, and an opium smoker, and treated her very unmercifully, beating her and taking her scant clothing and her little earnings to buy opium; and it was a happy release for his wife when he died. Mrs. *Tse* still lives, active, and strong, for a woman of such advanced age, and several years ago had the joy of seeing the opening of the splendid new buildings for the Union Girls' School. This institution has grown out of the little school she taught fifty years ago. A number of times she has had the entire charge of the school, and has displayed an energy, devotion, and interest which make her a worthy example to all her fellow-workers. She gave a son, *Chin Tsang*, to the ministry, who was educated in the boys' school under Houston and Helm, and had committed the entire Bible to memory before he began preaching. He died young, leaving a widow who was baptized by Helm when a girl in the female

school, of which she afterwards became principal under Mrs. Randolph.

Foundation Work.—The task of securing girl pupils was one of extreme difficulty, yet eight pupils were found, and the school proved to be a means of allaying distrust and suspicion. The subjects taught were Bible and catechism, vocal music, and elemental geography and arithmetic. Under the supervision of Mrs. Randolph the school continued to prosper. The school for boys, which opened with only five pupils, although poorly equipped, formed a nucleus for more extended educational work. The Christian influences of this institution are felt today in many of the schools and academies, and the Hangchow Christian College, now under the leadership of one of Mr. Stuart's sons, is the result in part of the early efforts of these pioneers of our Church.

Although they made mistakes, the men and women of our China Mission who laid the foundations for future work were led by the Spirit of God to adopt right methods, and they builded better than they knew.

Drawbacks.—Mr. Stuart's health gave way and he was obliged to return to America. The Converses also left China for the same reason. The envy and superstitious fear of the Chinese officials became excited by the new house that was being built on the city hill. Vague rumors were industriously circulated and all the secret machinery of Chinese officialdom was set in motion to drive the obnoxious foreigner from the centre of Hangchow.

A Serious Problem.—A question, old as mission work itself and still open, now obtruded itself upon the missionaries: Should they stand up for their treaty rights and remain on the hill? Popular sentiment was against them. The good luck of over half a million people was being spoiled. But the location was excellent, on an elevation above the pestilent miasms and the stench of a Chinese city with all its disease-spread-



Government School Students' Sunday School, Hangchow

ing flies, mosquitoes, centipedes, and other unspeakable crawlers. There was an occasional breeze to fan the fevers away and cool the tired heads oftimes confused with bewildering Chinese characters and outlandish idiom, invented by the devil, it was thought, to keep the Gospel out of China. Should they stay and defy the Chinese officials and people, or quietly leave?

A Strategic Exchange.—The matter was settled by an agreement on the part of the authorities to exchange the hill lot for a place immune in the Chinese mind to the malevolent influences of the missionaries. The partly finished house was torn down and the mission was removed to a site in the low-lying part of the city. The authorities got what they wanted;

and for nearly fifty years our Mission Compound in Hangchow, including the chapel, schools, and three dwelling houses of the missionaries, has been in an unhealthy swamp.

Compound Beautiful.—The missionaries in Hangchow were men and women of refined taste, and some of them had been brought up in the beautiful homes of the Southern States. They adorned the doctrine of God our Saviour by making this little plot of ground in the swamp of Hangchow a veritable beauty spot on the ugly face of this low-lying marsh. Trees and flowering shrubs were planted and these grew luxuriantly in the warm, moist atmosphere and the rich soil under the care of delicate hands, though even working the garden proved unhealthy in this devil-immune spot. To keep out thieves a mud wall, with enough brickbats and tilebats thrown in to promote cohesion and to suggest the most rigid economy was built around the premises.

Bird Shot and a Pair of Legs.—This wall, however, did not keep out robbers and sneak thieves, who dug through at night. But there are other ways than walls to keep out robbers, and one of the missionaries found a way. One dark night the watchman was awakened by a noise in the wall. Peering through the darkness he discovered a hole in the adobe. Seizing his gun he proceeded cautiously to the window, only to discover a pair of legs crawling through the opening in the wall. Without intent to kill or maim, the ex-Confederate soldier, who himself had been wounded in the battle of Bull Run, fired in the direction of the hole. The legs disappeared and carried off the thief, and a few of the birdshot that may have

become imbedded in the thick cotton-padded trousers. This incident ended the wall-digging raids.

Bridge of Celestial Waters.—This was the name of the neighborhood, so called from a little stone bridge over some of the dirtiest stagnant water one would meet with in a lifetime. And yet our missionaries have lived there for decades for the work's sake, and many souls have been born into the Kingdom of God at Tien Shui Chiao or Bridge of Celestial Waters.

Every Prospect Pleases.—The City of Hangchow, with its environs, presents one of the most beautiful pictures in China. The surrounding hills, the lovely West Lake, and the luxuriant vegetation which clothes the hills and embroiders the water, would gladden any heart.

But Man Is Vile.—The city and country are, however, wholly given to idolatry, and when a missionary with the mind of Paul sees the terrible moral and spiritual state of the cities of China, his spirit is stirred. Along the lake shore and at all the points of natural beauty in the hills stand the ugly Buddhist and Taoist temples, full of grinning idols in every shape that the fearful heart of godless men could devise. One can truly believe that certain deficiencies of character in the men and women of China are due to the fright they receive when their parents first took them as little children to the city temples. The tenets of Buddhism and Taoism, their ethical teaching and moral sayings, may be very refined and admirable, but the practical effect is degrading to human life. The countenances of many of the priests who swarm in the temples around Hangchow are merely expressive of vacant idiocy.

Practiced in Deceit.—While some of these priests are sincere, yet the majority have the low cunning that characterizes a wilful ignorance. The vain repetition of the Buddhist canons, transliterated into the Chinese monosyllable, the constant society of the dumb idols, and the malodorous air of the windowless temples where the incense smoke hangs heavy and thick, together with the general disorder, mar the lives of these unfortunate beings, who perhaps were brought to the temple at an early age by their superstitious parents in fulfillment of some rash vow.

Four Pounds of Water a Day.—In Central China the devotees of the temples can use only four pounds of water a day for both drinking and cleansing. To use more is a misdemeanor that will be punished in some terrible unseen way. A hundred other regulations just as foolish and wicked, withhold the free use of many of God's best gifts to men. The priests of China are in body, mind, and spirit vitiated and defiled in their pitiful attempts to elevate and ennoble character by the commandments of ignorant men. While there are millions of men and women in China who are really afraid of the priests and their incantations, the popular opinion concerning the priesthood is fitly expressed in this couplet, which one hears everywhere:

Hwang ti tih lan Han
Peh sing tih chu chung.

“The Emperor's lazy Chinese,
The canker worm of the people.”

“The Hearer of Cries.”—Only a close contact with the families of the Chinese will reveal the devotion

of the Chinese women to their idols, especially to the Goddess of Mercy. The Chinese words for this idol are *Kwan Yin*, "The Hearer of Cries." Many have supposed, because of the similarity, that the prayers to this goddess were taken years ago from invocations to the Virgin Mary. *Kwan Yin* is supposed to be merciful and pitiful, and to be able to save from all the bitterness and sorrow of this life. Ignorance is the mother of this blind devotion, and to enlighten this ignorance was one object of our missionaries. But how to come in touch with these hard-working, deluded women of China, that was the question. The schools, to some extent at least, opened the way to the homes. Street and chapel preaching scattered the seeds of truth, but produced little social intercourse.

Our First Woman Evangelist.—Miss Helen Kirkland, or *Keh Ku Niang*, opened the way. By her tender sympathy, her kindly care for sick women and children, her use of simple remedies, and her affectionate interest in the homes of the Chinese, she won them. Small in body but great in the spirit of love, she went about from village to village making friends everywhere. Her ministrations will abide forever and her influence for good will always be felt in and around Hangchow. The Chinese call her by another name, *Hwoh Fuh*, "A Living Buddha"! and that was the best name their poor, ignorant hearts could invent. When Dr. S. H. Chester visited China in 1897, the Committee of the Mission, appointed to prepare his itinerary and give him a Chinese name, called him *Keh*, the same surname Miss Kirkland had, in memory of the faithful, fearless little woman who had but recently been taken from earth.

Opening of Soochow.—

“*Shang yiu Tien Tang,
Hia yiu Soo Hang.*”

These Chinese words mean that while the heavens are the best place above us, still we have Soochow and Hangchow in the world below. In other words, these two cities constitute the *summum bonum* of the earth. This might have been the case centuries ago, but here we have the provincial idea, common to all mankind glorified to a wonderful degree. And yet the Chinese really believed it, when the pioneers of our Mission in Hangchow, ever on the lookout for fertile soil in which to scatter the precious seed, turned their eyes northward to the teeming millions in and around the celebrated city of Soochow. Quite a number of Christians had been gathered in Hangchow and the schools there were making progress. In 1872 Stuart and DuBose entered Soochow. They succeeded in renting a Chinese house on a narrow street called Yang Yoh Hang. Stuart returned to Hangchow, and in 1873 Rev. J. W. Davis and Miss Anna C. Safford arrived in Soochow. For a short time all the missionaries lived together in the rented house, using the room immediately on the street as a chapel. When the missionaries preached all passersby were invited to come in. This proceeding entailed no little danger, as the place was easily filled with all kinds of people, ruffians among them, who were eager for a riot and ready to steal at every opportunity.

Mob Violence.—One day the crowd in the chapel surged into the inner rooms and became unruly. The “meaner fellows of the baser sort” quickly began to

loot the belongings of the Chinese servants who lived on the lower floor and started upstairs, but the brave self-possession of Mrs. DuBose saved the situation. She boldly confronted the excited mob and held them at bay till messengers from the magistrate arrived and cleared out the mob.

The work went on. A tea house was bought just opposite and converted into a chapel by Mr. DuBose. He used it as long as he lived to preach the good tidings of salvation to the thousands of weary and heavy laden Chinese who stopped at this hospitable place to rest and listen. His "Street Chapel Pulpit," a volume of the sermons preached in the tea house, has a wide circulation still among Chinese preachers.

In 1875 Mr. and Mrs. DuBose rented a Chinese house near the gate at the foot of the city bridge. Here they lived for twelve years until 1887, when a dwelling built in foreign style was ready to receive them.

Deedless Tenure of Property.—The genial and friendly nature of Mr. DuBose, while it won the confidence of the common people, did not suffice to allay the suspicions and jealousy of the Chinese officials. The man who sold the Yang Yoh Hang property was arrested and put in jail. This was a great sorrow to the missionaries, for the poor fellow was kept in the dirty prison for several years, notwithstanding the repeated efforts of Mr. DuBose to secure his release. The magistrate asked to see the deeds for the property in order to affix his seal. They were promptly sent, but have never been returned, and our Mission holds a deedless tenure to this property to this day.

Concentration of Work.—It was not long before Miss Safford and Mr. Davis secured houses in different parts of the city. Miss Safford spent a great part of her time in receiving the Chinese women in her home and in translating various books for the enlightenment of both Chinese and foreigners. Mr. Davis was married in 1878 to Miss Alice J. Schmucker, a member of the Mission of the Presbyterian Church, U. S. A., and moved to the extreme north of Soochow, where he opened a new chapel and day school, and began his most important work, the translation of the Bible and hymns. Later the Sibley Home, which Miss Safford had built, was moved to the new Elizabeth Blake Hospital premises outside the North Gate, and the Davis home was sold. A consolidation of work was thus effected, and in the early years of 1901, all our missionaries at Soochow, except the DuBose family, were living together in the "wide place" of the hospital grounds. Many new missionaries had arrived in the meantime, many new plans had been formed, and there were many sorrows and disappointments, but the work promised well.

Events in the Political World.—Meanwhile the persistent contact with the West caused friction with the Chinese Government. The insistent demand for concessions on the part of European nations drove the government wild. Unaccustomed to dealing with the skilled diplomats of the West, they adopted the doubtful policy of playing off one nation against another. But foreigners demanded a strict observance of treaty obligations, and when a mining or railway concession was agreed upon, China was held to the bargain. The missionaries, who were the first to penetrate into the

interior of China, were complaisant, polite, and yielding, and the Chinese officials made the mistake of thinking that all foreigners were like the missionaries. They found that instead of dealing with sheep, they were dealing with goats possessed of long, sharp horns.

In 1884 China was again at war, this time with France. After Admiral Courbet had sunk all the Chinese ships near the city of Foochow, China yielded to the French demands. Before the century was out China and Japan were at war about Korea. Both nations had learned much from Europe and America, and each had built a navy. China, however, had been less progressive than Japan, and most of the Chinese knew little and cared less about the progress of the war. The ignorance of the Chinese was pitiful indeed. One Chinese general suggested a novel means of destroying the Japanese gunboats, *pig bladders!* Large numbers of pig bladders were to be collected, and expert swimmers were to paddle out with these terrible instruments and attach them to the enemy ships; and thus the ships would be impeded, and in some way, not explained, would be sent to the bottom of the sea! Needless to say, Japan destroyed the Chinese navy and won the war. Autonomy was promised to Korea and other stipulations agreed upon in the Treaty of Shimonoseki, but the promises of this treaty have not yet been fulfilled.

Li Hung-chang.—In the making of this treaty the great Chinese statesman, Li Hung-chang, figured prominently. Although he was advanced in age and had been wounded by the attempt of a fanatical Japanese to take his life at the time, this loyal old diplomat of

the Confucian school strove hard to maintain the honor and dignity of his ancestral country. By skillful manipulation he succeeded in preserving the rights of China on the Continent, but Korea, the Land of Morning Calm, passed out of China's hands.

Kwa Fen.—From this time forward the terrible nightmare of *Kwa fen* has haunted Chinese rulers and people. *Kwa fen* means to "slice up like a melon." The Chinese Government has apparently acted under the spell of this fear. Instead of meeting the situation in an open and candid way, by sincere appeals to the world at large for common justice, the Chinese Government, in order to thwart the supposed designs of other nations to press in and occupy Chinese territory, began a series of underhand dealings which afterwards wrought ruin. Riots broke out all over China with little apparent cause. The missionaries were the only white people living in the interior, and they suffered most, but even the port cities, where the foreign gunboats lay like sleeping watch dogs, were attacked. Ever since the war with Japan, when the weakness and indifference of the Chinese nation were manifested to their own people and to the world, there seems to have been an organized attempt on the part of the Government at Peking to eject foreigners by every means. Even the people held this idea.

Empress Dowager.—When Stuart, Helm, and Houston were beginning the work of our Mission in Hangchow, there was a young woman living in Peking who was destined to play an important part in the future history of China. Her name was *Tsi Hsi*. This is not the place to trace her steps up to the position

she occupied when most of our stations north of the Yangtse were opened. Suffice to say, that by secret machinations and even by bloodshed, she rose to the most commanding place in the empire, although the world heard little of her before the terrible Boxer uprising in the closing years of the nineteenth century. In her antagonism to everything foreign, *Tsi Hsi* represented the mind and spirit of the great majority of Chinese mandarins. There were many enlightened officials, who realized the folly of her course and used their influence against the madness of this proud, revengeful woman, but they were helpless. As the Dowager grew in years, her hatred and distrust of all Europeans increased, and this attitude was reflected in all the provinces of China.

Enforced Reform.—The ignorance and stubbornness of the Chinese Government compelled Europeans to force the country along the road to reform. China, they said, was an anachronism, a big wheelbarrow across the railway track of commerce. But China taught her people to oppose everything new and egged them on to resistance, even in the form of bloody riots and wilful murder. However, railways must be built and telegraphs must be established.

First Railroad in China.—The railway between Shanghai and Woosung, a distance of only twelve miles, finished in 1876, was the first attempt of the kind in China. Horrible tales were circulated about its awful effects on the millions of dead ancestors. The road was bought by the Chinese Government and then torn up and carried off.

Baby Tongues on Telegraph Poles.—When the telegraph lines were first installed, the report got abroad that the blood of children was poured into the apertures made for the poles, and that a dead baby's tongue was required at the top of each pole to transmit the message. As the only children and babies in the neighborhood were Chinese, it may be imagined what a terror to the people the telegraph was.

Education in Government Schools.—The situation demanded the reorganization of schools and of the whole system of competitive examinations. Certain branches of western learning were introduced into the curriculum. There was a great rush to learn the English language, supposed by some to be easy, as there were only twenty-six letters in the alphabet, while the great Chinese language required the memorizing of 214 necessary radicals at the very start!

Examinations in Astronomy.—A knowledge of the heavenly bodies was required at the provincial examinations held in Soochow. A day or two before the ordeal, one of the contestants called on Mr. DuBose and requested the loan of a few astronomical works that had been translated into Chinese. He expected to memorize the whole of one book at least and poll parrot his way through the examination. The astronomical knowledge possessed by this enterprising candidate would be something like the following: "When an imperial son is born, a new star appears. Lucky and fierce stars affect the human family for good or evil." And yet he was planning in two days to learn the celestial hemispheres, the sun's ecliptic, the zodiacal constellations, and the precession of the equi-

noxes, to pass an examination before one who knew perhaps less than he did about these new subjects!

A change in the form of the government was made necessary also, because newspapers and western literature began to stir the minds of the people to think. Provincial assemblies were organized by authority of the Imperial Government. The democratic instinct of the Chinese, kept under so long by their Manchu conquerors, began to assert itself. The head of the reform party, *Kang Yiu-wei*, gained the ear of the young Emperor, *Kwang Su*. At the advice of this man, whose name itself usurped the royal prerogative, *Kwang Su* reformed with a vengeance. It was said that one day he appeared before the Empress Dowager dressed in complete European costume. Already incensed by his too rapid reforms in other directions, the vindictive old lady became enraged beyond measure at his consummate boldness and descended on the reform party like a tiger. Six choice young reformers were beheaded, behaving nobly at their execution. *Kang Yiu-wei* fled the palace and with the assistance of a missionary found refuge on a British cruiser lying at Tientsin. *Kwang Su*, who had dared to insult the Empress Dowager by wearing such outlandish clothes, was kept a prisoner in the palace grounds.

The Lessons of Experience.—Chinkiang, Tsingkiangpu, Kashing, Kiangyin, and other stations were occupied as fast as men and means would permit. Schools, chapels, and dispensaries served to break down opposition and to promote friendly relations with the Chinese. The missionaries often suffered

hardships. They encountered awful famines, especially in North Kiangsu, but they brought relief to the thousands of starving people, and while saving bodies in many cases, also saved souls.

Divine Power Needed in Mission Work.—The experiences of our earlier missionaries were in general types of what took place in the establishment of our other stations. Experience, though a costly teacher, is a good one. The men who opened Tsingkiangpu, Sutsien, Tonghai (Haichow), Yencheng, and other stations were far better equipped than the first missionaries. Yet in zeal, purpose, endurance, and ability these later missionaries are not one whit ahead. The wonder of it all is that the pioneers succeeded at all, considering the difficulties of their task. It is almost a miracle that they were not all killed. Only the mighty power of God's Spirit converts men and women in China or anywhere else. By human means there can be no change of heart. No business firm would have invested ten dollars in such an apparently hopeless enterprise as our foreign mission work. But hundreds were saved "by the foolishness of preaching," even though the preaching was done at first in a foreign language and with a stammering tongue.

Profiting by Earlier Mistakes.—The few mistakes of the earlier missionaries profited their successors. The mind and attitude of the Chinese, too, had changed. There were greater facilities for learning the language. Men and women learned how to take care of their health. Mr. Inslee persisted in wearing a black felt hat in the summer time, until he was struck down at his own door by the powerful rays of the

sun. Miss Helen Kirkland wore no hat, but profiting by Mr. Inslee's experience, carried a little umbrella with a white cover to shield herself from the sun. Even thirty years ago no missionary would set out on a long journey in a little Chinese boat to begin new work in a hostile city just as the rainy season was on. Thus it happened that the newer stations were opened with less friction between missionaries and Chinese and under far better conditions generally.

Better Weapons of Warfare.—Many of our missionaries, whose work in translation is not specifically mentioned in reports, have done yeoman service in rendering useful Christian literature into Chinese. Such literature was not available in 1867. There are now scores of Christian Chinese trained to the task of writing books and tracts, which make special appeal to their own countrymen. Newspapers also open the way. If the Southern Presbyterian Church will occupy the destitute cities in North Kiangsu, now appealing so piteously for our help, and send missionaries of the Cross to these neglected places, there will be comparatively few difficulties or dangers to encounter. On the contrary, the Chinese will welcome the missionary in the heartiest way. Oh, for more prayer, more heralds of the Gospel, more financial support to carry on this glorious work of saving the souls of men, who, without us, will never know God in Jesus Christ!

CHAPTER III

Causes of the Revolution of 1911

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CHAPTER III

Causes of the Revolution of 1911

"I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him."—Ezek. 21: 27.

Mr. Cheng Chun-sheng, the Chinese editor of *The Chinese Christian Intelligencer*, was once asked the question why the Manchu Dynasty collapsed so suddenly and completely. "It is this way," said Mr. Cheng. "Here is a lighted lamp. The chimney, whose texture is flimsy and imperfect, is very hot, but the atmosphere of the room apparently is of even temperature and nothing happens. But suppose you suddenly throw open the window and let in a rush of cold air! The chimney will probably be smashed into pieces." Three factors contributed to the downfall of the Imperial Government of China in the year 1911: Misgovernment, unrest of the Chinese people, and the influx of new ideas.

Emperor the Vicegerent of Heaven.—Here was autocracy exhibited in extreme form. Only a generation ago certain potentates were touching for the King's evil, in the sincere belief that the laying on of the royal hand would cure disease. Democratic ideas, which we have seen latent in the Chinese classics, were fully developed in the West only a few decades ago. Now the greater part of the world has

poured out life blood to abolish autocracy and to establish the principles of democracy in all the nations of the earth.

Pernicious Effects of Blind Autocracy.—When the pioneers of our Church arrived in China there were no public institutions in the American sense, such as schools, hospitals, libraries, or music halls. There were no parks, roads, or places of general resort. The public was entirely ignored, except when taxes had to be collected to fill the pockets of the rapacious mandarins, at the head of whom was the Emperor, "Son of Heaven."

Seeking for Causes.—Many Chinese were awakened by the disasters which befell the country through the misgovernment of the State and of the family during the period from 1867 to the end of the century, and began to investigate the causes of China's sorrows. The preaching of a free Gospel throughout the land; the dissemination of informing literature by missionaries, whose methods were copied by the reform party; the unselfish efforts of sympathetic doctors, nurses, and teachers, sent out by the church; all these causes, singly and combined, wrought powerfully on the minds and hearts of the slow-moving Chinese, and aroused them to action. It was possible for things to be better, and they could hardly be worse.

A Wheelbarrow on Fifth Avenue.—The government of China could no more "carry on" under the ancient system than a Chinese coolie could use his wheelbarrow successfully in the busy streets of New York City. The old regime was an anachronism.

In order to understand the apparently slow progress of the Chinese Church, it is necessary to study the conditions which confronted the first Christians. These conditions are most interesting and informing. Generally speaking, they were unfavorable to the growth and spread of spiritual truth, but the Church increased and multiplied in spite of unfavorable conditions.

A Serious Problem.—When the Manchus or Tartars conquered China about three hundred years ago, they were confronted with the serious problem of how six million could govern hundreds of millions. The warlike, restless victors were in possession of Peking and the northern provinces, but how could these few control the teeming multitudes in the south and west?

A Successful Policy.—That they might conciliate the conquered people, the Manchus allowed the Chinese to retain their system of education. The Classics were kept in the curriculum and the Sons of Han, as the Chinese love to call themselves, were not required to learn the language of the fierce men from the north. The seat of the Manchu Government was to be at Peking, where the Emperor resided, and Manchus were to occupy the most important official positions. But these positions were open also to Chinese who passed the examinations, and it may be stated to their credit that Chinese were soon filling the highest places in the government. Intermarriage was not permitted. A section of certain cities like Nanking, Chinkiang, and Hangchow was set apart for a battalion of Manchu troops, who lived with their families in these “Tartar

Cities." But there were comparatively few of these cities in the empire, and the soldiers soon lost their military bearing. In 1842, when China was forcibly opened to commerce, the Tartars were caught themselves, for every "port" in China, opened by kind permission of the Chinese Emperor *at the point of the cannon*, carries out the "Tartar City" idea. The British Consul is the head of every port and no Chinese or Tartar, not even the Emperor of China, could do his pleasure within the confines of these Treaty Ports of China. So the Tartars caught another Tartar and were hoist with their own petard. For "Tartar Cities" and "Treaty Ports" are really the same in principle, even if the last court of appeal is on the one hand in Peking, and on the other in London.

Degrading Requirements.—All the male Chinese living from Peking to Canton and Chungking were ordered to shave the sides of their heads and grow a queue. The Chinese word means "twist." Both men and women were to adopt the garb of the Tartars. The funeral customs of the conquerors were also forced upon the reluctant Chinese. The last requirement was too much to bear, even by the humiliated Sons of Han. They refused point blank to conform to the new regulations. They would rather die than offend their ancestors by departing from the old custom of honoring the dead. The Tartars waived this requirement. The Chinese agreed to grow the queue and to wear the Tartar clothes, and all seemed to be settled.

But the women strenuously objected. Here was a difficulty. The woman instinct clung tenaciously to

the female fashions of the ancient Chinese. They could not and would not change their beautiful clothes for the uncouth, barbarian attire of the fierce northern women. Kill them first. Put on the Tartar dress? Never, while they lived! The women won. The politic Manchu deemed it wisest to allow the Chinese women to have their own way.



Class of Boys in a Chapel Sunday School, Taichow

The craven men shaved their heads, leaving the little round scalp of hair. It grew into a long, black pendant, and flourished for three hundred years. It became in time a thing to be admired. The Chinese even forgot that the queue was a badge of subjection, and jeered the missionaries for their queueless heads. So strange did people look with their heads unshaved that all Roman Catholic priests and many Protestant missionaries adopted the queue in order to escape peculiarity and to win the people.

Spirit Not Wholly Crushed.—The following couplet has been handed down by the Chinese from generation to generation, perhaps ever since the Manchus conquered the children of Han:

“*Sheng hiang, sze peh hiang;*
Nan hiang, nu peh hiang.”

“We submitted in life but not in death: The men submitted, but the women didn’t.” So tough was the fibre of the Chinese women and such determination did they show that they must command the admiration of the world. If the women of China can be reached with the Gospel, the battle is won.

Suspicious Attitude.—The Tartars having won the country, partly by duplicity, were ever on the alert to detect a counter move on the part of Chinese or foreigners. The Chinese were forbidden to carry arms or to meet in large assemblies, especially at night. Foreigners were closely watched lest they should by some means get hold of the rich country now occupied by the Tartar Emperor. No land was to be sold to them. For this reason our Missions have *leased* and not *bought* the property we hold in China.

Secret Societies.—The natural result followed. Numerous secret societies sprang up throughout the country, and called themselves by names that began to be dreaded by the men who held the reins of government in Peking. The promoters of these societies, when caught were summarily executed. A Chinese without a queue met with short shrift. But in spite of the vigilance of the government, trouble would

break out. Every year of our mission work in China has witnessed a rebellion somewhere. In 1894 the whole Yangtse Valley was seething. "The Triad Society," "The Red Lamp," the "Ancient Brethren," and many other societies flaunted their banners in the very faces of the Manchus, who were compelled by sheer impotence to bribe the rebels instead of beating them.

The Church Suspected.—The Church assembles people, and assemblies were forbidden by the government, which still regarded the Taiping Rebellion as Christian in purpose, although it was suppressed by the power of England, whose Queen stood for the open Bible. It was impossible to convince the average Chinese that the long-haired rebels, as the Taipings were called, did not represent the Christian religion. The rebels cut their hair, and foreign missionaries did the same thing. After the "ever victorious army" of General Gordon had defeated the rebels at Soochow, General Li Hung-chang, in spite of his promise to the contrary, beheaded the Taiping chiefs. For this act it is said that the outraged English general, armed with a pistol for the only time in his life, pursued Li Hung Chang to Shanghai.

The cowardly cruelty of the Chinese general was imitated everywhere. The conquered Taipings were punished with death or banishment. Many ignorant people supposed to be connected with the rebellion had the four Chinese words meaning "Great," "Peace," "Heavenly," "Country," the motto of the rebels, pricked in their faces with India ink. Even now old men come into our chapels with these marks of shame,

two on either side of the face, *Tai Ping Tien Kwoh*, the misused symbols of what Jesus Christ brought to this dark world.

Charges Against the Church.—It was charged against the Chinese Church that their meetings were unlawful, that their very names smacked of secret societies, that men and women met together in the same building, that the Great Peace of the Kingdom of Heaven was preached to the people, and, finally, that the men and women sang lewd songs together.

Suspicious Disarmed.—Men and women never walked together to church. A partition was built or a curtain drawn through the centre of the church to separate the sexes during the preaching services. Every care was taken to avoid all appearances of evil. For the rest, nothing could be done except to set the example of strict morality in every-day life and live down the lies. Chinese men of the old Confucian type never shake each others' hands, and it would appear simply outrageous to the Chinese if a man should shake hands with a woman. It would be best for all parties concerned if every well-meaning visitor, ignorant of the fine points of Chinese etiquette, could be instructed in Confucian manners before coming to China.

A Perennial Question.—In considering the misgovernment of China and the condition of the people in general as two of the main factors in the Revolution of 1911, we can recognize the difficulties which beset our missionaries. The situation required the utmost wisdom and tact. Where should the dividing line be drawn between the policy of "When in Rome

do as the Romans," and the policy of "Evil to him who evil thinks." The question, how far the church could conform to the customs and beliefs of the ancient people of China without surrendering or compromising the Truths of the Gospel, has occupied the attention of missionaries for more than one hundred years. It has not been fully settled yet.

Thirteen Reasons Against Living in an American House.—One of our prominent pioneers refused to live in a home built on the American plan for thirteen reasons, the sum of which was that a residence in such a house would be contrary to Chinese ideas. Others wore the Chinese dress to avoid undue attention and not to distract the interest of those who listened to the Gospel. Until quite recently the China Inland Mission, whose splendid work commands our admiration, required all its men to don the Chinese costume, queue and all.

Unreasonable Etiquette.—But it was impossible for Americans to observe all the rules of hoary Chinese custom. For instance, a young missionary was walking by his wife's sedan chair as they passed through a Chinese city. The chair was in danger of being upset in the busy thoroughfare, and he put out his hand to steady it. This movement attracted the attention of a Chinese woman, who seemed much outraged that a man should help his wife in public. Needless to say, the missionary did not promise to do better next time.

Walking with a woman on the street gave much offence to the Chinese, and it was not good form even to speak to men about the women of their households. In Chinese homes women never appeared when men

visitors called, except in a menial way. A wife was never referred to in the polite conversation of educated Chinese. Thus in the Christian family, as well as in the church, the greatest prudence was necessary in order not to offend the people who were to be won for Christ.

Missionaries the Source of New Ideas.—It is one of the marvels of history that new ideas never seemed to enter the heads of the Chinese until the advent of missionaries. The Chinese ministers and consuls who were sent to Europe and America after the treaties were made never suggested beneficial changes to the ignorant government, or if they did suggest, their advice was not followed. Residence abroad had little effect on the Chinese when they returned home, except that perhaps they showed a little less antipathy to foreigners. A visitor to a returned Chinese Ambassador discovered few changes in the home life of his family or neighbors. One could see a few dozen foreign clocks (all wrong), some frowzy French or English articles, or even a costly telescope with a broken lens, used only to “look see” objects terrestrial. Nobody talked enthusiastically about American or European inventions or customs or anything else. The family still ate rice with chopsticks and smacked their lips with disgusting noise to manifest their appreciation of the “old home taste.” The women of the household still tittered behind the screen, as they curiously peeped at the “foreign devils” who had been bold enough to darken their doors.

Little Change From 1792 to 1892.—When Lord Macartney, the first minister plenipotentiary, was

sent by the British Government to discuss trade relations with the Emperor of China, he brought many costly presents to his host. Among these was an ingenious mechanism called an *orrery*, or planetarium, which exhibited the motions of the planets. A number of expert British workmen were sent along to set up this instrument in Peking. But the Emperor thought



Home of Dr. and Mrs. L. S. Morgan, Tonghai (Haichow)

that if these barbarians showed a superior knowledge of astronomy, the government would "lose face." So before the English could arrange a place for the planetarium, the Chinese had already removed it from the case and clumsily set it up, with the result that the delicate instrument, which had cost 1,500 pounds, was ruined.

This Embassy returned home after vainly attempting to negotiate a satisfactory treaty. The Chinese considered the Embassy with its costly presents as the offering of tribute to the great country of China, and spent about eight million dollars on its entertainment,

in the firm belief that in another year more tribute from the outlying dependency of England would be forthcoming.

When Lord Amherst followed Macartney in 1816 with a splendid outfit, he arrived at midnight accompanied by a large number of English gentlemen. It had been raining. His Lordship and party were very tired. But the Emperor demanded an immediate audience, even at that unseemly hour. When Amherst pleaded delay, the young Tartars took the dignified lord rudely by the arm to force him in. This was too much for the young English nobleman. They whipped out their rapiers and drove from the room the callow princes of the blood, whose brutal curiosity had led them to such a breach of etiquette.

What should they do? Here they were in the dead of night in the capital of China, with the whole Chinese court astonished and insulted beyond measure. But the brave Englishmen, whose sense of honor had been thus outraged, were not daunted by the prospect. They deliberately packed up their belongings and returned to England, notwithstanding the protests of the Chinese Emperor, whom they never saw.

Sir Robert Hart and Gas.—When the Chinese were compelled to employ a foreigner to establish a customs service they designated Sir Robert Hart for the purpose. He succeeded admirably in this enterprise, notwithstanding the opposition of many anti-foreign mandarins, and the splendid maritime customs service of China today is a monument to his forbearance and skill. Among other innovations he introduced a gas plant to light his own home and the little street. There the plant stood for years. No one imitated his ex-

ample until recently, when the prominent Chinese in the city of Peking decided to introduce the electric light. Sir Robert stood grandly alone for a quarter of a century in the midst of his gaseous splendor. The Chinese never thought of using gas themselves. Let the Englishman have it if he pleased.

Inventors to be Killed on Sight.—This was an injunction of China's greatest sage and doubtless accounts for the attitude of his followers for the past two thousand years. They have showed a strong antipathy to everything mental, spiritual, and material that smacked of novelty. Did Confucius possess certain ideas of the "Tree of Knowledge," and was his attitude towards new things the same as that of Solomon when he wrote: "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions"?

Translated Foreign Literature Taboo.—This in-born objection to new things, books included, kept the great mass of the people in the dark for centuries. The only relic of the Nestorians, who came to the northwest of China over a thousand years ago and established Christianity there, is the tablet at Sian in the province of Shensi. This tablet states a few facts of the Gospel and the objects of the missionaries. If these heroic men left any literature, no trace of it can be discovered today. The books translated by the earlier missionaries were for the most part very unattractive. The style was crude and the newly invented terms could not be understood by educated Chinese, and some books were worthless. Few foreigners today can write a book in Chinese without the aid of an experienced Chinese. In the early days

there were few sincere Chinese writers available, for who would dare use his pen to decry the religion and customs of his own people?

Dangerous Too.—One cautious Chinese teacher carried a foreign shoe last on his person when giving lessons. If he were suddenly pounced upon by the runners from the Yamen, or office of the magistrate, he could prove that he was making shoes for the foreigner and not teaching him the sacred language of China.

Knowledge Ran To and Fro.—Notwithstanding all these handicaps, the new ideas from the youthful West began to influence the popular mind. An incident which happened twenty years ago in the city of Changchow, where there is now a promising Chinese church, will illustrate the changes that occurred in many places in China thirty years after our first station was established.

Changchow the Constant.—The city of Changchow, which means Constant, is fifty miles west of Soochow. The citizens of this place were exceedingly conservative and refused to allow missionaries to live within the city walls. The Roman Catholics had been forcibly expelled, and had built up a flourishing church thirty miles east on the Grand Canal, at the bustling town of Wusih. But the Constant City lay right in the line of itineration, and our missionaries continued to pass through the busy streets, distributing tracts and preaching to the curious and oftentimes noisy crowds. But no foreigner ever stayed all night inside the city. In the spring of 1896 one of our missionaries was passing through the heart of Changchow, when he was stopped by a very handsome young

Chinese, who saluted him in the most courteous manner. Here was a strange proceeding, one of the wealthy literati accosting a missionary on the streets of Changchow in the presence of the common people who composed the usual audience! "Come home with me," said the young man. "Certainly," was the reply. Leading the astonished missionary along the street, the young man turned suddenly into a large, handsome residence and shut the ponderous gates. The crowd dared not make a disturbance and soon dispersed. "Now come in here, I want to show you something," said the host. The two passed through several large reception halls into a private room. Here the young man produced an armful of books, which had been translated into Chinese. He said he had read them all, and wanted a foreigner to come and live in Changchow and explain their contents more fully. There were a dozen young men like himself who wanted to learn about the world. They knew that missionaries were upright men. He urged that some one should come at once. Arrangements were made whereby the new teacher could reside in the city without molestation and give lessons to the sons of the gentry of Changchow the Constant. He was to enjoy perfect freedom to preach the Gospel anywhere he liked, and the young men were to follow the course of study recommended by him.

Life in the Ancestral Hall.—The missionary took the job himself. He returned home, packed up a few things, and was back as soon as possible. The young men had found a house, but it was in a family ancestral hall where the spirits of dead ancestors were supposed to live. Evidently the parents of the young

fellows, with rare discernment, had concluded that the foreign devil could not injure the ghosts. The missionary moved in notwithstanding, and put up a foreign stove with a long pipe. The young men arranged to come every day and take their lessons just in front of the tablets to the dead. The course of study was arranged as follows: The English alphabet, easy construction of sentences, the Bible in English with Chinese translation, lectures in Chinese on such subjects as The Canadian Pacific Railway, Princeton University, etc. Here was the opportunity of a lifetime.

Matthew, Mark, Luke, John.—These were the great Four Books of the West, one of the best compositions in the English language and the basis of western civilization. How that missionary worked! He showed these young men how the Lord Jesus came to save the individual as well as society, and taught the Great Learning of the Book in connection with many other truths that Confucius never knew.

The young men knew the Four Books of the Chinese sage by heart, and these books contain some splendid ethics, as the opening sentences will show. "The teachings of the Great Learning are to exalt virtue, to renew the people, and to perfect the highest good." But virtue had not been exalted in Changchow. The people were called "stupid" in all the proclamations issued by the fathers of these young men. The highest good was really at a very low ebb. Now, then, try the Great Learning, the *Ta Hsioh* of Jesus Christ. The missionary slept peacefully in the ancestral temple, where the ghosts were supposed to hold high carnival, and never heard a noise except the

rustling and squeaking of numerous rats, whose "ancient solitary reign" the foreigner had impudently molested, and for whose extinction arsenic was provided.

A Thrilling Experience.—Among the many thrilling experiences in this strange place mention may be made of one, which will serve to show the effect of the first impact of serious truth on educated Chinese. The awful fact of death horrifies the Chinese beyond measure. The word is not mentioned in polite conversation, seldom used in good literature. One never sees the word "died" on tombstones. But taboo mentioning it as you will, the fact is glaringly apparent in the Christless land of Sinim. Death by famine, flood, and disease is everywhere. Buddhism and Taoism profess to explain death, but these proud young followers of Confucius never deigned to believe the ignorant priests. "Let our women do that," said they. The great stubborn fact remained unexplained. What did the great sage say about it? He was a truthful man and knew everything. "What is death?" asked a disciple. "I do not know life, how can I know death?" was the hopeless reply. In the study of the Bible it was not long before this terrible subject came up for discussion.

Rubbed Out.—There was a large blackboard in this ancestral hall, and it was the custom of the new teacher to write Chinese words with their English equivalents in full view of the students. Notwithstanding the known effect of the act he boldly wrote "death" and the Chinese character "Sze" in large script. A look of astonishment and dismay came over the faces of these young men until one of them, a tall,

good-looking, graceful fellow, deliberately rose from his seat, took an eraser and rubbed the terrible symbol off. A sigh of relief came from the class, but the missionary could not let the opportunity pass, and he pointed out in the Chinese Bible the following words of the Apostle Paul: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Apalling Condition of Chinese Women.—Would that the women of our Church could witness the dreadful condition of the women in the households of the wealthy classes of the Constant City, as well as in the houses of the poor! They are not taught to read. Their feet are bound. Along the whitewashed walls in the houses is a line of black which their hands have made in feeble efforts to steady themselves, as they stagger on their broken feet through the cheerless rooms and corridors of what is called home.

What the World Cyclist Saw.—When a noted traveler and his wife passed through Changchow on their bicycles, they were the guests of the missionary. No man could enter the woman quarters of the great house, but the traveler's wife was invited to see the ladies of the establishment. She could not appear in the bloomers she wore as a bicycle costume, but must be dressed up. The young men brought out the lovely silks and satins of the Chinese women, rouged her face and arranged her hair *a la Chinese*. The little son of the missionary went with her to interpret, and they went in a sedan chair. What a rush was made to see her, and how eager the women were to hear something about the great world outside! A large assortment of foreign articles bedecked the rooms of

these rich but ignorant women, but there was no refinement. Only Christ can bring that. When Dr. S. H. Chester visited China he was invited to a great feast in the same home.

Several of these young men afterwards became high officials. The handsome fellow who rubbed out the character "death" and afterwards heard about life, finally gained his degree at the examinations, and was appointed to an official post in the province of Shantung. He died of hemorrhage at an early age. Did he secure the gift of God? We hope so, but do not know.

Perturbations of Peking.—The Chinese Government became alarmed at the least report of rebellion, and more seriously frightened at the advance of modern invention and improvement. Two German missionaries were murdered by the Chinese in Shantung, and Germany seized the coast town of Tsingtao, which means "Emerald Isle," and claimed the Shantung province as a sphere of influence. A mental attitude fixed for millenniums by their infallible forefathers had been rudely shocked. Superstitions firmly believed for centuries as the religion of the elect; methods of business and customs fixed by the ancients and regarded as sacred because of age; and an economic system so arranged that the introduction of time and labor-saving apparatus would shatter the whole structure, and throw millions of people out of employment; these were all to be swept ruthlessly away.

Pitiful Indeed.—The mandarins were in a panic and their consternation was both dramatic and pitiful. It suddenly dawned upon them that missionaries might be friends of China, whose ministrations were

sincere. Antipathy and aversion were changed to a conciliatory attitude, and official privileges were granted to the missionaries.

An Honor Declined.—The United States Minister and the Consul General appeared before the China Mission in session at Shanghai by special appointment, and on behalf of the Chinese Government offered to each member the rank of a Chinese mandarin. This meant that every member of the Mission could meet a class of Chinese officials on equal footing and exercise functions not possessed by the ordinary Chinese themselves. The members of the Mission thanked the government for the signal honor, but courteously declined the offer. The other Protestant missionary societies in China did the same thing, and to this day not one of our missionaries has minimized his high calling and become a mere diplomat.

Scheme of the Dowager.—The encroachments of foreign governments became so persistent that something must be done. The Dowager had played off one nation against another, had put restraints on the young Emperor amounting to imprisonment, and had gathered around herself certain high officials, both Manchu and Chinese, who shared her opinion that the detested foreigner must go. Securing the co-operation of a certain secret society, who believed they were proof against the bullets of an alien foe, and who called themselves *I-ho-chuen*, or "Boxers," this wicked woman in 1899 began the campaign of extermination, and issued an edict to all the viceroys to kill every foreigner within reach.

Result in Brief.—The murder of many foreigners and Chinese Christians followed close on this cruel

order. The diplomatic corps of all nations represented in Peking, together with the missionaries and business men, were cooped up in the legation quarter of the capital for weeks. They suffered intensely, being subjected to the continual fire of the Boxers, until a relief expedition was sent by the allied nations, and the troops of the Dowager were beaten off. The Dowager and her court were compelled to flee to a distant province, and the victorious foreigners took possession of the city.

Friendly Viceroy.—All the missionaries in the provinces along the Yangtse River, among whom were those of our own Church, were saved by the change of one Chinese word. The Edict of extermination used the words *mih yang*, which mean “exterminate the foreigners.” One of the viceroys who had recognized the worth of missionaries and other foreigners dared to disregard the command of the vicious Dowager. To prevent the murder of the unsuspecting foreigners he changed the word “*mih*” to “*hu*,” or “to protect,” and thus saved the lives of our missionaries and their families.

Was it some kind act on the part of a missionary doctor, or a good deed of a Christian nurse or teacher, that inspired this Viceroy to defy the vengeance of his mistress in Peking, in order to protect her enemies? No one can tell, but the missionaries in the province of Kiangsu escaped, and the vengeance of the Empress never fell on the man who in peril of his own life, securely guarded the hundreds of foreigners, men, women, and children, who had always enjoyed peace within his jurisdiction.



(1) Government School for Boys, Hwaiianfu; (2) "Happiness and Glory" Mission School for Girls, Hwaiianfu; (3) Primary Mission School for Boys, Hsuchoufu.

Dowager's Return to Peking.—Crestfallen and beaten, the wretched Dowager came back to her capital to find that all had changed. The men who had abetted her were punished, and certain radical reforms were being forced on the government. Large indemnities were demanded by the foreign governments. A part of the "Boxer Indemnity" paid to the United States is being used to educate Chinese youth in the schools and colleges in the United States. This act on the part of our government has secured the everlasting good will of the Chinese people.

Reforms Too Late.—The tragic death of the Empress Dowager and of the unfortunate Emperor followed in quick succession. No one ever knew the true story of the end. A little boy Emperor ascended the Dragon Throne, but the court had lost its prestige since the foreign troops entered Peking. Reforms that should have come a century before were rapidly instituted, but could not save the Manchu Dynasty from destruction. For ten years after the Boxer uprising, many spasmodic efforts were made to meet the various demands that were pressed upon the effete government from within and from without, but to no purpose. The first serious break took place in the vicinity of Hankow, six hundred miles up the Yangtse River, in the province of Hupeh. Li Yuan-hung, general of the Chinese army, and afterwards President of the new republic, rebelled against the Central Government. Other leaders followed his example. The Manchu soldiers offered little resistance, and in many cities they were slaughtered without mercy. The Tartar Dynasty, which had ruled China for three hundred years, went down like a house of cards.

CHAPTER IV

Effects of the Chinese Revolution

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1. Visible Effects.
 - (1) Proclamation of Kwang Fuh.
 - (2) Treatment of the Emperor and His Court.
 - (3) Cutting Off the Queue.
 - a. Effects of the Queue.
 - b. How it Felt to Wear a Queue.
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2. New Opportunities for Missionaries.
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"But the word of God grew and multiplied."—Acts 12: 24.

The Proclamation of Kwang Fuh.—"The Glorious Return!" Kwang Fuh! This startling slogan was heard on all sides and published everywhere. It was displayed on banners and posters. It formed the heading of newspaper articles. It was passed from mouth to mouth by the millions of Chinese who swarm in the great cities and in the surrounding country. Kwang Fuh! To repeat such words a few days before would have been treason to the Emperor, but now the Tartars were helpless and the people held victorious sway. The populace went wild. Never within the memory of the oldest inhabitant was there so much excitement and turmoil. Never before had there been telegraphs and newspapers in China to spread the news of the downfall of an empire. All day long, and especially at night, the excited Chinese crowded the Shantung Road, the Fleet Street of Shanghai, where the offices of the daily newspapers are. Dispatches came quick as city after city fell into the hands of the victorious Sons of Han. Kwang Fuh! Our grandfathers and fathers and we, so long under the ruthless domination of the Tartars, have come into our own! What shall we do next? "Kill the Tartars!" was the cry. And kill they did. In Wuchang, where the storm first broke, in Nanking, in

Hangchow, and in many other Tartar cities, defenceless men and women and children were butchered without mercy. The missionaries used their power and influence to stay the wrath of the Chinese, and the lives of numerous Manchus were saved. But the Tartar cities were sacked or burnt and the unfortunate inhabitants were compelled to flee. Winter was coming on. Chiefly through the good office of the missionaries, temporary homes were found and a subscription list was circulated to collect money and supplies.

Young Emperor Spared.—To the credit of the Chinese be it said, no massacre of Tartars took place in the capital city of Peking. Even the little Emperor, who only a few days before had professed to rule the empire of over three hundred million Chinese, and all his court, were spared. What a transformation! “The head and front of the Tartar usurpation, the representative of the great Kublai Khan, saved alive when the down-trodden people came into power! Unheard-of leniency!”

Do not history and tradition teach the destruction of oppressors? True, but there had been introduced into China during the past century another principle, the principle of justice tempered with mercy. Some of the men who had brought about the Revolution of 1911 were Christians themselves, and others had come in contact with those who were imbued with the Spirit of Jesus Christ. Wiser and safer counsels prevailed.

Emperor and Followers Pensioned.—The Emperor and his court abdicated at once, and the Tartars were pensioned off instead of being killed. By agreement

they were to receive annually a large sum of money for maintenance on condition of good behaviour.

Off With the Queue!—After dealing with their former masters, now completely subdued, the Chinese took the next step. “That abominable queue, that has so long chased us like a long black demon, stamping us as the slaves of the Manchus, must come off!” And it did. Millions of queues were cut off and piled up. In some cases they were sold, and it is reported that the hair-dressers of Paris made large sums of money out of Chinese hair.

Chiseling Out Ta Tsing.—When the Manchu people conquered China they took the name of *Ta Tsing*. These two characters signify “Great Pure.” But whatever the name meant originally, it must now be swept away with all other trash. The obnoxious words stood out in bold relief on postoffices and other public buildings. They appeared also on coins and stamps and on official letterheads and proclamations. These signs of bondage must be removed forever! But *Ta* means “great,” and is not the new republic great? Retain the *Ta* but destroy the *Tsing*!

It was not long before workmen with chisel and hammer were chipping away at the exasperating symbol which had appeared so long on the public buildings and on letter boxes throughout the country. The handsome postoffice building in Shanghai, where the two characters had been cut in a stone above the doors, was subjected to the same chisel.

Inborn Economy.—But the large quantity of *Ta Tsing* postage stamps on hand had cost a large sum of money, and the new democracy would be obliged to purchase other stamps at once if these were de-

stroyed. Here a happy thought born of Chinese economy struck the leaders of the new government. Why not throw across the *Ta Tsing* on the stamps the four characters, *Chung, Hwa, Ming, Kwoh*, which stands for the Republic of China? And this was done in red, and the stamps were used until the stock was exhausted.

Downfall of Two Great Empires.—The sudden disintegration of Russia, following so quickly on the downfall of the Manchus, struck the peace-loving Chinese with wonder and surprise. At the same time it left them with little resource to handle their own affairs. In their amazement and bewilderment they were like birds bred for generations in captivity and now suddenly set free from the cage.

Insecure Basis for Popular Government.—The democratic ideas embodied in the Chinese Classics were grown over with the moss of centuries. It was no light matter to clear them up and bring them into active service. The Chinese had been taught that the foundations of western governments were laid deep in the teachings of the Bible. Over and over again the saying of Queen Victoria that the Bible is the foundation of the British Empire, had been quoted by the newly-awakened Chinese. If the system of the British Government was based on the truth and justice of the Book of books, why could not the new Chinese Government be founded on the same basis? But there was a difficulty. The national mind of the Chinese, aroused by the new order, was not filled with the knowledge and controlled by the teachings of the Scriptures. Christ makes men free only when they repent of their sins and turn to Him as Saviour. The

Bible was not given to man for the special purpose of organizing republics. Many Chinese got the idea that the direct results of accepting the Scriptures were *Tsiang* and *Fu*, "strength" and "wealth." The law which governs Americans was handed down from the Romans, through the splendid system of Great Britain. That system taught that liberty is obedience to constituted authority. When the Manchus were deposed the Chinese possessed neither authority nor constitu-



Home of Dr. and Mrs. George C. Worth, Kiangyin

tion. Everything was at loose ends, and there were few of the patriots qualified to gather these up and frame a proper constitution.

A few of the leaders were like the raw Irishman just landed in New York, who began to crack the shopkeepers over the head with his shillalah and grab their belongings. When arrested and taken before the court he was sternly asked whether he had been drinking. "No, your Honor," replied Pat in a surprised tone, "but I thought America was a free country." In this sense some leaders thought China was

free. They learned better afterwards from bitter experience. Rapid changes were instituted. Instead of burning the temples, as the Taipings did, the revolutionists converted these dark, germ-breeding buildings into primary schools, after making windows in the walls.

The New Flag.—The republic adopted a new national flag, consisting of five horizontal bars of equal width, red, yellow, blue, white, black, representing, respectively, China proper (the eighteen provinces), Manchuria, Mongolia, Tibet, and Turkestan, the five groups which united in the republic. After the provisional constitution had been framed Yuan Shih-kai was inaugurated President of the United Republic.

Chinese Ship of State.—Of course there was trouble. The Imperial Ship of State was a rotten, rat and bug-ridden old junk with a centre board *on the side*, tattered sails on the mast, and the dragon flag at the fore. But even this was better than no ship at all, and the leaders of the new republic were compelled to keep some kind of government going. They hauled down the dragon and flew the five-colored banner instead. With untried captain and crew, with different chart and compass, and with an up-to-date motor attachment at the stern, this vessel sailed forth in 1912 on the unknown sea of home adjustment and foreign diplomacy. What else but disaster could be expected? If the patriots of the American Revolution found difficulty in organizing our republic, how much more would the Chinese find the most serious obstacles in their path? Most of these patriots were young men. Many had never been abroad, and their knowledge of constitutional government was purely academic and

inadequate to meet the exacting needs of the times. The people of China were not prepared for the change. Most of them had all their lives been by inheritance merely passive objectors to the autocratic Tartar rule. They paid their taxes regularly (their rulers saw to that), but they received little in return. They settled their own disputes, educated their own children, cared for a few of the poor, and repaired the public highways, under the spur of a twisted conscience and in the hope of some adequate reward in the unseen world. The Revolution found them with no adequate idea of the privileges and duties of liberated citizens in a free land. Outside nations were demanding the fulfillment of concessions and agreements, recklessly made by the Tartars. The Boxer indemnities forced upon the old government through the madness of the Dowager and her clique were not the doing of the reformers. These millions of dollars had to be paid each year. Foreign nations held mining rights and railway privileges from Mongolia and Manchuria on the north to *Yunnan*, the "Cloudy South," and their grip on China had been tightened, not broken, by the Boxer outbreak. Some foreigners thought the remaking of China was hardly worth while. But the plight of the country, which the Revolution uncovered, was not due to the men who came into power.

Effects of the Queue.—New China justly despises the words "Chinaman" and "pigtail." These words seem to be inseparably linked in some American minds with stupidity and ignorance. Today these terms are offensive to all well educated Chinese who understand English, and they should be abolished from our vocabulary. The queue has gone forever, but any one who

from expediency or compulsion has worn it can witness to its depressing effects. Long hair, even though grown from only four square inches of scalp, was never intended for men. When the Tartars forced the queue upon the Chinese, there must have been the ulterior purpose, born of Satan himself, to deaden the sensibilities of the conquered race, and to make the queue not merely the outward mark of subjection, but the cause of a subdued and broken will power. The people of China seemed cowed and driven to little unnecessary tricks of deception. A stranger on a country road would not give his correct name. An unknown man could get no direction to the home of a person whom he wanted to see. It was safer to be reticent.

In the family of a missionary there was a nurse whose husband went by the name of Wang. She was diligent, faithful, and efficient, and gained the confidence of all the members of the family. Several years afterward it was discovered quite by accident that the man's name was not Wang at all. So it was everywhere.

How It Felt to Wear a Queue.—Living by oneself in a Chinese city of two or three hundred thousand people was very lonely to an American just out from college. His clothes and short hair provoked laughter. He could scarcely leave his door without drawing a crowd of curious people about him. Crowds of children tagged at his heels. Soon the children began to shout and call bad names. There was no other American within fifty miles. The missionary was tired, for he had been preaching all day. As the little ruffians began to throw stones, he almost wished that

at least one of Elisha's bears could help him out. Even the pariah dogs, the scaly, mangy creatures that defile the narrow streets, barked at him, and nearly drove him mad. But the missionary loved these people for whom Christ was crucified. How could he help them? Did his American clothes offend the Chinese? Would it not be better to dress in Chinese garb? But clothes without the queue would be contrary to rule and might be stranger than ever. So he resolved to go the whole length. He found in a Chinese barber shop a long switch of human hair, bought it, boiled it, twisted it. He purchased for a few dollars a complete Chinese costume, heelless cloth shoes and all. A watermelon cap for twenty-five cents completed the outfit. The queue was tacked into the cap. He shaved his own head as far as he could see. He put on the cap, and presto! A Chinese. The nose was too high, the skin too white, and the eyes too deep, but he would pass in a crowd. What a metamorphosis! His own children said, "Father is dead." But his Chinese friends and neighbors nodded their heads and smiled with complete approval. The unruly children failed to notice him on the street, and the dogs did not bark. In his heart he felt good. The coarse shoes hurt his feet and there was no "brace" to his clothes. But he felt that he was in touch with China.

The years went by and his hair grew long. The false hair was discarded and he became a real Chinese gentleman. But the queue began to depress his spirit and he did not feel free.

A Startling Change.—Queues were cut by the million and the Chinese looked into the faces of one another with mingled fear, astonishment, and joy. One

could note the change as he walked the streets of the cities. In the country the people were at first too cowed and afraid of the Tartars to remove their queues. Short hair looked queer and suggested the Taiping Rebellion. But in a remarkably short time it became the fashion to call the queue "stupid."

Missionaries Invited to Speak in the Public Places.

The temples were not torn down and the idols were not destroyed. Generally the idols were put in the background and veiled. The ignorant but devoted women saw to that. Foreigners who could speak Chinese were invited to address large audiences of educated men. Never had there been such an opportunity to preach the Gospel as there was just after the Revolution. The opportunity widens as the years go by. Oh! that the Church of God in America knew the mind-famine and soul-hunger of the perishing millions of China!

"Old Tiger" of Yangchow.—Salt is a government monopoly in China and is taxed just as whiskey is taxed in America. Yencheng, one of our stations, means Salt City. In this vicinity great quantities of salt are dried out by the government and sent to a large depot on the Yangtse River just above Chinkiang. The Salt Gabelle is one of the most remunerative sources of income. Salt moonshiners are more numerous in China than whiskey moonshiners in America. Among these smugglers along the Yangtse, or "Long River," was a well-known dare-devil named *Chu Pao-shan*, whose reckless deeds earned for him the *sobriquet* of "Old Tiger." The officials were either bribed to let him alone or feared his vengeance if they interfered. The Revolution found him at the head

of twenty-five thousand troops in command of Yangchow, a wealthy residential city of a quarter of a million people across the Yangtse, twelve miles from Chinkiang. It was not long till "Old Tiger" ruled half the northern end of Kiangsu province. He appointed his officers, stationed his soldiers, and kept the peace of the district in a most commendable way.

Course of Public Lectures.—"Old Tiger" had known some of our missionaries in Chinkiang and had doubtless heard the Gospel before the crash of the Manchu Government. When he came into power he desired to hear all they had to say. On his invitation several missionaries in the city and others from Shanghai and Nanking delivered a course of lectures on the subject of the religion of Jesus Christ. The meetings were held in the large Chinese theatre and about fifteen hundred selected officers and men were present. "Old Tiger" presided and introduced the speakers.

Simply Indescribable.—It was a strange situation. The ancient city of Yangchow, where once the distinguished Italian traveler and writer Marco Polo was Governor, where the rich, conservative, anti-foreign *literati* had dwelt for hundreds of years in unmolested seclusion; from which fifty years before Hudson Taylor and his party had been driven out by an excited mob, and in which the Temple of Ten Thousand Buddhas had stood till now, a stronghold of Satan, which successfully barred the Gospel; this city was the place where an outlaw was arranging a compulsory audience to hear the Gospel.

The immense audience was armed, and sentinels were posted at the doorway, lest some Manchu sym-

pathizer should throw a deadly bomb. Bomb throwing was the order of the day and was an easy and safe way of disposing of undesirables. The crowd outside was dumbfounded. On the stage was a church organ, played by a Chinese Christian, and half a dozen chairs for speakers.

Appearance of "Old Tiger."—He was a purposeful man about forty years of age, dressed in a very ordinary, almost shabby, suit of clothes, half Chinese, half foreign. He was introduced to the party in the green room of the theatre. He made no apology for his opium pipe and smoking apparatus, nor for a big revolver that was perilously near, too near, in fact, for comfort, but without ceremony chatted pleasantly, saying that he was delighted to see the missionaries and would be glad to hear them speak. He had a keen eye, and despite his mean attire and slouching gate, commanded the awed respect of all his attendants, for "Old Tiger" had an unpleasant way of shooting people on the instant and with no compunction. "Yes, his name was *Chu*, the Precious Third of his father and mother," he said, as he wrote his name in the note book of one of the guests. "I am stationing troops in different parts of this province. Can you help me break the opium habit?" "Yes, we will try," said a member of the party, "for one of us is a doctor." After some further conversation the speakers, led by "Old Tiger," walked out on the platform. A choir sang "Jesus Loves Me," "There Is a Happy Land," "Come to Jesus." What a congregation! The new Mayor of the city, dressed in foreign uniform, with his pistol in plain sight, high officers, inhaling the pernicious cigarette and watching intently every move-

ment of "Old Tiger" as he introduced the speakers, and hundreds of men ready to execute "Old Tiger's" slightest command.

Put Yourself in the Missionaries' Place.—Reader, what would you have said to such a congregation? You would doubtless have asked the guidance of the Holy Spirit. And the missionaries did that. The Gospel was preached to those men recently freed from the bondage of the Manchus. In that theatre, where prayer was not "wont to be made," "Old Tiger" and his followers heard the blessed truths of freedom from sin through our Lord Jesus Christ.

"A few days ago we would have been shot if we had been found in this place," whispered one of the speakers in English to his neighbor. "We certainly would have," replied the Bishop of Shanghai in the same language. "We don't want any more of this Confucian virtue," remarked the Mayor to one of the missionaries after the service was over. "We are going to sweep away all the old books." "Services again to-morrow," announced "Old Tiger," just before retiring to the green room for another whiff of opium, "and you must all come." Turning to one of the speakers he said, "I want you to preach about Christ."

Women to Be Present.—"Old Tiger" arranged a special meeting in this theatre for the Chinese women of Yangchow. The building was filled with the elite of this literary metropolis, for while the request was complimentary, it would be unsafe to decline.

Tragic End of "Old Tiger."—Before three months of the year 1914 had passed, at least thirty attempts had been made to assassinate the President of the

Chinese Republic. It is said that the second President always stood in a corner of the room when he interviewed strangers, even though they came with accredited references. A bomb killed "Old Tiger" at last, in spite of his utmost precautions. He was a connoisseur in ancient Chinese porcelain, of which he had a choice selection. Here was the conspirator's chance. Selecting a most explosive infernal machine, he boxed it up with diabolical care and labeled it "Chu Pao-shan, Yangchow." The name of a warm personal friend of "Old Tiger" was written on the fatal box. A trusted fellow-conspirator carried this devilish gift from Shanghai and delivered it to "Old Tiger." The trap was well set. The victim eagerly seized the box, which was supposed to contain a valuable vase, and took it into his private room. Soon after, a terrible explosion was heard, and "Old Tiger," who asked the missionaries to tell him about Christ, was literally blown to pieces.

Chinese Christians Qualified to Preach.—Meanwhile the Chinese Church, notwithstanding many vicissitudes, had made considerable progress. The Revolution discovered many a bold and fearless spiritual leader. Some of these men had foreseen the collapse of the Manchu Dynasty and were prepared for the results that they foresaw would follow. After the crash came, several Chinese Christians served as magistrates and in other official positions, among them a few preachers, who later withdrew from office when suitable men could be found to fill their places.

Misconception Shattered by the Revolution.—The devil disputes every attempt to introduce the Gospel of Christ into the kingdoms of this world. The procla-

mation of that Gospel has ever been attended by danger, difficulty, and suffering. Our Saviour himself "came to his own, and his own received him not." The Apostle Paul entered Europe at the urgent call of the man from Macedonia, but was met by imprisonment and stripes. On an occasion of extreme personal danger, all the disciples forsook Jesus and fled. One denied him with an oath, another betrayed him into the hands of his enemies. Some of the earlier Christians, especially those at Corinth, were leading corrupt lives.

Missionaries are sent to people whose customs, language, and history are different from their own. If the Christians of the early Church were tempted to make merchandise of their religion, and even to deny their Lord, is it strange that some of the earlier Chinese converts were led astray? China had been for centuries the stronghold of the devil, whose ugly symbol, a dragon rampant on a field of yellow, was woven into the national flag and floated from every imperial building. It was not the Satanic will that these babes in Christ should grow up into strong Christian men and women, without a mighty effort to tempt them away from the truth back to their former servitude.

Swallowing the Pill.—In former years it was current belief in Central China that a medicine in the shape of a pill was given to the Chinese to influence them to believe what was called the "foreign doctrine." This imaginary stuff was called *mi yoh*. In remote stations even now it is difficult to get a visitor to eat anything in the foreigner's house, for fear that *mi yoh* might lie hidden in the refreshment. *Mi yoh*

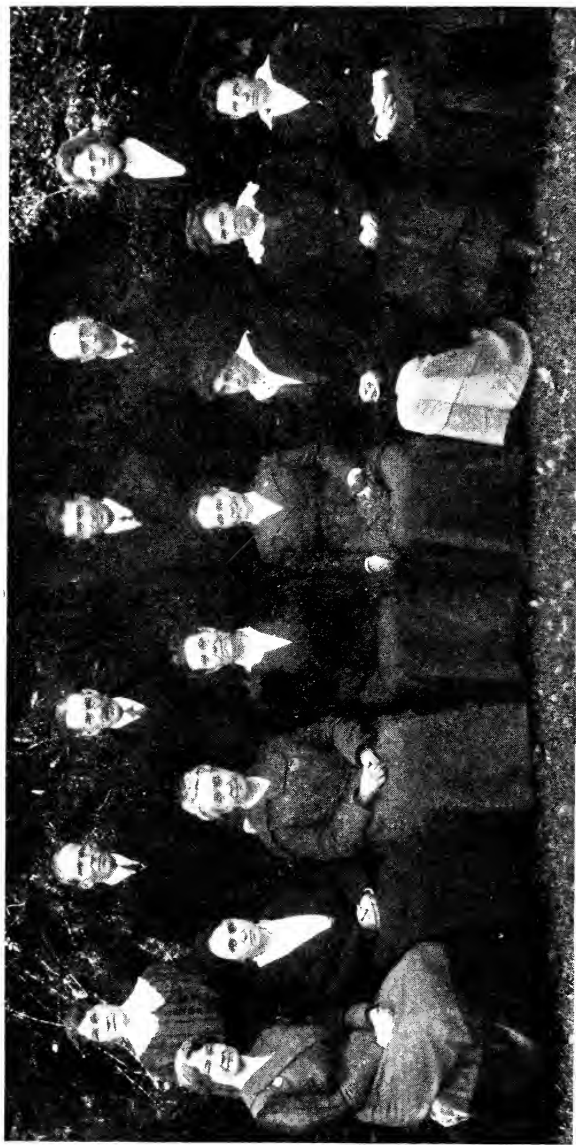
was thought to be so powerful that it could even change the heart of a Chinese and make him a European. The missionary preached about a change of heart. The people were afraid of getting anything inside of them that had been handled by a foreigner. Did not the missionary doctors give a kind of stuff that made people go to sleep? And did not these same missionaries have a wonderful apparatus which, if held by both hands, would cause the spirits to jump within you? So it was understood that when a convert joined the Church, a pill of this medicine was given to him, which resulted in a change of heart!

When a Chinese becomes a Buddhist priest he is said to "swallow the doctrine." He is a priest for life and is supported by the temple authorities. A "living" went with his induction into the office. A vicarage in England is called a "living," and the ordination of a minister rightly carries with it the idea of a support, for the "laborer is worthy of his hire." Through some trick of the devil or his agents, this idea was grossly misinterpreted by the Chinese to mean that every convert received a substantial fee on his entrance into the Church. When they learned otherwise, many of these deluded people, who had been seeking personal emolument under the guise of becoming Christians, were "offended," just as the false followers of Jesus were. The national independent spirit aroused by the Revolution is correcting this notion.

Chang Sze, "Depending on Power."—It must be remembered that the earlier Chinese Christians were very poor. As the rich and learned would have none of the missionary or his teaching, nearly all our mis-

sion work was at first confined to those whose poverty or want drove them to seek the aid of the kind-hearted foreigner. The Chinese needed food, clothes, and medicine, and the government did little systematically to relieve the distress of the suffering millions. The stout-hearted, devoted members of our North Kiangsu Mission for years have borne the brunt of the awful famines, "silent wars," and their steady courage is not excelled on the noisy battlefield. The beloved physicians patiently laboring to heal the diseased bodies of men have attracted more people to the Gospel than any other class of missionaries. Many a poor creature, driven by dire need of clothing or healing balm, has received something more precious than he expected, even the saving grace of our Lord Jesus Christ. "The poor have the Gospel preached unto them," was one of the evidences of his Messiahship that our Lord gave to John the Baptist. This evidence is "writ large" in China by the followers of Jesus whom we have sent there.

Missionary Motive Misunderstood.—The Chinese Christian, just brought out into the light from the grossest darkness of heathenism, is often tempted to question the mission of his foreign teacher. All the forces of evil are brought to bear on the convert. He inherits the superstitious bent of mind and heart from generations of his ancestors. He is surrounded by heathen relatives and friends, or is perhaps ostracised from home. With little in the way of Christian environment and association, beset on all sides with peculiarly strong temptations, what wonder if he begins to doubt? He hears terrible stories about missionaries from the rabble of the street, and these stories



Kiangyin Station, November, 1918: Left to right, standing, Miss Virginia Lee, Mr. Allison, Dr. Worth, Mr. Moffett, Mr. Little, Miss Sykes; sitting, Miss V. J. Lee, Mrs. Allison, Miss Jourolmon, Mrs. Sykes, Miss Moffett, Miss Albaugh.

are supported by assertions of his friends and neighbors. Have these missionaries any ulterior motives? The missionary motive is no more understood by the unconverted Chinese than by the godless European merchants, who sold opium in China for many years.

Strange Use of Visiting Cards.—When the Chinese Government offered political rank to our missionaries, the Chinese Christians were also raised to a higher level in the estimation of the people. Most of these converts had come from the lower order of society, and to be suddenly classed with the once despised missionaries now elevated to official rank was a prize worth having. It mattered little that the missionaries declined the offer of the government. Here was a temptation indeed for the humble Chinese Christians. But they stood the test. There was little vainglorious braggadocio. A few of the imperfectly instructed Chinese Christians did trade on the fear and folly of the government in the years before the Boxer Movement, by securing the visiting card of the missionary in charge and thus gaining access to the district magistrate to further some suit at law. The card of the missionary guaranteed that the bearer was on the right side. Much of this kind of thing was done in ignorance both on the part of the foreigner and of the Chinese. The missionary soon learned to hide his visiting cards.

At one of our mission stations it was discovered that a Chinese had gained admission to a city official by using the English label on a newspaper which came to the missionary.

Serious Results.—Abuses of this kind led to serious results. Unprincipled persons went into the busi-

ness of pushing legal disputes through the influence of the unsuspecting preacher of the Gospel. Falsely professing to be Christians, these men, like Simon Magus in spirit, browbeat the magistrates and forced favorable decision in many a questionable lawsuit. The thing got abroad. Magistrates feared more than ever, and the Church was suspected of carrying on an exceedingly questionable business. Some of these unscrupulous persons actually joined the Church on a lying profession of faith, and opened chapels in various places not occupied by our Missions. These chapels were closed as soon as it was discovered that the money for them had been secured by relying on the influence of the missionary for favorable decisions in suits of law.

Antidote for Discouragement.—It is by considering Christ that the missionaries of our Church in China are able not to “faint in their minds.” Perhaps the most crushing blow that ever falls on a missionary’s life is to find out that the motives of some ardent and promising candidate for baptism have proved to be purely mercenary, or that an apparently earnest worker of undoubted integrity and long standing has been involved in dubious law cases under the name of the Church.

Extreme Poverty of the Chinese.—Every winter death by starvation and cold stares the Chinese in the face. Conditions are somewhat better in the field occupied by our Mid-China Mission, but the English language has not words to describe the terrible state of the North Kiangsu country when winter approaches. Periodical famine comes down like a blight. Thousands of men, women, and children rarely get three

meals a day in the "good" times. When the floods come, or the rain refuses to fall on the parched earth, then the pestilence falls, and the agonized father looks upon his little household with tear-dimmed eye. The millet and the wheat will not last, even with the severest economy. Some must die or go away to find a living in another place.

Economy.—Surely this is a relative term. As this father looks upon his wife and children, he carefully measures the amount each one will eat, perhaps to the last spoonful. There may be a little patch of greens outside to cook with the millet or wheat, but there is no meat. There is little firewood, perhaps only millet stalks. His Chinese books have taught him, and he has learned from bitter experience, that it is a sin to waste even a grain of wheat, or to throw away a shred of old clothing. His neighbors are just as poor as he. There is no help anywhere. So this father scrupulously calculates the amount of food and clothing on hand. There are seven in his family, including his wife and himself. With the most careful economy there is barely enough to sustain four. The stronger must go and the weaker remain. Who shall stay and who shall go? The father and the oldest boy and the oldest girl must go. The latter may have to be sold on the way. After a few days of preparation the three start out with the wheelbarrow to beg through the winter in the warmer climate south of the Yangtse River. The distance is two hundred miles, and rain and snow often fall along the way, but the party trudge along. The father or the son pushes the stridulous wheelbarrow, with a hope that would

die at once in the breast of one used to the plenty of the God-blessed land of America.

On the banks of the Grand Canal, from Sutsien and Tsingkiangpu, to the Yangtse River, about the time our little children are celebrating the advent of the Saviour, one can see hundreds of fathers like this, sometimes with the wheelbarrow, sometimes with their carrying poles, nearly always accompanied by wives or children, painfully trudging along to the more hopeful regions of the South. Often on their defenseless heads the rain, the sleet, and the snow beat pitilessly down.

Terrible Sights.—Many of these wretched people perish with cold and hunger as they travel. Great numbers are crowded together in straw huts so unclean and unsanitary that an American dog could not be comfortable in them. In the three cities of Yangchow, Chinkiang, and Nanking there are sometimes as many as thirty thousand of these people, who gain a precarious livelihood by begging. At one time, during an unusually cold winter, there were forty thousand refugees in Nanking alone. To keep down riots the officials were compelled to open free rice kitchens, to give these poor unfortunates at least one full meal every day. It was a pitiful sight to see them with bowls and chopsticks flocking to these kitchens. Soldiers with long poles stood guard at the entrance to keep back the rush of those driven crazy by hunger. In spite of these precautions, stampedes sometimes took place, and the weaker would be trodden to death by the rest in their desperate eagerness to get food.

Can we wonder, then, that Chinese Christians, though not in such straightened circumstances as these, but very, very poor, would sometimes secretly use the missionary's card to overawe the magistrates? And we must remember that these same magistrates had regularly swindled the people in the collection of taxes.

Better Understanding of the Church.—With the Revolution came a clearer idea of the objects of the Christian Church. This divine institution had been looked upon as a society, supported by funds from abroad, and existing as an agency for the promotion of foreign enterprises. The members were suspected, contemned, and feared. Chinese Christians were called "little foreign devils."

But the truth came out at last. The process of disillusionment had already begun through the sustained efforts of famine relief workers, doctors, and teachers, all of whom are earnest heralds of the Gospel. Many other effects of the Revolution might be mentioned, but to all who have the true welfare and happiness of the Chinese at heart the most glorious and far-reaching results of the Chinese Revolution are the clearing away of suspicion regarding the Church of Christ, and the forming of the conviction in the minds of the Chinese people that the Church stands for truth, righteousness, and peace.

CHAPTER V

Genesis of Missionary Institutions

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1. The Counter Revolution of 1913 and Connecting Political Events.
 - (1) The Counter Revolution.
 - (2) The Terror of the People.
 - (3) The Failure of the Counter Revolution.
 - (4) Yuan Shih-kai Proclaimed Emperor.
 - (5) Death of Yuan Shih-kai.
 - (6) Editorial Diplomacy.
2. The New President, Li Yuan-hung.
 - (1) Chinese Churches Send Greetings to the President.
 - (2) Li Yuan-hung and Christianity.
 - a. A Striking Coincidence.
 - b. The Influence of the Lives of Chinese Christians.
 - c. A Schoolmaster Converted to Christianity.
 - d. Religion and Politics.
 - e. Belief in the Future.
3. Genesis of Missionary Institutions.
 - (1) The Aim of Mission Work.
 - (2) Beginning Medical Work.
 - a. An Emergency Suicide Case.
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 - d. Patients Multiply.
 - (3) Beginning of School Work.
 - a. Dense Ignorance and Superstition.
 - b. Opening a School.
 - c. Bible and Catechism Text-Books.
 - d. Curious Patrons.
 - e. Scholars Multiply.
 - (4) Opening of Chinkiang Station.
 - a. History of Chinkiang.
 - b. Ravages of Wolves Open the Way for Mission Work.
 - c. Mission Work at Chinkiang Today.
 - (5) Opposition of the Literati.
 - (6) Danger and Difficulty of Medical Work Due to Superstition.
 - (7) Christianity Triumphs Over Superstition in the Case of Mr. and Mrs. Chu.
 - (8) Importance of Reaching Chinese Women With the Gospel.
 - (9) Importance of Fully Equipping Missionary Institutions.

CHAPTER V

Genesis of Missionary Institutions

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."
— Ps. 2: 8.

"And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people."
— Matt. 9: 35.

There was a revolution among the Revolutionists in 1913, when the new President, Yuan Shih-kai had scarcely begun his administration. Hot-heads from a few provinces declared war against the recently-formed government because of certain alleged abuses. An army of ten thousand men was organized under the banner of *Tao Yuan*, or "Punish Yuan," and various "Dare to Die" battalions were equipped and sent northward on their punitive expeditions. Of special interest to foreigners was the attack of the insurgents on the arsenal just above Shanghai and on the forts at Woosung, which commanded the entrance of the river twelve miles below the city. These positions were held by northern troops loyal to Yuan, and they made a vigorous defense. As both sides were plentifully supplied with guns and ammunition the peaceful inhabitants of Shanghai were exposed to a daily cross-fire. An incessant night duel, beginning about nine o'clock and ending at dawn, was kept up for weeks. As the aim of the belligerents was extremely inaccu-

rate, little harm was done to either side, but the surrounding country suffered greatly. Although out of the line of fire, the foreign section of Shanghai was hit in many places by large shells, and the unfortunate tradespeople in the native section nearer the scene of combat were in a terrible commotion.

Pathetically Funny.—At nightfall before the cannonade began great crowds of terrified women and children, led or followed by the men, all carrying the absolutely necessary articles for the night, streamed down the roads towards the safer precincts of the foreign section of Shanghai. Helter skelter but almost without noise, for the poor creatures were too scared to speak, they poured over the bridges of the Yang King-pang, which then separated the French from the British concessions. These panic-stricken refugees wandered everywhere, many not knowing whither they went. Then the bullets began to fly. The big cannon on the Chinese gunboats opened up and the shells struck in the water, or whined threateningly overhead. It was a pitiful sight. Some of the poor fellows, crazed with fear, put up their umbrellas in the direction of the guns, as if they could thus protect themselves against this leaden rain and iron hail.

Yuan Not Punished.—But the “Punish Yuan” battalion found out by painful experience that an army must travel on something else besides streaming banners, maudlin enthusiasm, and desire for speedy revenge. The men got hungry, and Peking was a long way off. The Great Napoleon, who was the ideal of military prowess in the minds of the confederates, could have taught them better about the tactics of

an army in motion. But who cared for stomachs when "Yuan the Robber" was to be punished.

The counter-revolution failed, for Yuan was General as well as President. A well-trained army of picked troops, intensely loyal to the man under whom they had served before the Revolution, supported the government. The northern troops, well furnished with cannon, ammunition, and supplies of all kinds, beat back the amateur militia, large numbers of whom hailed from the southern province of Canton. But order was only partly restored. Whether the President and his Cabinet realized the hopelessness of establishing a democracy, or whether he was ambitious to become Emperor, is hard to say. The Chinese people who took any interest in politics suspected the latter cause. Ill-concealed discontent and secret plotting characterized the later years of the first democratic administration. The Parliament was at best raw and hostile. Yuan was vacillating. The ignorant Chinese people, bewildered by the rapidity of change, and harried and plundered by soldiers who turned robbers at the first opportunity, gazed on stupidly like a flock of frightened sheep.

Presidency Hazardous.—Yuan Shih-kai had once been Minister Resident to Korea, while that country was a vassal of China. He was also the friend and protector of the Empress Dowager, and the popular choice for President. He thus had the situation in hand in all its multitudinous details. A little more patience on the part of the malcontents might have saved the country from much of the disorder which followed. Among the numerous "advisers" of the President was one recently imported from abroad.

This learned gentleman was an American, well versed in western politics and skilled in the stale academic diplomacy of a State at peace, but he was a babe in the midst of this oriental confusion. He could not speak the Chinese language, and was obliged to obtain the necessary information largely through the very uncertain filter of interpreters. He mistook the temper of the great people who had suddenly been aroused from the sleep of ages. Like one "who taketh a dog by the ears," he meddled with strife that did not belong to him. Yuan in like manner afterwards found that it was hard to hold on and harder still to let go. On the first of January, 1916, the government announced Yuan Shih-kai as Emperor and he took the dynastic title of *Hung hsien*, which means "Liberal Constitution."

Consternation and Confusion.—Bedlam broke loose. The malcontents now had the opportunity they had so long sought, and embraced it with alacrity. The western and central provinces, which might have remained loyal if Yuan had proved faithful to democratic principles, now openly rebelled. The government in Peking vainly endeavored to stay the storm, but it was too late. Before the summer of the same year in which the "Liberal Constitution" Dynasty was proclaimed, Yuan Shih-kai, the "Strong Man of the Republic," was no more. The real cause of his death will probably never be known. According to the Chinese vernacular press the most appalling scenes were enacted during his last moments. When the breath left his body the utmost confusion, amounting to panic, prevailed. His sons, wife, and concubines quarreled about everything, even the kind of medicine

that should have been given to the dying man. Under the heading, "Terrible Scenes in the Home of Yuan Shih-kai Just After His Death," it was said by one newspaper that "the sons strove with the concubines and with one another, the wife took poison, two members of the harem scraped flesh from their own arms to give to the dying man, and afterwards disemboweled themselves, the eldest son became speechless, and the retainers fled."

Diplomacy of an Editor.—On the first of January, 1916, the Chinese newspapers were ordered to remove the words *Ming K'woh wu nien*, "Fifth Year of the Republic," from their title pages, and to substitute the monarchic motto instead. Here was a dilemma. To obey the order would incur the displeasure of the readers and destroy the subscription list. To disobey would bring down the vengeance of the quasi Emperor on the head of the editor and stop all the papers. The secular press compromised by putting the obnoxious characters with very small type at the bottom of the last page, but the astute Chinese editor of our Christian newspaper, on consultation with his Chinese friends, attached the sexagenary cycle, which was used by both monarchists and democrats, with the following reference to the Prince of Peace: "The Year of our Lord nineteen hundred and sixteen." And there was no *Hung Hsien* on the front page, only those irenic words, and nothing happened.

The ill-timed monarchy wilted like a summer leaf under the hoar frost, and the Vice President, who all the while had maintained a judicious silence, came into power. The new President, Li Yuan-hung, had been in close contact with Christiantiy. While a young

military officer in the city of Wuchang, where the Revolution first broke out, he was a patient in the missionary hospital. Ever afterwards he was favorable to the Christian religion, and not only allowed his troops to attend church, but even insisted on their going. He was considered a Christian by the great mass of the people. His morals were good and, in the political reshuffling which the disastrous mistake of Yuan had precipitated, Li was considered the man of the hour. Chinese politics were plastic and extremely hazardous. The modern history of China was without doubt being influenced by the teachings of the Bible. In the logomachy and turmoil of political strife there was slowly emerging a new spiritual organization. Quite a number of educated Chinese, though doubtful about their leaders, gave their allegiance to Christ, and formed that Spiritual Society which is the Church. Bad as the plight of political China is today, if Christian principles are rightly applied, they will overcome the many difficulties which now beset that divided country. "Bury the hatchet," said Wu Ting-fang, the well-known diplomat. "Love God and your neighbor," said the Divine Master. In less than two years Wu, the once popular Chinese Minister at Washington and later Prime Minister in Peking, had dug up the hatchet and in company with a large number of his co-patriots had set up a separate government at Canton. Thus rapidly do changes now take place in the erstwhile changeless land of Sinim.

Felicitations of Chinese Christians.—To a man the Chinese Christians stand up for a straight-out democracy. When this form of government was reinstated,

many of the Chinese churches sent their congratulations to the new President. Note particularly the following from Nanking and Shanghai:

“The Nanking Churches to President Li:

“Your Honor,—We are deeply grateful to God for making you our leader, and think that unity will now be restored. To us the prospect is most encouraging. May the Triune Ruler ever be present with you.”

“The Shanghai Churches to the President of China:

“God has visited His people. We would reverently announce that a day has been appointed on which Chinese Christians will pray to God for a blessing upon our country.”

The new President replied to these congratulatory messages in the most courteous, and even humble terms, signing his full name.

Li Yuan-hung and Christianity.—In an interview with a Chinese preacher Li Yuan-hung said plainly that, after a fair trial, Confucianism had been found ill-suited to the needs of a republic. “The system necessitates an autocrat,” said he, “and its tenets must be thoroughly investigated before we go on with the new democracy. The principles of equality and freedom inculcated by the Christian religion are bound to prevail in China. The youth of this land, who have been taught these principles, are to be depended on. They make good, strong citizens of the republic.”

Striking Coincidence.—What a coincidence, that while the world was fighting to destroy autocracy, the ruler of China should say to a Chinese minister of the

Gospel that Confucian autocracy had been found not suited to the needs of a republic.

While Confucianism failed in political relations, its teaching about the relations of son to father, strict and severe as it is, has evoked the blessing of God in preserving China intact according to the promise in the fifth commandment. Only two of the seventy nations referred to in ancient history survive the wreck of time, the Jews and the Chinese. The rest have disappeared from the earth. Can it be that God has kept these nations alive because of the respect and obedience shown by the children to the fathers? And is it true that God destroys families and even nations when the true relation of parents to children is not observed? If a son is lacking in reverence and obedience to his father, will he reverence and obey God?

Best Apologetic.—The exemplary conduct of our Christian young men and the beneficent influence of the Church and the Young Men's Christian Association are among the best outward evidences of Christianity in China at this time. They stand the acid test of Confucian ethics and morals which the people of China are now demanding of the Church.

"See what a man does," said the Sage, "examine his principles! It is utterly impossible for a man to conceal his true character." The hypercritical Chinese have examined sometimes with diabolic care every tenet of our blessed religion, and have watched the character of missionaries with ferret eyes. "By their fruits ye shall know them," said the Lord Jesus; and he expressed the thought of Confucius, adding the idea of active, unselfish service. The highest teaching of

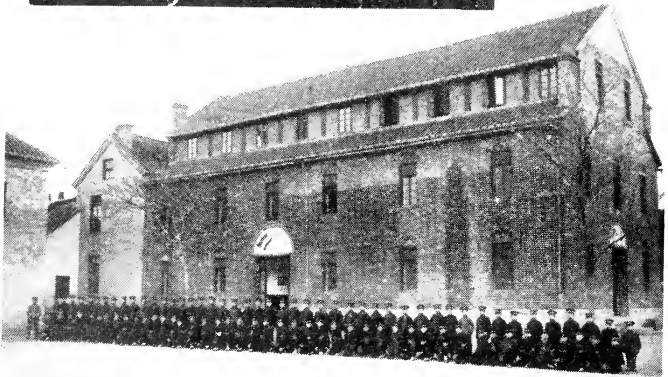
the great sage of China is merely passive and essentially selfish.

Schoolmaster Led to Christ.—About twenty years ago a bright young Chinese, well versed in the Classics, applied for the position of teacher in one of our day schools. He knew little of the Gospel, but his earnestness, diligence, and good moral character secured for him the coveted place. After some difficulty he gathered around him a number of Chinese boys, to whom for a part of his time he taught the Chinese Bible. One day a missionary quoted a maxim of Confucius as follows:

Sz che so i
Kwan che so yiu,
Tsah che so an,
Ren yen sheu tsai,
Ren yen sheu tsai.

“Watch him now,” and see what he does, observe the basis of his belief and the motive of his life. He cannot conceal his real character.” The incident was forgotten by the missionary. A few years afterwards he received a letter from his Confucian friend which read somewhat as follows: “I have followed your advice and done what our Confucius enjoins. I have watched the missionary’s life at his home and among our people. He is true and I know he seeks the welfare of the Chinese. I believe in Jesus Christ and want to join the Church.” He not only entered the Church, but was afterwards called of God to preach the Gospel to his countrymen. Thus a rule of Confucius became the schoolmaster to lead this man to the One who can save as well as instruct.

影攝體全院書心培流上月元年七國民
Hsuehowfu, China. High School.



(1) Boys' High School, Hsuehowfu; (2) Dr. and Mrs. A. A. McFadyen and Chinese Assistants, Hsuehowfu.

Religion and Politics.—Oriental peoples mix religion and politics more than Americans. Chinese State papers from time immemorial have been interjected with appeals to high heaven and to the moral sense of mankind. Proclamations by Chinese officials posted in the city gates, and other notifications to the public, often use such stereotyped expressions as “a heaven-reason conscience,” and the like, to justify courses of actions on the part of officials and to differentiate man from the brute. Among the Chinese people *tien*, or “heaven,” is the final court of appeal. The real religion of China is ancestor worship, which existed long before the time of Confucius. “I hand down from the past, I do not originate,” said the Sage. Offering to the dead the worship due to God alone, is the tap-root of organized opposition to Chistianity. To distinguish between reverence due to departed parents and the worship of God, is one of the most difficult questions that confronts the Chinese Church, and our motives when we uncover our heads in respect to the dead or to “Old Glory,” are misinterpreted. Placing wreaths of flowers on the graves of our loved ones, and hanging up their photographs in the home, is not worship, but the Chinese in the respect shown to their dead do worship them. The viands put on graves and on the large tables before the ancestral tablets, the candles burnt at funerals, the banners which precede the cortege, and the firecrackers let off on mourning occasions, all these are supposed to benefit the dead. The *Kwei*, or “ghosts,” enjoy the food. The candles light the way toward hades, or *Ying Kien*. The banners have written on them *Ying hwun*, or “Soul leader,” and conduct the spirit to the

grave where it is supposed to remain. The noise of the firecrackers frightens away "wild" spirits, who skulk about hungry to partake of these benefits.

Belief in the Future.—So strong is the belief in the *lai sheng*, or "coming existence," that millions of dollars are spent every year to ameliorate the condition of the dead or to appease the wrath of demons. Are these benighted people, who express the innate conviction of all mortals, worse than those theologians who deny the existence of the devil, or than careless Christians who live as if there were no future life, and who forget the millions depending on them for a knowledge of the true God?

How Missionary Institutions Begin.—The foregoing facts should be remembered in the study of our work. The institutions established by our Church in China are: Chapels and churches; dispensaries and hospitals; schools and colleges; mentioned in this order to show that in general churches were developed from chapels, hospitals from dispensaries, and colleges from schools. All contribute to the formation of the Church. But these institutions are not to be compared with what one sees in America. Nearly all are in the incipient state. But the men and women who have been sent by our Church to conduct schools and hospitals in China will rank with the highest in our own land. Hampered as they are by the beliefs and practices of ignorant people, our teachers and doctors in China keep up with the times in therapeutics and pedagogy.

Aim of Missions.—The chief aim of all missionary work is to save souls. All true missionary effort is evangelistic. Doctors, teachers, and ministers are ever

on the watch to win the Chinese for Christ. Medical missions and educational missions are effectively used to further the spiritual interests of the Kingdom of God. When the cities intended for permanent stations were occupied, the people had to be shown that the missionaries could do something else besides talk. The rich literati stood proudly aloof. A dozen neighbors, hostile perhaps, but sick with chills and fever; a lot of dirty, ragged, bright-eyed street urchins, whose parents were too poor to send them to school, these have all attended the daily preaching in the little chapel recently opened on the street, the former shivering as they sat and the latter tipping the wink and bent on some harmless mischief. Could not the stranger benefit these needy ones? While he was devising some method a not too friendly neighbor rushed in crying frantically, "Come quick, Mrs. Chang has swallowed poison to kill herself." The informer was the husband of Mrs. Chang. In a fit of rage and unable physically to retaliate on her spouse, she had taken poison in order that she might attack him as a ghost and haunt him forever. Mr. Chang was terribly alarmed. Therefore, hurry, hurry.

Woman Needed.—Of course the circumstances required the services of a woman. She was at hand and went at once with the distressed husband. A large crowd followed. When the home was reached a larger crowd was at the doors. The room where the unfortunate woman was lying was packed. "Stand aside," said the missionary, "and give her some air." The crowd fell back.

Saving the Bed.—The patient was lying prone on the floor. One of the most cruel practices of these

devil-driven people in cases like this is to drag the dying person off the bed, which is poor and hard enough at best, and to let the breath leave the body from the floor, which is of brick, rough planks, or just hard earth. Such a death on a bed would forever taboo that piece of necessary furniture, the synonym of comfort with us. The ghost of the departed would hover over the room and bring ill luck to the whole family. Hence Mrs. Chang was on the floor.

What did the woman take? The Chinese have the idea that gold is poison, and the swallowing of gold leaf was formerly the ordinary means of committing suicide. But gold leaf is not easily obtained and gold rings or earrings are substituted. Opium became popular, as it was not so expensive and could be conveniently obtained. When opium became scarce modern match heads were employed. Usually the would-be suicide does not tell what kind of life-destroyer has been taken, and in the case of Mrs. Chang, circumstantial evidence and the symptoms of the patient would have to be the guide. These all pointed to opium.

Mustard and Water.—"Give this to her," said the missionary, and the women, who by this time have flocked in, forced the remedy down. "Another bowlful and let her stand on her feet and walk, if she can, in the open air." So Mrs. Chang, who was in a stupor and apparently dying, was assisted to her feet and compelled to move about. By this time the crowd had doubled in size. The ubiquitous dog, mangy to the tail tip, was also present, sniffing at the legs of the bystanders. The people wore a different look. The missionary was doing a *hao sz*, "good deed." Even

the dog reflected the temper of the crowd and did not growl. Another atmosphere was created. Prejudice had been disarmed. Anybody would do anything for the kind foreign woman, who might have used a good stomach pump, if she had owned one, or some more up-to-date remedy. But the mustard did the work. In half an hour Mrs. Chang became conscious, opened her eyes with wonder and stared upon the crowd. Then she broke into tears, and the missionary went home.

Changed Attitude.—The report went abroad that the missionary had cured a case far beyond the skill of a Chinese doctor. The next day when the delighted husband came with a present of eggs, a chicken, or candy, or something more valuable, as a token of his gratitude, fear and distrust were all gone.

More Patients.—The sick of the neighborhood now sought the aid of the missionary. All kinds of diseases, many incurable, were brought to the chapel. So many people came that it was necessary to hire another room. A good stock of simple medicines was purchased. But a small fee must be charged, else many well folk will apply for a dose just to see what it is like. Besides, medicine too cheap is not so much appreciated, and the local doctors demand pretty high fees. But the very poor can have a dose gratis if taken in sight. After awhile the difficult cases demanded a real doctor and a better equipment. The gentry too, frostily aloof heretofore, began to thaw out. Sickness forced their hands. Timidly and perhaps by night, like Nicodemus, they enquired if there was a way? "Yes, there is; we treat the rich and poor alike; bring the patient." A private room was requested and

the missionary had none to spare. The patient, who proved to be a woman, required scientific treatment. And so it goes on until the overcrowded missionary asks the Church at home for a hospital.

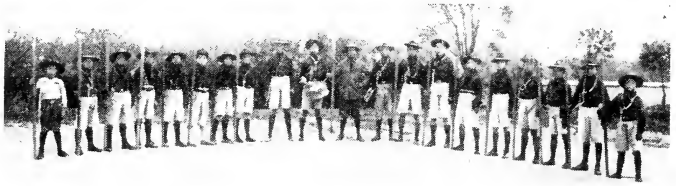
Horse Play of Dense Ignorance.—The little chapel building is full to overflowing with grateful patients and their friends and neighbors, whose children follow them into the services where the Bible is expounded. They hear about the love of God the Father and the sacrifice of the One who is mighty to save. They learn that these missionaries are not such outrageous barbarians as the *Shan Hai King*, "Classic of Hill and Ocean," represents them. The Chinese people have believed this lying book for ages. It has told generation after generation that there is one country where all the inhabitants are women and where the race is kept up by looking into clear water. "Don't these foreigners love a clear spring?" There is another land, *mirabile dictu*, where people are born with holes through their chests and are carried about on carrying poles stuck through the body. "The stiff white boards (linen shirts) worn by these foreigners conceal the aperture." But the continued kindness and patience of the missionary is fast winning the people away from these pernicious ideas.

Opening a School.—A school for the enlightenment of the children who live in the neighborhood would prove most helpful to the community. But how can it be started? Many people still doubt the "foreign doctrine," and the mere suggestion of such a scheme would raise suspicion in the minds of the people. By this time, however, several families have become interested in the Gospel and a few of these enquirers

have joined the Church. It is suggested that a young teacher of the neighborhood should gather a number of the children of church members and as many of the outsiders as are willing to come, into a little school. So far so good, but what shall be taught? It is finally settled that the Chinese Classics shall be put in the "curriculum" in the morning, and the Bible with a little arithmetic and geography in the afternoon. This seems fair. The teacher gets together his pupils and the school begins its career. Many of the parents come in to see what kind of literature the foreigner proposes to put in the course. The books are closely scrutinized, even smelled. In outward appearance they are far better bound than the crude quartos of the Chinese schools. As a Chinese looks askance even at a new piece of money from an inborn fear of novelty, so do these examiners view with uncertainty the new bound volumes of the missionary. They open one book, a Chinese Bible. "Printed by the Presbyterian Mission Press." "Good, clear type, better than the wood cuts of the Ancients." But what is that other book? A Catechism, and the first question is: *Tien ti wan wuh tsung na li lai tih?* "Where do Heaven, Earth, and all things come from?" No mere man has ever answered correctly this deep question.

Opened Heaven and Chisled Earth.—"Pan Ku-sz created these things," remarked one of the patrons, "and when he died his bones changed into the hills, his veins into the rivers, and—" "What else?" asks the missionary, who stands sponsor for the books. "Oh," hesitates the patron, somewhat abashed at the question, "Our books state that the hair of his head was changed into the cooties that bite the bodies of men."

Yes, but how unreasonable that is. How much more sensible is the answer given in this catechism, *Shi shang ti tsao chuh lai tih*, "They were made by God." And these books tell all about Him, and here are other books that explain the hills and rivers of China, and the countries of the world unknown to the little boys who have come to the school.



Chinking High School Boy Scouts

The School Prospers.—The young teacher is elated. He learns also and soon becomes proud of his new knowledge. Singing is introduced. There is a heart-rending discord at first, but the missionary, who has once enjoyed Handel's "Messiah" and other oratorios sung by the great choruses in America, now settles down to drill both teacher and pupils in singing *Ye su ai o wan puh tso*, "Jesus Loves Me, This I Know."

The catechism referred to above is almost universally taught in the primary schools. It was prepared by Mrs. J. L. Nevius, of the Presbyterian Church, U. S. A. The hymn, "Jesus Loves Me," was translated by Rev. B. Helm, and is the most popular child's hymn in China, but Mrs. J. L. Stuart accommodated the words to the music. It is interesting to note that this year an attempt was made by certain

Japanese to introduce the ancient philosophical books of Nippon into the curriculum of their "Imperial University." But the teaching of these musty volumes was so ridiculous to the directors that the books were rejected. Why not try the Bible?

It is remarkable how the boys learn. Very soon some of them can repeat from memory the whole of the Gospel of Mark. The missionary detects the true major ring in one pupil when he sings. It has been brought out now for the first time, though perhaps a dormant inheritance from his ancestors fifty generations back. Some of the other children soon begin to sing in the strong major key.

After the Chinese New Year, so many scholars apply that it becomes necessary to add more room. Continued study of the Bible has impressed the young teacher. He becomes interested in the salvation of his soul and is converted like many other teachers in the day schools of China. The neighbors find no fault with the school, and from sheer necessity it is not long before an application is made to the home Church for a boarding school or a college.

"River Guard."—Chinkiang, the third city occupied by our Church, lies on the south bank of the Yangtse River. At this point the Grand Canal joins the mighty stream. About four miles above the city the canal resumes its course northward through the Kiangsu province to Taingkiangpu, another one of our stations, and thence onward into the province of Shantung. Chinkiang, or "River Guard," is beautiful for situation. According to a Chinese motto inscribed on one of the gateways, the city is "surrounded by hills and girdled by the river." The history of the city

and its environs is interesting in the extreme. But Chinkiang has suffered frightfully in modern times. In 1842, when seventy ships of Great Britain sailed up the river to compel a reluctant peace from the proud but ignorant Manchus, English and Indian troops captured the city by the use of scaling ladders. This they did in the face of Chinese defenders who vainly employed every means in their power to repel the invaders. A scene of carnage ensued that beggars description. The Chinese thinking that the "barbarians" would murder their women and children, as they themselves would have done, in the same circumstances, cut the throats of their own women and children and threw the bodies into wells. The Tartar general set fire to his official residence and, with his family, perished in the flames.

Wolf Starts Christian Work.—During the Taiping Rebellion, Chinkiang was held by the insurgents, who dug their fortifications along the hills as far as Nanking. The city was made a treaty port in 1858, but the quarter million of inhabitants and the twenty million boatmen and others who annually pass through this important centre of trade were intensely hostile to the man from abroad who had so unceremoniously settled himself on the banks of the "Long River." The Chinese in the prefecture say that after the Taiping Rebellion a peculiar animal appeared on the hills and attacked human beings. Never before had the inhabitants beheld such a beast as this. At times it was seen alone, again accompanied by its mate. The name given to this animal was "dog-headed tiger."

Near the little mission school a boy was dragged away by one of these animals. The boy was rescued badly bitten by the sharp teeth of the creature, whom the Chinese regarded with a superstitious dread. Soon afterwards farmers about five miles in the country became alarmed by the repeated attacks of the marauders. Another boy was frightfully mauled. The missionary was called and found a lad about twelve years old lying on a bed with his neck torn and bleeding. Antiseptics were applied to the wound. The missionary left a few simple directions, promising, however, to return in a day or two. The boy began to recover at once, to the great delight of the villagers, who were soon listening with the gravest attention to the story of the power of the Great Physician to heal the soul. By the time the boy got entirely well, the servant of God was holding regular services in the neighborhood, and the grateful people of the countryside were hearing the truth as it is in Jesus.

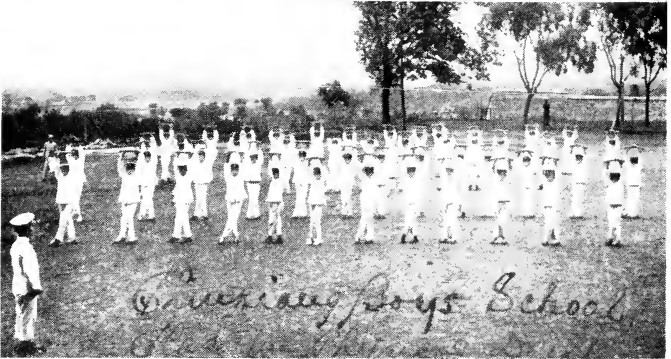
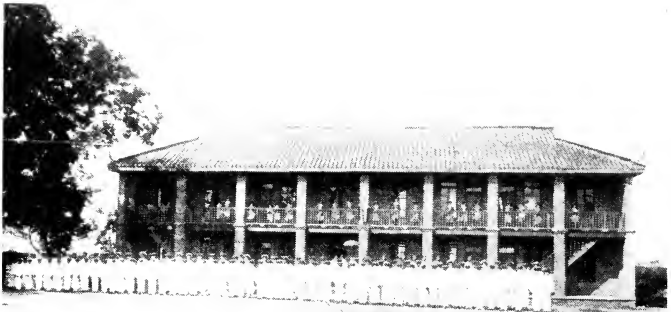
Work at Chinkiang Today.—When the mission in 1883 sent a committee to find a location for the Stuart Robinson Station on the Yangtse River, two of the party remained tentatively at Nanking, thinking that perhaps this important city would be the logical position for our work. But conditions were unfavorable and later in the year the Treaty Port of Chinkiang was selected instead. After the experience of settling in the swamp at Hangchow, Dr. Leighton Wilson, Secretary of Foreign Missions, strongly advised an elevated location. There are hills in abundance around Chinkiang, but they are covered with graves and coffins, many of the coffins lying on top of the ground. All the ridges which skirt the southern limits of the

city are supposed to be infested with ghosts. But the missionaries thought that these spirit pests were less harmful than the microbes of the Hangchow swamps. After considerable difficulty a large piece of ground was leased and a substantial foreign house erected for the 'Stuart Robinson Mission. A finely equipped Boys' Boarding School now stands on this site, and near the spot where the boy was dragged away by the wolf is a Chinese Church fully organized. The wolves disappeared long since with the advent of the Shanghai-Nanking Railway, whose heavy trains now thunder by the South Gate of "River Guard," and there is another thriving church inside the city on "Sleepy Head Street," two miles away. The faithful men and women of the mission itinerate freely in the towns and villages of the Chin-kiang prefecture. "Sleepy Head Street" has waked up too, for a wide macademized road now runs from the railway station clear up to the city wall.

Opposition of the Literati.—From such small beginnings did our institutions grow. They did not originate themselves, but were opened by courageous men and women, whose hearts God himself had touched with the spirit of His love. Sometimes the establishment of hospital or school was attended by extreme danger. A missionary in Nanking was once obliged to flee for his life on account of an unsuccessful operation. Inherited beliefs about education and medicine steeled the Chinese heart against new curricula or pharmacopoeia. On the big gates of the Confucian temples, those arrogant buildings that commanded the best sites in every city, were inscribed the unchangeable mottos which assert in substance

that there is nothing worth while outside the "sect of the learned." Their philosophy of God and the soul is cold, rank agnosticism. The cunning mixture of this "learning" with soul-poisoning Buddhism, and with the demonolatry of Tao, produced a result at which even Macbeth himself might stare and wonder. The religions of China are not clear-cut and distinct. The teachers and doctors found this out in their daily routine. So did the other evangelists who preached often on the streets or at the temples.

Consequences of Mutilation.—Even now in some of our stations farther inland no missionary doctor would dare exhibit a human bone or even a manikin. Medical specimens would create a mob and perhaps wreck a building. The sight of human blood freezes the average Chinese with horror. The medical profession, like that of the soldier, was not popular. Confucius advised his followers to employ only doctors whose fathers and grandfathers had been physicians. He trusted in experience more than skill. And when some medicine was given him, the Classics state that he *pai er sheu tsz*, "thanked the doctor with a bow and put the medicine on the shelf." These learned books do not state that the Sage ever swallowed the medicine! As far as the soul is concerned, this combination of "learning," Buddhism and Taoism, evolves the following practical belief: When a soul leaves the body it is seized upon by two devils called Oxhead and Horseface. These two hail the affrighted spirit to the city temple, where all the souls of the prefecture must eventually be gathered. A large mirror hangs over a huge idol, which represents the judge. In the big city temple in Soochow four large



(1) Chinkiang Boys' School, Building and Students; (2) Chinkiang Boys at Exercise; (3) Three Generations of Christians and their friends celebrating the eightieth birthday of the old man in the center of the picture, who was the first Christian baptized at Chinkiang.

characters stand out in bold relief. They are written in plain mandarin: *Ni lai liao ma*, "You have come, have you?"

To gain the favor of this monstrous deity the trembling soul must report a body complete in all its members. There must be no lack, otherwise punishment will be condign and frightful. In each city temple there are horrible representations of twenty-four kinds of torture. One finds here no hope of reward, but every fear of punishment. It is all dark, gloomy, hopeless.

So awful is the thought of appearing before the god of the city with some member lacking, that the relatives of beheaded criminals buy the privilege of sewing on the head before burial. High officials were rarely decapitated. By act of grace a silken cord was sent to guilty mandarins suggesting death by strangulation and they hanged themselves. It was largely on account of what would happen after death that decapitation was the most dreadful of punishments.

Horrible as these facts are, they will serve as a background to exhibit the difficulty and danger of attempting to benefit the bodies of the deluded Chinese and to set off the labor of love so gladly, faithfully, and effectively performed by our beloved missionary physicians.

Contrast of Heathenism and Christianity.—From these statements it will be seen at once that a post-mortem examination on a Chinese body was an impossibility. The steamers that cross the Pacific never bury in the sea a Chinese passenger who dies on the way. The body is taken to China. Did any one ever

see a Chinese grave in America? All Eastern people from the time of Job expect to be "gathered to their fathers" at the place where they were born. The concern for the body after it has been put in the grave, the flattering names given to malignant diseases, and the gingerly care they exercise in speaking of certain maladies, characterize the Chinese people. Small-pox is called "heavenly flower." To be blown into pieces appears more terrible, if possible, to the Chinese than to other people on account of the results supposed to follow in the coming life. Ever since the Revolution many prominent leaders have been assassinated by means of deadly bombs. Revolutions and bombs seem to go together in the Far East. The manager of the largest printing establishment in China, a Christian man, who had learned his profession in the Presbyterian Mission Press at Shanghai, was the victim of a bomb explosion as he was leaving his office. One of the most influential politicians connected with the Yuan Cabinet was murdered in the railway station in Shanghai as he was leaving for Peking. Two years ago the carriage of an admiral was wrecked by one of these explosives as it was being driven over the Garden Bridge in the same city, and Admiral Tseng lost his life. The leading general of the Republican forces, who was most intimately associated with the highest men in office, from the President down, was killed last year in his own house by a villain who drove boldly to his door in an automobile. Through some mistake or misapprehension the assassin was admitted to the room where the general was at work. With no seeming provocation and without warning to the unsuspecting victim, the in-

truder shot him dead on the spot. There was a terrible outcry and confusion, but the cool precision and deliberation of these pistol and bomb-carrying black-handers generally preclude their capture.

The last tragedy occurred during the heated term of 1917. A part of the family of the murdered man were away from home, and it was necessary to preserve the remains till their arrival. A large quantity of ice was put under the coffin, but this proved insufficient, so a missionary doctor was called in to embalm the body. He promptly came and proceeded to the operation. "Wait," said one of the household, "are you going to do any cutting?" "A little incision will be necessary, replied the doctor. "Why, can't you embalm a body without mutilation?" queried the anxious relative. "Impossible," replied the surgeon. By this time a number of the female part of the establishment were in the discussion. "We will never consent to any cutting," said they, firmly. And like the Chinese women who refused to submit to the Tartar dress three hundred years before, these determined scions of a resolute race had their own way. The General's remains were not embalmed, and the doctor returned home with his implements that might have wrecked the spirit future of the deceased general and perhaps wrought ruin to the family in this life. And as those women of three centuries ago feared neither the greatness nor power of man, so these women withstood the demur of the influential males who were seated around the corpse when the dialogue above took place and who had sent for the doctor. Let us repeat the appeal to the generous women of

our Church. If the women of China can be reached with the Gospel the battle is won!

Contrast with this the attitude of Mr. Chu and his wife. They are members of the Presbyterian Church in Shanghai. The husband is a zealous Christian worker and gives a part of his time for the production of religious literature, besides being an earnest worker in his church. Mr. Chu also occupies the post of interpreter to a prominent British law firm. Several years ago a child of these parents died of a peculiar disease, the cause of which the physicians could not understand. The question presented itself to these young people whether or not an autopsy could be held. It was difficult for them to decide. Universal public opinion was against them. Even their relatives and neighbors raised objection. "But the child is dead. Its soul has left its little body and is with Him who said, 'Suffer the little children to come unto Me.' We believe the body will rise again and be changed into a glorious body, and by allowing the kind doctor to examine the lifeless clay, we may be able to prevent the same disease from developing in other children." It was a hard fight for these true children of God. If any mother in America will put herself in the place of Mrs. Chu, and remember the traditional beliefs held by the Chinese about the souls of mutilated bodies, she will realize how hard the fight was. Christian principles won. The autopsy was performed, the first recorded case of the kind permitted in China.

Enlargement Imperative.—It will be clearly seen from the foregoing facts how the institutions of our

Church in China have developed into powerful agencies for preaching the Gospel. At the present time equipment is meager. Clinics and class-rooms, wards and dormitories are crowded. The number of missionaries is inadequate to meet the needs both in school and hospital, and the missions are compelled to train Chinese teachers and physicians. Still there is the cry for more doctors, more missionary teachers.

Development of the Church.—The mission enterprise is perhaps the only business whose agents labor for their own effacement. Our corps of workers in the foreign field do not intend to remain till the end of time. As soon as the churches in foreign lands become self-supporting the missionaries will depart for the "regions beyond." Under the blessing of God, through the ministration of the agencies of preaching, teaching, and healing, thousands of Chinese have been brought to Christ. The work is advancing everywhere with increasing momentum.

In Memoriam.—Over the door of the Christian University of Nanking is this motto, inscribed in comely Chinese characters on a beautiful polished tablet: *Ying Shui Sze Yuen*, "When you drink water think of the source."

When we behold the wonderful changes that have taken place in the minds of thousands of Chinese, the increased interest, the ever growing favor of once hostile people, who are now God's own children and who zealously co-operate with the missionaries in the churches, hospitals, and schools, we exclaim: "Lo, What hath God wrought!" But the doors of opportunity opened wide by the power of His might through the labors of His faithful servants, challenge us to

efforts commensurate with the demand of the times, and we think with affection of those noble men and women who started the work of the Lord in China, many of whom are sleeping there, awaiting the glorious resurrection and the sure reward that is promised to those who suffer for His sake.

CHAPTER VI

Woman's Work for Women

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Woman's Work for Women

1. Chinese Philosophy Defective in Its Teachings About Womanhood.
2. Chinese Love of Native Land.
3. Position of Woman.
4. The Chinese Home.
5. Chinese Literature for Women and the Consequences.
6. Chinese Music.
 - (1) The Minor Key.
 - (2) Teaching the Chinese to Sing.
7. Need of Christian Teaching About Woman, Society, and Home.
8. Suicide of Chinese Women.
9. Native Chinese Religions Degrade Womanhood.
10. Footbinding No Longer Fashionable.
11. Treaty Ports and Woman's Work.
 - (1) Residence at Ports.
 - (2) Reasons for Ports.
 - (3) "The Missionary Clause."
 - (4) Advantages at Ports.
 - (5) Influence of Ports on Women.
12. Women's Work "North of the River."
13. Women's Work Indispensable.
 - (1) Far-Reaching Results.
 - (2) Advance in Education.

CHAPTER VI

Woman's Work for Women

"I commend unto you Phebe our sister, which is a servant of the church, for she hath been a succourer of many."—Rom. 16: 1-2.

Bungling Human Philosophy.—The foundation of the family and the State is the Home. Recognizing this fundamental principle, the philosophers of this world have tried their hands at the regulation thereof. The utter failure of all merely human attempts to make a happy home is due to a misapprehension of the true sphere of woman. The successive steps in moral progress advocated by Confucius in the "Great Learning" and "The Analects" are as follows:

Make the Purpose Sincere,
Set the Heart right,
Reform the Conduct,
Regulate the Family,
Govern the State equitably,
Tranquillise the whole country.

Very good indeed for a purely human attempt made five hundred years before our Lord was born! This system has kept China together during all these centuries. But the great Sage of China never knew how to perform these moral precepts and duties so requisite to the preservation of society and the happiness of human life. He left out the main factor—Woman.

The best human systems of ethics seem well adapted to regulate conduct, but they possess no motive power. Woman is the chief factor in the home. Hearth and Home presuppose mother. What is home without a mother? Even in hearthless China the people recognize that. A Chinese desperately ill and in the article of death will cry piteously *O tih ma ma*, "My Mother!" Poor as their home is and almost destitute of what we would call comfort, the Chinese cling tenaciously to the place where they were born. They expect their bodies to be buried where they first saw the light of day. This fact has precluded the extensive emigration of the Chinese people.

There has been heretofore no real danger of the Chinese invasion of the world. No swarming of the yellow race will ever occur until the superstitious love and fear of home shall disappear from their hearts. "Emigration implies a journey across the sea, and if anything should happen, Horrors! to be buried in the sea or on land away from home! We will remain in China."

"Be it ever so humble,
There's no place like home."

But human beings with immortal souls deserve better homes than the great mass of Chinese people possess. "Regulate the home," said Confucius. How? By introducing into the large Chinese families a new, marvelous inspiring force, "the nurture and admonition of the Lord."

Home and Society.—There has been no healthy family life. The delicate attentions, the kindly civilities, the abundant courtesies enjoined by the sages, were interpreted to exist only between man and man, not

between man and woman. Much as we admire the Chinese Classics, and rejoice that God gave this truly great people enough teaching to hold society together for so many centuries, there is no woman's touch in them all. She was given no name in the home. She was not taught to read. After fulfilling her mission of caring for the house and bearing male children, she was to be thrown out "as the water which man uses in washing his feet." An educated Chinese was once asked what he called his wife, who could not even read. He replied, I call her "Hello." The husband of Hello has since been converted and now occupies a prominent position in the Church, but Hello herself still clings with desperate devotion to the idols of her people.

The Chinese Home.—The Chinese character or word, which by a stretch of imagination we translate Home, consists of two parts, a pig and a roof, the pig under the roof. If this home is in the country or in the suburbs of a city, one will discover at the front door a cesspool, the filthy contents of which are periodically sprinkled on the fields of grain or vegetables, and contaminate the free air of heaven with the most sickening odors. There are no windows to let in the light, no fires to warm the rooms, no rugs or curtains to adorn, no attractive books or pictures, no music to enliven and gladden the heart. All the comfort, beauty, poetry, romance, and sentiment which are intimately associated with an American home are absent in this desolate place. In a more terrible sense than Gray ever meant,

Chill penury repressed their noble rage,
And froze the genial current of the soul.

Cold, hard, utility had almost crushed out the beautiful in life, yet there are indications that the beauty is there, awaiting the touch of a Christian woman's hand to bring it out.

Chinese Literature for Women.—Most Chinese women are illiterate and steeped in idolatry, and the novel, or "lesser literature," is the only kind of book that will interest them. The characters of these novels are often drawn from heaven, earth, and hell, and the books are written to further the Buddhist religion or to exalt the pretended supernatural power of the priests. Many of these books of the "lesser literature" are vile in the extreme. Even the men read the Classics, not for pleasure, but as a preparation for official preferment, and the women for the most part care little for the doctrines of the sages. They prefer the terrible adventures of the "Dragon King" and the marvelous transmigrations of the "White Snake," and these books are either read to the women or told to them as stories.

Disastrous Consequences.—The result of such literature on the generations gone and yet to come is beyond reckoning. The mothers of China are responsible to a high degree for the mental deadness and moral indifference of the Chinese. The women, whose poor, barren minds have been filled with all kinds of unwholesome ideas, have taught their little children the pernicious doctrines of unseen ghosts and wonder-working charms. The women of America must enlighten the ignorance of their deluded sisters in China, and bring light and liberty and all the blessings of Christianity to these cheerless, darkened homes and hearts.

Chinese Music.—There are more than fifty kinds of musical instruments mentioned in the books of China, and some of the people have instruments in their homes. Confucius said that an education is “completed in music.” But the music of his time must have been of an extremely classical kind, or else the Chinese in the lapse of centuries have forgotten its component parts, for one never hears the symphonies, oratorios, or even the ordinary four-part tunes, to which Americans have always been accustomed.

The Minor Key of a Christless Nation.—People who have never heard of the true God sing in the minor key. Their musical notes are so many agonizing appeals for help, to Christians whose ears appreciate the major key as well. Chinese sing in an ear-splitting falsetto. One frequently hears a well-dressed Chinese making a most disagreeable noise, and discovers that he is singing a Chinese song, the theme of which is extremely immoral. For the average oriental, singing is associated with immorality. There is no vocal music in Chinese homes, or in public places, except the nerve-racking falsetto of the Chinese theatre. The discord of Chinese music represents the dissonance of the family circle, of society in general, and of the Chinese Government. Christianity would change all this.

Teaching the Chinese to Sing.—Here was another difficulty for the missionaries. It was considered beyond the bounds of decency to gather a number of men and women together and sing. But God's word teaches otherwise, and in spite of the opinion of ignorant and evil-minded persons, the missionaries taught music in the major key. There are tens of thousands

of Christian Chinese today whose ears have been unstopped and whose vitiated musical tastes have been changed from the minor, falsetto shriek of the immoral theatre to the major notes of the Christian Church.

Divine Revelation Needed.—A Divine revelation was needed to define the true relation of woman to society and home. Oriental philosophy presupposes her inferiority and relegates her to a menial position in the family. In the morals and ethics of the East she has never held a prominent place. She was not till recently a factor in society and had little influence outside the precincts of her own little world. The State, the society, and the family were composed of men *par excellence*. There have been conspicuous examples of superior merits and intelligence among the women of the Orient, but these were few and far between, just enough to prove the rule that among the nations of the earth who do not know the true God, women hold an inferior place. Doubtless many of the Chinese possessed superior talents, as the book of Miss Safford, "Eminent Women of China," amply illustrates, but the great mass of these unfortunate people, millions of them from generation to generation, never even learned to read. So long have the Chinese women remained in the dark that the desire for knowledge outside the ordinary routine of life has become nearly extinct. Yet, in spite of it all, the hardy women of China in general seem not only bright and intelligent, but even fairly happy. Gray may have thought of the Chinese when he penned the lines,

"Where ignorance is bliss,
'Tis folly to be wise."

The sphere of Chinese women is wretchedly narrow. Wives, daughters, and concubines of the wealthy were, till recently, worse off and less free perhaps than the big-footed woman of the town, and they could not cross the threshold of their street doors on foot, unless helped along by a lot of giggling female attendants more ignorant than themselves. Many never crossed at all, but remained cooped up in the large barn-like houses all their lives. Confucius said very little about women, almost nothing in admiration. To Mencius is largely due the universal polygamy which has resulted in the over-population of China. "Of all unfilial acts," said he, "to be without sons is the worst." Thus the belief that the more sons a man has the better for his future life, encourages the iniquitous custom of concubinage, which is prevalent everywhere and produces most of the misery and unhappiness found in Chinese homes. It is a common saying that a man's wealth is calculated by the number of wives he keeps. This accounts in part for the numerous suicides that occur.

Heart-Rending Incident.—Two women suicides from different parts of a large city were once brought to a hospital at the same time. Both had swallowed large doses of opium because of the introduction of concubines into their homes. The attendants left them lying on the hospital floor. Strong, well-to-do, in the prime of life, deserving all the comfort and happiness men could bestow, there they lay helpless and near to death. The kind and careful woman physician of the hospital soon brought them to consciousness. When they opened their eyes both exclaimed in a reproachful tone, "Why did you bring us back from death?"

We want to die. Life is hard, *hard*. We will not live. We will poison ourselves again."

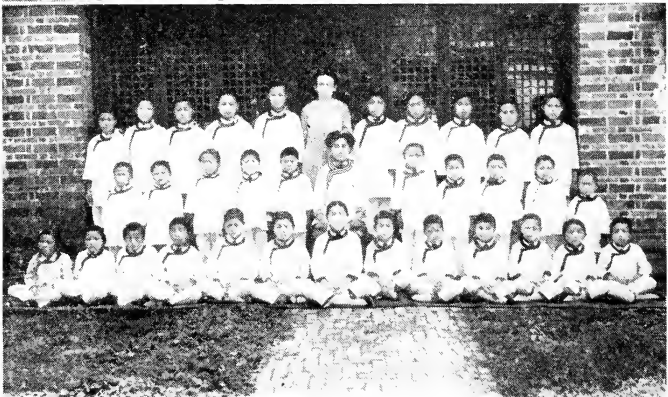
Under skilful care these women recovered. In the hospital they heard the Story of One who bears our griefs and carries our sorrows. When they returned to their desolated homes, did the Lord sustain them, or did they carry out their fearful threats?

Degrades Womanhood.—The teachings of the sages of China promote polygamy, and polygamy encourages and perpetuates superstition and degrades womanhood. Only the sons of the family are allowed to perform the acts of worship before the ancestral tablets at the grave and in the family temple, in fear and honor of departed parents, whose spirits are supposed to dwell in these places. The filial obligations of daughters are not even mentioned in the Chinese Classics. Chinese think it does not pay to educate a daughter, for she will marry outside the clan. A close study of Confucianism, Buddhism, and Taoism discovers the real causes of this degradation of womanhood in China. The first makes woman merely the means of securing offspring and of serving the living and the dead. The second smothers every desire for a knowledge of real things, makes the doing of meritorious acts the chief end of existence, and deadens the noblest ambitions. Taoism as practiced today offers little encouragement to the ignorant, deluded, superstitious women of China.

Footbinding No Longer Fashionable.—The example of mission institutions, the efforts of Mrs. Archibald Little, an English woman of remarkable ability and determination, and the faithful work of women missionaries for three-quarters of a century

all over China, brought the custom of footbinding into disrepute, even before the Revolution. This does not mean that it has died out entirely. The custom has its roots in a perverted taste in women and men for the cramped and the grotesque. In the remoter districts of China, footbinding is still the vogue, and the older women still regard their own misshapen feet as very pretty and attractive. The custom will have to wear out by degrees, but it is not the fashion now to have small feet. Educated young men demand natural feet.

Treaty Ports and Woman's Work.—In order to a full understanding of our work in China it will be helpful to state the relation of treaty ports to the progress of the Gospel. A treaty concession is a parcel of land in certain cities marked out by the Chinese authorities and leased to the foreign governments for purposes of trade. In the larger ports like Shanghai, Tientsin, and Hankow, the area covers several square miles. In Chinkiang, Kiukiang, and Wuhu, along the Yangtse, and elsewhere, the space occupies scarcely more than a square mile. The port cities have thrived wondrously and have increased in number with every war China has waged with European countries. Beginning with the five cities first opened, the process has continued until the present time. There are now about twenty-five open ports in China and Manchuria. Five of our stations are located at treaty ports: Shanghai, Chinkiang, Hangchow, Soochow, and Nanking. We occupied no port city until 1883, when our mission work was started in Chinkiang. Hangchow and Soochow were thrown open to foreign trade in 1900 as a result of the Boxer insurrection.



(1) Physician's Residence, Yencheng; (2) Hospital Building, Yencheng; (3) Boys' and Girls' Schools, Funing; (4) Girls' School, Yencheng.

Residence at Ports.—Consuls representing the great nations of the world, business men, and missionaries are permitted to live at the ports under the protection of the foreign flags. Gunboats of all nations come and go, and nearly always a cruiser is anchored off shore at the maritime cities, both as a protection to nationals and as a menace to evildoers.

Reasons for Ports.—Before the first war with England the position of foreigners in China was precarious and intolerable. The Emperor had refused point blank to establish trade relations, and had dismissed the Embassies of Macartney and Amherst. The Chinese were forced to make some agreement with the detested outlanders after their unsuccessful wars. Commerce is inexorable and trade remorseless. It is an outstanding fact that China blocked the way to the commerce and trade of the Far East. Should the Chinese keep the white man off the seaboard of the Pacific? Should the great country of India have remained with its suttees and juggernauts, and should Hindus and Parsees have been allowed to dominate the millions of ignorant people forever? Would the world be better off if Manhattan Island and the United States itself had remained in the hands of the Red Indians simply because they held an uncertain tenure to North America from their forefathers? These are questions which we will not discuss. Right or wrong, the condition of women and the world in general was bettered by what Woodrow Wilson calls "the swarming of the English."

Distinguished American Diplomat.—Dr. S. Wells Williams, Christian first, then diplomat, historian and sinologue, whose Anglo-Chinese dictionary lies on the

study table of consuls and missionaries, secured a clause in the American treaty which exempted Chinese Christians from paying subscriptions to idolatrous observances. The "missionary clause," found only in the French treaty, permitted women and men who preached the Gospel to settle in the interior, a privilege not granted to consuls and merchants.

Good Order in the British Concessions.—Prior to the treaties, the Chinese having no international courts of law and no jury system, the Mandarins became law and jury unto themselves. Several British sailors were publicly executed without equitable trials. When the ports were opened British justice was administered, an organized police system was instituted, and the streets became safe, under the beneficent rule of the English.

Better Advantages at the Ports.—Women had more freedom in the open ports and Chinese in general became accustomed to the ways of foreigners. Sad to say, however, the opium merchants of all nationalities except America drove a thriving trade, and it was in the foreign settlements that the Chinese learned many of the ways of underground Europe. But the ports were safe, and notwithstanding their questionable advantage to the cause of Christ at that time, a better opportunity was afforded for the establishment of Christian institutions for both girls and boys than in the interior of China, where such institutions might be opened with difficulty or perhaps not at all. The port of Shanghai was called by a well-known British nobleman "The Sink of Iniquity," but today in this city are found some of the strongest churches and institutions in the Far East. Many of the best speakers,

personal workers, and Chinese doctors were trained in these open ports where vice has flourished for so long to such an alarming extent. The Y. M. C. A. and the Y. W. C. A. were first established in the treaty ports.

Influence on Women.—The wives and daughters of the Chinese who live at the treaty ports come into direct contact with Europeans and Americans. Some have been converted. A large number, while not professing Christianity, have become more open-minded and approachable. There is considerable wealth at these busy centres and better advantages for learning western ways. But at first these things seemed a doubtful benefit, for it is wonderful how the Chinese cling to the customs of their forefathers. A treaty port is a place where two seas meet. Two civilizations, one ancient, the other modern, clash discordantly when the white man and the yellow man come together; and unless the former is reinforced by the Spirit of God, he must inevitably fall before the easy, alluring customs and seductive habits of the polygamous East.

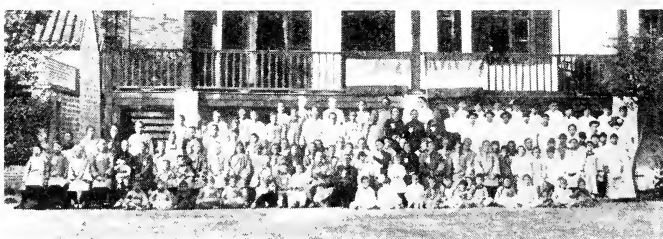
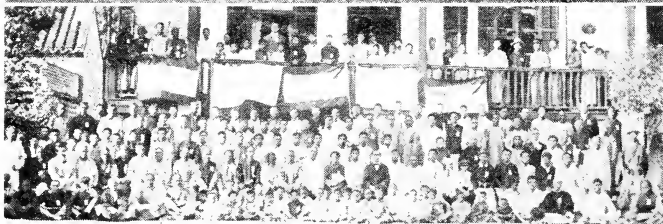
Thousands of Chinese women have been influenced for good or evil by a few years' residence in the treaty ports of China. Some of them have gone abroad for pleasure or study, since it became the fashion to leave their country, but by far the greater part still live in these protected cities or have removed to the interior of the country.

Early Mission Policy.—The China Inland Mission, which includes many women, is an English organization. This mission was named by its founder, Hudson Taylor, who opposed opening regular mission

stations at the treaty ports, and preferred the inland cities, where the influence of wicked Europeans was not felt. Our mission also adopted this policy until 1883, when we occupied Chinkiang. But it is impossible to keep out the pernicious influences of immoral westerners in these days. Chinese cities occupied by our missions once free from foreign heathenism have now been opened for trade, and since the Boxer movement the scum of Europe has been dumped on inland China. The good and bad go together. Civilization has thrown up a motley crowd of people in the Far East. To the everlasting disgrace of our own country, the foreign *demi monde* of one large port in China are called "American women." It is said that Shanghai alone has 20,000 Chinese courtesans.

Women's Work "North of the River."—It was twenty years after the earlier pioneers of our Church arrived in China that we established our first station north of the Yangtse River at Tsingkiangpu. Experience gained at the southern stations was valuable, but the conditions were in many particulars entirely different. Work for women was practically nil. Yangchow, on the line of travel from Chinkiang to Tsingkiangpu, where "Old Tiger" afterwards invited the missionaries to speak, was hermetically sealed so far as entering Chinese homes was concerned. The China Inland Mission had been established there for many years, but to little purpose at first, for the people of Yangchow were actively hostile to foreigners, and regarded the missionaries, nearly all of whom were women, with contemptuous fear. Conditions have greatly improved under such women as Miss Margaret King, a Canadian Presbyterian of the China Inland

Mission, who co-operates with some of our North Kiangsu stations. It was no easy task for the women of our mission at Tsingkiangpu, Sutsien, Haichow, and other stations to enlighten the dark minds of those northern Chinese women. Far removed from the society of other missionaries, living in Chinese houses with few modern comforts, except those provided by themselves, these heroic women, led by the Spirit of the Master and sustained by His Grace, braved the difficulties of the work. By persistent deeds of kindness, continual visitation in the homes as far as the suspicious Chinese would allow, and cordial welcomes in their own, they gained the confidence and goodwill of those Chinese women. Accompanied by their Chinese associates they traveled in boats and sedan chairs, walked, or rode on wheelbarrows and springless carts—any way to reach the mothers and daughters of the men who toiled so hard to keep body and soul together. At the stations they helped at the dispensaries, or at the hospital, where more serious cases were brought. Day schools for children were opened, and Bible classes for older women and girls. These indefatigable women worked hard, using every gentle and delicate art that the resourceful mind of a Christian woman could devise to induce the women of North Kiangsu to believe the story of the wonderful salvation. Their "labor is not in vain in the Lord." They fainted not and in due season they reaped. Only the future years will reveal all the good that has been done in the destitute mission fields of China through their agency. For they helped to lay the foundations of the Church of Christ in cities and villages remote from treaty ports.



(1) Boys' High School, Sutsien; (2) Girls' School, Sutsien;
(3) Christian Men, Sutsien; (4) Christian Women, Sutsien
(178)

Women's Work Indispensable.—Had it not been for the work of our women in church, school, and hospital, the missions could not report the progress now made in the China field.

Earnest of Far-Reaching Results.—Stated broadly, in all our mission stations from Hangchow to Haichow, the field is clear for direct work. Women who go to China in these days will not find the difficulties which attended the work even a decade ago. Children of the converts made in the last century and nurtured in Christian homes are grown up. Many of them now take the lead in church, school, and hospital. The missionaries are *their* "helpers." But the wide-open fields of the "regions beyond" call and challenge a far greater effort than has ever been made by the Church. In reality women's work has only just begun. With the advance in education, new questions arise which require most careful study and the most prudent activity.

Advance in Education.—From the foregoing statements it must not be inferred that the great mass of Chinese women have been affected to any high degree by the work of the foreign missionary. Only those brought into immediate touch with the Gospel manifest a marked interest in the uplift of the home life. While a residence at the port cities has widened the horizon of many Chinese women, the association with our women missionaries in the interior of China has produced more enduring results. At the outset our schools demanded the unbinding of the cramped feet. Girls were required to learn the Chinese characters and to read books. Christian women also learned to apply their minds to the study of useful literature.

The entrance of God's Word gave light to thousands. Conferences led by Chinese women broadened the vision and broke down the walls of provincialism. There were many mistakes made, and frequent failures, but failure is often success in disguise. There is danger in suddenly raising the status of woman above the ordinary level in China, and the higher education of women is fraught with difficulty. But enlightened Chinese women generally are prudent and wise, and possess "the ornament of a meek and quiet spirit." The dignified poise of a Christian Chinese woman is admirable. A Chinese gentleman once remarked that the girls in one of our boarding schools were *hiung*, "fierce." A Chinese Christian girl or woman advanced in education is different from the ordinary woman of China, and the contrast might well appear *hiung* to one long accustomed to receive without question the homage of the "weaker sex."

A Startling Surprise.—So long had the Chinese been debarred from public meetings by the Manchus that they were surprised and even shocked to enter a hall filled with reverent and attentive worshipers, many of whom were women. It required superior tact and wisdom on the part of our women missionaries to secure even the attention of Chinese women in church or school. They could not listen at all. It was at first a triumph of female diplomacy to get Chinese women into the church. They are brought in by the hundreds now, and their daughters are studying in the schools. An American Consul was once called upon to address a mission school for girls. He had but recently arrived in China and spoke through an interpreter. There was rapt attention.

“How different are the faces of these Christian girls,” he said after his speech, “how marked the contrast between them and the women I see on the street.” “What makes the difference between the Chinese Christian women who have come to see you off on the steamer and the ones I saw on the Bund,” said a wealthy woman traveler to a missionary friend. “Their faces seem so happy and cheerful, so clean and attractive, while the others look so hopeless and forlorn.” Yes, what makes the difference? The Spirit of Jesus Christ.



CHAPTER VII

Development of Missionary Work

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Development of Missionary Work

1. Present Political Situation.
 - (1) Failure of Li Yuan-hung.
 - (2) Chang Chih-tung's plea for Education.
 - (3) Parliament Incapable.
 - (4) General Chang Hsuin, the "Pig Tailed" Robber.
 - (5) General Tuan Chi-jui, Disturber of the National Peace.
 - (6) Passing of Li Yuan-hung and Dissolution of Parliament.
 - (7) Rival Parliaments in Peking and Canton.
 - (8) President Hsu Shih-chang and Peking Parliament Recognized by England and America.
2. Progress of the Church.
 - (1) The Attempt to establish Confucianism as the State Religion.
 - a. A Proceeding Without Precedent.
 - b. Popular Discussion.
 - c. Results of Discussion.
 - d. Appeal of Chinese Christians.
 - (2) The National Temple of Agriculture made a Place of Prayer.
 - (3) By-products of Missions.
 - a. Use of Movable Metal Type.
 - b. The Commercial Press in Shanghai.
 - c. Useful Books in English.
 - d. Chinese Literature.
 - e. New Agricultural Products and Methods Introduced.
 - f. New Medical Education and Practice.
 - g. Influence on Commerce.
 - h. Friendly Attitude of Chinese Towards America.
 - (4) Union Work.
 - a. Co-operation in Interdenominational Organizations and Production of Literature.
 - b. Education Founded on Religion.
 - c. Nanking Women's Bible Training School.
 - d. Hangchow Girls' High School.
 - e. Hangchow Christian College.
 - f. Shantung Christian University.
 - g. Nanking Theological Seminary.
 - h. Chinese Christian Intelligencer.
 - (5) The Chinese Church.
 - a. Church Affiliation of Missionaries.
 - b. Chinese General Assembly.
 - c. Presbyterianism in China.
 - (6) Our Responsibility.
 - a. The Untouched Millions.
 - b. The Inadequacy of Education Without Christianity.
 - c. The Ability of Our Church.
 - d. Our New Obligation Growing Out of the Great War.

CHAPTER VII

Development of Missionary Work

“And upon this rock I will build my church; And the gates of hell shall not prevail against it.”—Matt. 16: 18.

Bright Promise Spoiled.—President Li Yuan-hung began his administration with every prospect of success, and might have succeeded in governing the country in a satisfactory way had the conditions been the same in China as they were in the United States just after the Revolutionary War. But China was cursed with a Parliament that out Heroded Herod in its administrative acts. The new Republic had been recognized by the Great Powers, led by the United States, and all the foreign plenipotentiaries seemed ready to help the giant baby democracy in its struggles to grow to manhood and take its place among the nations of the earth. The optimists grew jubilant. There were great expectations. But the parliament spoiled it all.

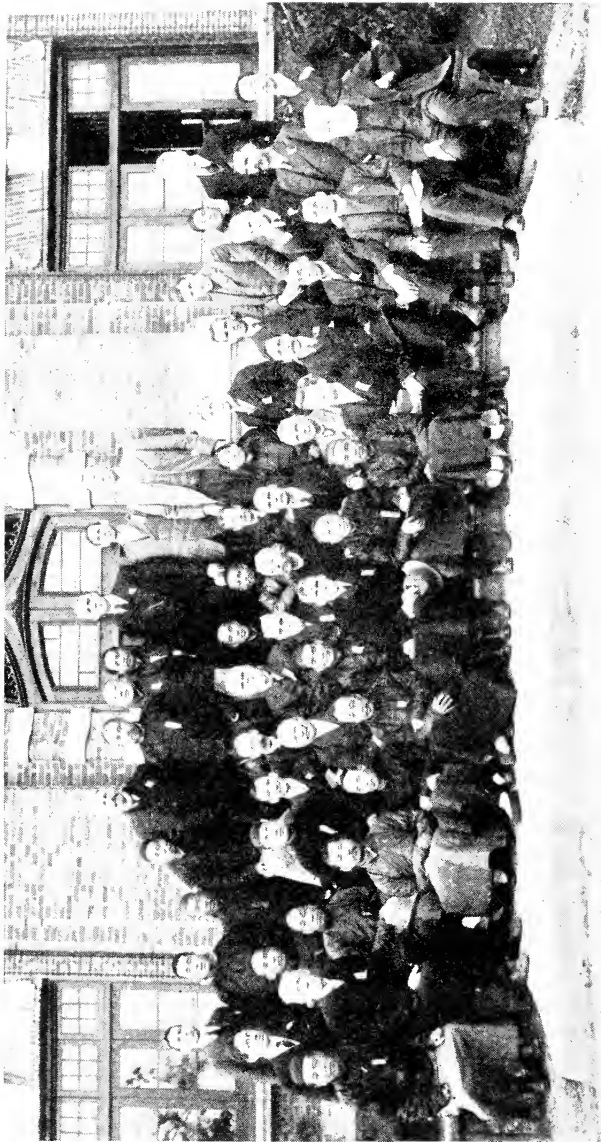
China's Only Hope.—Twenty years ago an astute old viceroy, Chang Chih-tung, in utter despair of the success of his country under the old régime, patriotically wrote at the risk of his life an epoch making book, which he called “Learn.” This word is in the imperative and in the mind of the writer was addressed to “You stupid blockheads.” The courageous viceroy did not lose his life; on the contrary, the young Chinese ruler approved the volume and wrote an Imperial Rescript recommending its careful study by the officials and people of China.

Up to the time of its downfall the Court of China seemed to be following the course of reform recommended in this famous book, and thousands of the people read it. The American publishers of the translation gave it the name of "China's Only Hope," because the author advocated education as the only hope of saving China from destruction. Here is what he says about a democracy for China: "The Republic! Alas! Where did people find a word like this that savors so much of rebellion? A Republic indeed! There is not a particle of good to be derived from it. On the contrary, such a system is fraught with a hundred evils. These evils we will now demonstrate. The first thing necessary in a republic is a parliament and it is said that China ought to establish a House. Against such a proceeding we say that the Chinese officials and people are obstructive as well as stupid. Understanding nothing about the affairs of the world at the present time, they are utterly ignorant of the details and intricacies of civil government. They have never heard of the demand for foreign schools, government, military tactics and machinery. With such men as members, what a brilliant parliament it would be! A vast amount of good would come from such a hubbub as this Assembly would make, with perhaps one sensible man in the lot and the rest a set of fools. A useless institution indeed."

Incapable Parliament.—Li Yuan-hung did the best he could, but there were only a few men in his Parliament who were imbued with Christian principles, too few to affect materially the trend of legislation and administration. It was said by an eminent observer that the only important transaction of the Parliament was the raising of the salaries of the members to six hundred

Mexican dollars a month. The patient Chinese people, willing, industrious, awakened, but ignorant of the power of the franchise, were made to suffer by a few tyros who held the reins of government in Peking. A Republic is not made by acts of Parliament alone and the would-be reformers found that the monarchic idea still prevailed even among the highest officials.

Pig-Tailed Robber.—Among these was General Chang Hsuin, recently released from the Dutch Legation in Peking. This doughty general had his headquarters at Suchowfu. He controlled a large number of troops who, following the example of their leader, refused to cut off their queues. They all professed to be bitterly opposed to the new-fangled democracy, and when the Revolution broke out in 1911, Chang was forced by the counter revolutionists to retire from Nanking, which he had held for the Imperial Party. Seeing that the monarchy was lost, he and his soldiers kept prudently quiet until the second revolution. In some mysterious way he was employed by Yuan Shih-kai to drive out the second revolutionists from their position in Nanking. Here was a rare chance for the "pig-tailed robbers" to retake the city and wreak their vengeance on the inhabitants. In the summer of 1913 the army of General Chang besieged Nanking. Many of our missionaries remained inside the city during this trying time. Some of them knew Chang personally and used their influence to turn him from his purpose of massacre and pillage. The wily chief actually issued a proclamation guaranteeing safety and peace to the inhabitants of the city and a missionary had it posted up on the street. But no sooner had the defending army capitulated than the cruel soldiers treacherously began the work of slaughter among the unsuspecting people.



Provisional General Assembly of the Presbyterian Church in China, April, 1918, Including Delegates from Churches of the London Mission and the American Board (Congregational), who were present to discuss union.

The missionaries worked hard in the midst of extreme danger, but the miscreant Chang wreaked his vengeance on his enemies. Nanking was sacked the second time in less than three years by these same inhuman troops. Chang then withdrew his army to his headquarters in Suchowfu, after receiving the meed of praise from the government at Peking. Pillage of the peaceful inhabitants with the consent of the chief was a mere incident of the war.

President Li became restless. He was tired of the job, but stuck to his post, although the monarchists were pressing him hard. Being President was not a bed of roses. Sun Yat-sen had divined this fact at the outset when he retired in favor of Yuan. The key to the present interesting situation in China will be found in the events which followed the pillage of Nanking.

Disturber of the National Peace.—General Tuan Chi-jui who was Premier in the Li administration has been the main disturbing element in the politics of China for several years. During the discussion of the war with Germany a mob of ruffians and vagabonds set upon the the Parliament and roughly handled some of the members. They also besieged the House for several hours while the police looked on and did nothing. Premier Tuan was suspected of complicity in this disturbance and for this and other reasons was summarily dismissed from office. But the ambitious General would not stay "put." He telegraphed to the military and civil governors of the different provinces, informing them that he was no longer responsible for the peace and order of the country. The governors took the hint. One after another they demanded of the President the immediate reinstatement of Tuan. To enforce their demands several of the provinces went independent again, established a

general staff office, commandeered the railways leading to Peking and marched their troops on the capital. At this stage of the proceedings the pig-tailed robber appears again. Chang Hsuin offered to mediate between the irate governors and the well-meaning President, who was in a sorry plight indeed. In a few days he brought his red-handed troops to the north, and was now in a position to dictate to the helpless President.

Dissolution of Parliament.—At the time Chang Hsuin made his appearance in Peking the Parliament was sitting as a legislative body and as a constituent Assembly, having been given the power to frame a permanent constitution. It had nearly finished this work when Tuan was dismissed. The first demand made by Chang Tsuin on his arrival was the dissolution of Parliament. The Provisional Constitution framed in Nanking at the beginning of the Republic did not grant the President the right to dismiss this Assembly. Nevertheless, Chang Hsuin was insistent. The scenes which occurred in the time of Oliver Cromwell in England were being reenacted in China. "Pride's Purge" was applied to the Chinese Parliament. Under the pressure of the Militarists, Li-Yuan-hung gave way and signed the order for the dissolution of Parliament. Acting Prime Minister Wu Ting-fang, who some time previously wanted to bury the hatchet, refused to countersign the order and left the Cabinet. Chang Hsuin entered Peking with several thousand troops. In one night he restored the Manchu boy Emperor to the Dragon Throne and appointed himself Prime Minister.

Passing of Li Yuan-hung.—But the military Governors, whose troops had also arrived, repudiated the restoration. General Tuan put himself at the head of

an army of loyal supporters and forced the pig-tailed robbers to retire, but not until after the capital had been subjected to a heavy cannonade for several days. Chang Hsuin took refuge in the neutral Dutch Legation. He was pardoned in October, 1918. Tuan, who was hailed as the saviour of his country, was reinstated as Premier, and President Li Yuan-hung disappeared for ever from the political arena. He was heartily sick of the whole business and vacated his office without even a formal resignation. Vice-President Feng Kuo-chang came into office. Parliament was dissolved at once and the powerful Premier with the co-operation of the new President had it all his own way, which was not a good way, for a large part of the dissolved Assembly under the name of "constitutionalists" set up a rival Parliament in Canton a thousand miles to the south. An army was mobilized and bloody fratricidal war began. This war is now in progress, and the unfortunate people suffer intensely from its wicked continuance.

Feng and Tuan.—Persistent borrowing of money from Japan, utter unconcern for the welfare of the people, and repeated rumors of peculation on the part of the high officials in Peking, especially in the matter of the purchase of opium stocks, brought the Government into disrepute. When the time came for the election of a new President (October 10, 1918) Feng Kuo-chang was ignored and Tuan shriveled up.

Hsu Shih-chang.—The President of the Chinese republic now is Hsu Shih-chang. The Parliaments in Peking and in Canton threaten vengeance on each other. Telegrams of protest have been sent to America and England by the Constitutionalists for help in upholding the provisional agreement of 1911.

Peking Government Recognized.—The World Powers decline to intervene. Some government in China must be acknowledged and the great countries of America and England have recognized Peking, and deal officially with President Hsu.

Rapid Progress of the Church.—Amidst such scenes as the foregoing, the Chinese Church has been making rapid progress both in members and influence. Just as



Presbyterian Mission Press, Chapel, and Pastor's Residence,
Shanghai

a stronged winged bird beats up to windward against the storm, even exhilarated by the act, so the Christians have braved the adverse political tempest and shaped a sure and steady course towards the goal of independence and self-support. The Chinese Church is for the most part extremely poor. Many of them cannot pay the salaries of their pastors. Some contribute a part of the expenses of the Church. Yet there are many entirely self-supporting churches. In all of the churches there is the strong desire to exercise complete control in their own spiritual households. This is a healthy sign of life and growth and is encouraged by all far-seeing missionaries.

Discussion of a State Religion.—President Li Yuan-hung was kindly disposed towards the Christian religion. It was reported that he declined to appoint a representative of the government to sacrifice at the Temple of Heaven on that ground that such a service was incompatible with the principles of a Republic. No autocrat had ever dared to suggest such an omission. In this respect Li was bold. It was during his administration that the question of a state religion was brought up in the Parliament. The anti-Christian members proposed to add to the Constitution the following clause: *Kuo ming kiao yoh i kung tsz ta dao wei siu sheng ta pen*, "in the national schools the Great Truths of Confucius shall be considered the only basis of morality."

Unheard-of Proceeding.—Never before had there been such a subject brought before the government. The teachings of the sages had never been clarified and systematized into a religion. *Kung fu tsz*, "The Teacher Kung," had from time immemorial been acknowledged as the final appeal on all questions of ethics and morals. The Roman Catholics two centuries before had made him known to the world as "Confucius," Latin babble for mispronounced *Kung fu tsz*, and had miscalled his emendations and explanations of the ancient king's "Confucianism," though he himself had said, "I do not originate, I transmit." Nobody had ever doubted that Kung the Teacher would be called in question. But here was a body of more than five hundred picked men, most of whom could repeat memoriter the Four Books and Analects of the great sage, willing to listen to objections against the "cult of the learned." This was the state of mind among educated Chinese people when the resolution was first introduced into the Parliament.

Ancient Cult Versus Democracy.—The democrats did very well indeed. There were heated discussions of the resolution. The old party pleaded tradition and custom. But tradition and custom were fast losing power. The reformers wanted to start the new Republic out with an unfettered conscience. The ancient system lacked snap and go. The Confucian temples were old and musty and bred mental microbes in the malarious atmosphere of dullness and constraint. Chinese newspapers published far and wide the deliberations of the Parliament on this far-reaching resolution, and the mass of the people still looked on like sheep.

Effects of the Discussion.—Even the Chinese secular press was against the resolution. The discussion brought out the fact that the “doctrine of the learned” is not a religion at all, but a set of ethical and moral rules culminating in the worship and reverence of individuals paid to departed parents. No form was required to join, no penalty for heresy, no reward for orthodoxy. There was no aggressive policy, no attempt to propagate the tenets. Children were born into the atmosphere of morality. Finally the system was so hopelessly mixed with Buddhism and Taoism that one could hardly differentiate the one from the other. When the final vote was taken the count stood: for the resolution 255, against 264. Thus by a bare majority a “State Religion” was rejected in the Parliament of the Chinese Republic.

Chinese Christians Appeal.—The following appeal issued before the vote was taken, will reveal the clear-cut ideas and circumspection of the Chinese Christians:

“We, the representatives of the Presbyterian, Methodist, Episcopalian, and Congregational Churches, in the

name of the multitudes of Chinese Christians, make the following appeal to our fellow-countrymen. For the past two years the subject of Constitutional Law has been under the consideration of our government. To this law it is now proposed to add a section making the doctrines of Confucius the "State Religion." We think that this is an invasion of the rights of the citizens of the Chinese Republic. Freedom to worship God according to his conscience is a privilege that every man should enjoy, and the passage of such a statute would infringe this right, and in the end create trouble among our people. In general there are four strong reasons against this unjust proceeding:

1. "It revives the exploded monarchical idea.
2. "It opens afresh the invidious, pre-Republic distinction between people and Christians.
3. "It hinders progress along democratic lines.
4. "It engenders hatred and bitterness among the people of different religions of China.

"There are other objections. We point out the danger to the Republic if this question, which has in past history proved a curse to European nations, is brought up now. Why fight out these old battles in China among our people represented by the five colored flag? Confucius was one of our honored sages; our country for two thousand years has really possessed no Constitutional Law, but her people have enjoyed religious freedom. Confucius lived 2,500 years ago, but morality existed before Confucius. We do not mean to abrogate all the teachings of the sage. Our objection is against making his teaching the only basis of morality. Yuan Shih-kai has passed away, and this proposed law savors most disagreeably of an effete

monarchism. The strife between Christians and people should not be renewed, but this law if passed will sow the seed of discord among the Chinese. In the Spirit of Jesus our Savior, we make this appeal to all our fellow-countrymen in the hope that it will be seconded by all those who desire peace and good-will in China."

(Translated from the *Chinese Christian Intelligencer*)

Praying in the Temple of Agriculture.—Incidents like the following, also translated from our Chinese newspaper, will show how the Church of God moved steadily on during these troublous times. There were some remarkable conversions both among the highest and lowest classes in China. By permission of the Government, the use of the National Temple of Agriculture in Peking was granted, as a regular meeting place for prayer, to a large congregation of Chinese Christians. Let the reader consider the associations of this ancient Temple, the thousands of robed officials who worshipped there in the past, whose footfalls had died out forever, and whose power would never come back; the sudden, startling changes that were taking place in government, society, and home; the tragedies that were being enacted in political life, brought on by greed and ambition; the bitter but hopeless fight to nationalize the old morality and ethics of Confucius; and the uncertainty of the untried religion of the West. It all seemed so incongruous, so strange, so out of keeping with the old order of things. And yet it was true. In this Temple where nature had been worshiped for centuries as the universal provider of mankind, at least two hundred of the devout worshipers of Nature's God assembled for praise and prayer. "There are three kinds of power on the earth," said one speaker: "God power, devil power, and man power. God possesses all

power, the devil great power, and man no power. We have to battle with the great power of the devil even in heavenly places. If we succeed in overcoming him it will be by the power of God. There is absolutely no other way to defeat the devil but to rely upon the omnipotent God. To-day let us pray for this power."

"The chrysanthemum springs from the soil," said the secretary to the minister of agriculture, "but the sun is indispensable to its life and growth. If we pluck it from the ground it will soon wither away. If a man does not retain constant communion with God, he will be like this autumn flower plucked up by the roots."

"Prayer life is like the heart beat," remarked another, "Every moment the heart sends the blood coursing through the veins. Prayer will make us moral men, great men. Brethren, let us have the heart throb of prayer."

"God has given to the Chinese," said Yung Tao, a high officer of the government recently converted, "the magnificent hills and streams we see around us. He has made us rulers of nature, but men have debased their exalted positions. Our myriads of people have tried in vain to reform. We have found it impossible. Alas! how pitiful it all is." With the tears streaming down his face he cried out in agony, "God will look down upon us in our distress and pity us. I believe he will change our miserable condition if we only pray devoutly to Him."

Earnest supplication was made by others under the open canopy of heaven, and finally in front of the altar they all knelt down together and the Chinese pastor prayed to God in a loud voice for help in their time of need.

Marching Orders.—During the greater part of our fifty years in China the missionaries have been occupied

chiefly with carrying out the first part of the Lord's command. The field is so large, the laborers so few, and the need so appalling, that from a human point of view the undertaking seems almost hopeless. But when we remember that our God has never told us to convert the world or try to do so, but to go and preach, trusting His spirit to regenerate those who are His, we can realize that omnipotence is behind the order. "All authority in heaven and in earth" has been given to our King, and in consequence we are commanded to go into all the world and preach the gospel to every creature. This presents the duty of the Church in a new and different aspect. "I can do all things through Christ which strengtheneth me," said the great apostle to the Gentiles. So can we. From the Divine viewpoint, the prospect is ever bright, and if we study carefully the results that have followed the labors of missionaries we wonder at what God has wrought in China.

By-Products of Missions.—Before enumerating the spiritual results of our work in China in carrying out the Great Commission, it may be profitable to mention some of the indirect effects of general missionary activity in that country.

Movable Metal Type.—The type now used by the large publishing houses in China was invented by one of the staff of the Presbyterian Mission Press more than fifty years ago. This press has not only issued millions of Chinese books and tracts, but has trained the most expert printers and publishers in China. The spirit of initiative and the art of combination are not engendered by Oriental philosophy. These are what eastern people lack. Science which is the application of knowledge would never have progressed without the Gospel; even

men's minds and bodies are set free to think and act by the "glorious liberty of Christ."

Commercial Press in Shanghai.—This is said to be the most successful business house in China. It was originated by Christian Chinese who had received their training in the Presbyterian Mission Press. Now in the twentieth year of its history, its volume of business, varied activities, the ramification of its branches, of which there are fifty throughout the country, and its remarkable development, make it one of the marvels of modern China. This huge institution represents a growth that meets the need for text-books which the new education in China has created. It is a most valuable ally to the missionary cause.

English Books.—Some of the most useful books on Chinese history, traditions, geography, and general information were prepared by busy men who, in addition to their regular work of preaching, found time to write books in English.

Chinese Literature.—Until the Chinese were able to prepare modern literature, the missionaries did nearly all the translations of foreign books into Chinese. The first Anglo-Chinese dictionary was compiled by a missionary. Williams' Dictionary followed later. These two books formed the basis of the lexicographies that were issued in more recent years.

Foreign Fruit.—A missionary in the province of Shantung introduced good peaches and Bartlett pears into the markets of China, and an evangelist in Kiangsi province is teaching the Chinese how to raise a varied assortment of foreign vegetables. In Anhui province a missionary is showing Chinese farmers the great advantage of scientific agriculture. The Hangchow Christian

College has a self-help department, which introduces new ideas. Union Medical College in Shantung trains Chinese doctors in their own language for a life of usefulness. Most of these promising men are Christians. Our mission has a part in the two last named institutions as well as in others.

Line of Least Resistance.—When a certain railway was opened in central China the engineers found out that the preaching stations opened by the missionaries formed the line of least resistance on the part of the people. The neighborhoods were less hostile. Our methods of country itineration by boats have been copied by the Standard Oil Company.

Best Commercial Asset.—The colleges, schools, hospitals, and printing presses, established by American missionaries, have secured the good-will of the Chinese and impressed them with the idea that the United States stands as their friend. Hundreds of thousands of Chinese are being treated in American mission hospitals every year. Thousands of young men and women are being trained in American mission schools. Millions read the salutary literature issued from American mission presses. A party of interested Americans was conducted through the Presbyterian Mission press. On his return home, one of the party reported that this press was the most wonderful thing he had seen in China. All these benefits and many more, are secondary and incidental. At the same time they are helpful to the cause of Christ; and prove that most beneficent results follow it in the wake of the Gospel.

Second Part of the Command.—But the temporal effects of the Gospel on the world are mere crumbs that fall from the rich table of the Lord. The prayers and

funds of the Church, the self-sacrifice of her members both at home and abroad, are not worth the outlay if directed only to the material uplift of nations. While rejoicing in the progress of civilization in China, the Christian longs for spiritual results. The destitute people of greater China make mute and piteous appeals for a knowledge of Jesus Christ, and a large number have already found Him. The care of all the churches now falls heavily on the missionaries, as they try, "To teach them to observe all things whatsoever he has commanded."

Work for the Church at Large.—The great mass of heathenism arrayed against the comparatively few Christian forces in China, have compelled the denominations to combine their forces. Our missionaries are closely identified with the Christian Endeavor Society in China, the Sunday School Union, and other evangelistic agencies. Some have been engaged in the translation of catechisms, lesson helps, and other religious publications. Henry M. Woods, A. Sydenstricker and John W. Davis were members of the Bible Translation Committees.

True to Fundamental Principles.—The missionaries of our Church have remained true to the fundamental principles on which the work was founded. The Presbyterian Church has always advocated religion as the basis of true education, and education promotes both doctrinal and practical religion. Woodrow Wilson says, "Education yields its best fruits when mixed with religion." Another says, "Education without religion is simply veneering rotten wood." Especially is this so in awakened China. The conditions there are so similar in many respects to what existed at the very beginnings of our Church that the words of Luther and Melancthon seem peculiarly applicable: "Therefore I beg of you all,

in the name of God and our neglected youth, not to think of this subject lightly, as do many who do not see what the Prince of this world intends. For the right instruction of youth is a matter in which Christ and all the world are concerned." "The right training of a single youth is a greater acquisition than the taking of a city, for when the fame of the great struggle shall have passed into tradition the influence of well trained brain and heart will be going on and on, contributing to the uplift and redemption of the planet."

Women's Bible Training School at Nanking.—Six churches combine their forces and funds and furnish in this institution an admirable course of preparation for women who are to become spiritual leaders in China. Those who attend are advanced in Christian life, character, and education. Some are graduates from more elementary Bible schools.

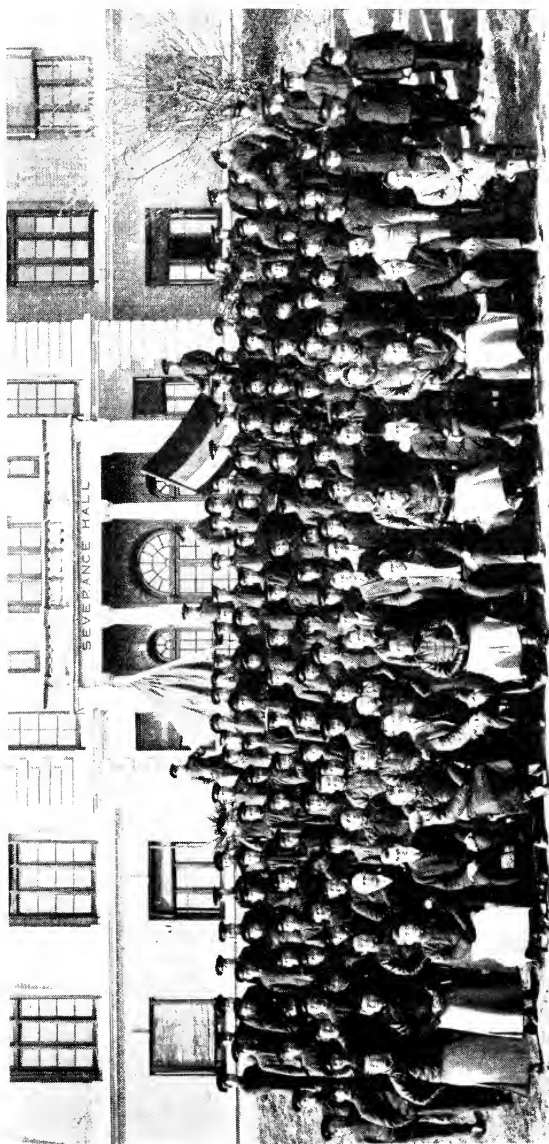
Hangchow Union Girls' High School.—The Baptist Church, North, and the Presbyterians, U. S. A. and U. S. have united in building up this school. A splendid site, in the old Tartar city of Hangchow, near the famous West Lake and leveled to the ground after the Revolution, was secured and suitable buildings erected thereon. It has a strong faculty steadily increasing in numbers. The course of study begins with the primary department and carries the student through higher primary, high school, and normal grades. There are now 200 students enrolled in this institution which promises to develop into the Union Woman's College of Chekiang Province.

Hangchow Christian College.—This is the one institution of collegiate grade in the whole province of Chekiang, established by the Presbyterian Church, U. S. A., some years ago with an outlay of \$75,000.00. Our

Church was invited to take part in its management, and we now have a full share in its administration, with two representatives on the teaching force. One of these is the Acting President. The demands of these changing times, when the minds of the Chinese are in a plastic state, render the maintenance and development of this college absolutely imperative and necessary to the growth of the Church. It is worthy of remark that every graduate of this college has become a Christian.

Shantung Christian University.—We are vitally concerned in the Union Medical College, a part of the Christian University in Shantung province, just north of Kiangsu. The medium of instruction is the Chinese language. A large number of young men whose knowledge of the English language is insufficient for them to take the medical instruction given in other institutions, are trained here for lives of usefulness as Christian physicians. As the work of teaching is done in Chinese the time of Dr. R. T. Shields, our representative there, is largely occupied with the translation of medical text-books, two of which have already been issued and are fast becoming authority in the medical class rooms of China. In this connection mention should be made of the splendid union medical work done in Nanking, where Dr. A. C. Hutcheson represents us.

Nanking Theological Seminary.—This institution was contemplated by the Pan-Presbyterian Conference, which met in Shanghai in the fall of 1901. Missionaries of sister denominations had in mind the education of men whom God had called to preach the Gospel. After years of conference it was decided that a union seminary founded on the fundamentals of the Bible could be effected. Several years ago the Foreign Christian Mission,



Students and Teachers, Hangchow Christian College, January, 1918

Northern and Southern Methodists and Presbyterians, U. S. A., and U. S., united in what is now extensively known as the Nanking Theological Seminary. No other institution contributes more to the spiritual development of the Church in China than this school of the prophets. The following annexes to the Seminary have been found essential:

1. Bible School for limited preparation.
2. Correspondence Course.
3. Advanced Course for College Graduates.

In the founding of this seminary Dr. John W. Davis had an important part. Sound Biblical teaching is its foundation stone. The course provides for instruction in all religious subjects. There are at present seven classes in all, with an attendance of 100 students. The first and only Greco-English Chinese Dictionary ever published, was prepared by one of our two representatives at the Nanking Theological Seminary. This unique Lexicon will always hold an important place in the theological curricula of China. It pleased God to embody the content of the New Testament Revelation in the Greek language; and now for the first time in history the Chinese student may be able to read at first hand, the word of God as it was originally given to man.

Chinese Christian Intelligencer.—This weekly newspaper in the Chinese language was established by the Pan-Presbyterian Conference of 1901. Its chief aim is to preach the Gospel, and the paper is circulated in the homes of thousands. It has two editors one of whom is a Chinese. Over 300 Chinese contributors in various parts of China, and in foreign countries write for it. The

purposes of the *Intelligencer* are varied and may be stated as follows:

1. Explaining the Bible. In fulfilling this purpose it is necessary to convert many of the Chinese symbols and make them fit receptacles for spiritual truths.

2. Spreading the fires of revivals. During the discussion of the State Religion in the Chinese Parliament this paper published thirty articles against the resolution, all of which were written by Chinese Christians. No better defence of the freedom of worship could be found. The paper regularly carries extensive and encouraging church news.

3. Disseminating useful knowledge, such as the proper regulation of the home, scientific explanation of familiar phenomena, medical hints, historical events, short stories, news, telegrams, etc.

The *Intelligencer* is controlled by the Synod of the Five Provinces, two of the missions of the Presbyterian Church, U. S. A., and our two China Missions.

Church the Crowning Work.—Our General Assembly has permitted her missionaries in China to connect themselves with Chinese Church organizations, while remaining members of home presbyteries. Our missionaries are members of the Synod of the Five Provinces of China, as well as members of Synods in the United States. The Missions being voluntary associations have no ecclesiastical authority. Missions are used in erecting the spiritual edifice of the Chinese Church, and will disappear when the house is completed. This will perhaps require many years of patient labor, but the building is rapidly going on, and the next generation may behold the completion of an organized, independent, Chinese Church established on the principles of the New Testament.

The Chinese General Assembly.—The Presbyterian Churches of England, Scotland, Ireland, Canada, and the United States have labored long in China. For sixteen years the representatives of these churches, together with the members of the Chinese Presbyteries have met from time to time in a federal council. On April 17, 1918, this council was dissolved and a Provisional General Assembly was formed. All the Presbyteries in Manchuria and China proper, with a membership of about 80,000, were instructed to appoint representatives who shall meet together in 1920 to perfect the General Assembly.

Striking Coincidence.—The members of the Assembly in Nanking, representing Manchuria, China proper, England, Ireland, Scotland, Canada, New Zealand, and the United States, doubtless knew nothing about what was done by another Assembly in the city of Augusta, Georgia, in 1861, when noble men of God issued this ringing manifesto: "The General Assembly desires distinctly and deliberately to inscribe on our Church's banner as she now unfolds it to the world in immediate connection with the headship of her Lord, His last command, Go ye into all the world and preach the Gospel to every creature, regarding this as the great end of her organization."

The Nanking Assembly announced in Chinese and English: "It has seemed to us that one of the first acts of the General Assembly should be the declaring of itself as a Missionary Society for the proclamation of the Gospel throughout China. Thus we shall at once begin to learn to keep step and go forward as an army of God for the overthrow of the Kingdom of Satan and the establishment of the Kingdom of God in China. Let

love and mutual helpfulness be the bonds that bind us together. Let the good of all be the endeavor of each, and the glory of Christ and the extension of His Kingdom be our one great aim."

The same never dying spirit was present in both Assemblies, fifty-seven years apart in time and thousands of miles in distance, one in the Western Hemisphere, the other in the Eastern. This Divine Spirit controlled both and directed their thoughts to the parting command of our Lord. The Moderator of the Augusta Assembly was Dr. B. M. Palmer, of New Orleans. The Nanking Assembly chose our Dr. P. F. Price as Moderator of the Chinese Assembly.

Happy Outcome.—The Presbyterian Church in China has been planted as follows:

- 1837 Presbyterian Church, U. S. A.
- 1842 Reformed Church in America.
- 1867 Presbyterian Church of England.
- 1867 Presbyterian Church, U. S.
- 1872 United Free Church of Scotland.
- 1874 Presbyterian Church of Ireland.
- 1885 Presbyterian Church of Scotland.
- 1887 Presbyterian Church of Canada.
- 1889 United Brethren in Christ.
- 1895 Covenanter Reformed.
- 1901 German Reformed.
- 1901 Presbyterian Church of New Zealand.

Twelve in all! One of our Chinese pastors calls them the twelve tribes of Israel.

The Scottish and Irish Presbyterians occupy Manchuria; the English Presbyterians and American Reformed, Fukien and North Canton; the Presbyterian

Churches, U. S. A., and U. S., large portions of Northern, Central, and Southern China; the Canadian Presbyterian Church, Honan; the Church of Scotland, Hupeh. Various Presbyterian churches within the China Inland Mission are scattered throughout the country at large.

The following will exhibit the increase of Presbyterians in China: 1877, 4,348; 1890, 12,347; 1902, 30,700; 1905, 40,085; 1911, 60,964; 1917, 76,943.

The lower church courts have been gradually evolved until at the present time there are six synods and twenty-five presbyteries.

So the meeting of the Provisional Chinese General Assembly representing the largest Christian body in China, in which are 77,000 communicants, and the two oldest missionary societies, the London Mission and the American Board who are seeking Federal Union and representing 23,000 more, 100,766 in all, convened in Nanking on the 13th of April, 1918.

New Factor.—The Church is now organized in China and stands as a witness to the Truth. Many of the Chinese Christians have but recently been raised from spiritual death. They are yet bound with the grave clothes of inherited superstition and must be loosed and let go. On the other hand, there are many strong, spiritual leaders in the Chinese Church. In Shanghai there are three self-supporting Presbyterian Churches. It is the object of both missions and presbyteries to make all the churches self-supporting, and this object will be attained in due time. An organized Chinese Church is a new factor in evangelization. Its witness-bearing is effective and inspiring.

Untouched Millions.—With this additional agency to strengthen and encourage, the missionary is better



Rev. Samuel Isett Woodbridge, D. D., English Editor of
"The Chinese Christian Intelligencer"

Mr. Cheng Chun-sheng, Chinese Editor of
"The Chinese Christian Intelligencer"

equipped to reach the untouched millions in the more destitute fields. The minds of the people are more receptive than ever before, but the numbers in the Church are infinitesimally small in comparison with those who are to be reached with the Gospel.

Education Inadequate.—Western education has crushed the autocratic system of government and ushered in a new order. But neither education nor civilization will ever quicken the souls of the Chinese. Swept and garnished by outward reforms China will become more devil ridden than ever unless the Spirit of Christ enters. There can be no true morality without the Bible, no perfect civilization without Christ. The failure of the present government is due to the absence of Christian morals.

Eminent Opinion.—During the Boxer uprising in 1900 Sir Robert Hart, Inspector General of the Chinese Customs, said that the rapid spread of Christianity was the only hope of China. If this was the conclusion of such a careful observer twenty years ago, what shall be said of the present?

Church Able.—In the stress of poverty fifty years ago our Church sent out pioneers to an unknown China. To-day in her abundance the Church will certainly push on the work so well begun and now so well known. It is high time for us to arise in our might and by the power of the Omnipotent Spirit of God cast down the "Trinity of Hell" in China. Now is our opportunity to bring the blessed Trinity of Heaven into these dark places of the earth, the habitations of cruelty.

Vivid Contrasts.—A return to the homeland after a long residence in China brings many vivid contrasts to the mind. In America the material gifts of God are scattered with limitless prodigality from ocean to ocean. It

would seem that God has exhausted his resources to provide comfort and joy for our American people: the benefits of a stable democracy, the exhilarating air of freedom, the facilities for communication with friends and relatives, the strong Church able to found schools and hospitals where the children can be educated and the sick restored, pastors, elders, and deacons with congregations well established in the faith of our fathers, well ordered ministries of the word, and the decorum of Christian worship. What of destitute China? Bound, helpless, she waits for the better day when the Church in our favored land shall pour out her prayers and her treasure and her youth to send the Gospel to the Chinese people who now sit in darkness and in the shadow of death.

“Our Service Flag must not be furled
’Till Thou art known to all the world.
Through love and service and Thy Truth
Both lived and taught by our strong youth.”

Supplement

OUR CHINA MISSIONS

1867—FIFTY-ONE YEARS—1918

2 Missions—14 Stations—154 Missionaries

THE MID-CHINA MISSION

KIANGYIN

REV. AND MRS. L. I. MOFFETT
 REV. LACY L. LITTLE
 DR. AND MRS. GEO. C. WORTH
 MR. AND MRS. ANDREW ALLISON
 MISS RIDA JOUROLMAN
 MRS. ANNA McG. SYKES
 MISS IDA M. ALBAUGH
 MISS CARRIE L. MOFFETT
 MISS VENIE J. LEE, M. D.
 MISS ANNA M. SYKES

SHANGHAI

REV. AND MRS. S. I. WOODBRIDGE

KASHING

REV. AND MRS. W. H. HUDSON
 DR. AND MRS. W. H. VENABLE (Kuling)
 MISS ELIZABETH TALBOT
 REV. AND MRS. LOWRY DAVIS
 MISS IRENE HAWKINS
 MISS ELIZABETH CORRIHER
 MISS FLORENCE NICKLES
 MISS MILDRED WATKINS (Shanghai)
 MISS SADE A. NISBET
 MR. S. C. FARRIOR
 DR. AND MRS. F. R. CRAWFORD
 REV. AND MRS. M. A. HOPKINS
 REV. AND MRS. J. Y. McGINNIS
 MISS R. ELINORE LYNCH
 MISS KITTIE McMULLEN
 MR. DAVID HUDSON

HANGCHOW

MRS. J. L. STUART, Sr.
 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

NANKING

REV. AND MRS. J. L. STUART
 DR. AND MRS. A. C. HUTCHESON
 DR. AND MRS. R. T. SHIELDS (Tsinanfu)
 REV. AND MRS. P. F. PRICE

SOOCHOW

DR. AND MRS. J. R. WILKINSON
 MISS ADDIE M. SLOAN
 MISS GERTRUDE STON
 MRS. M. P. McCORMICK
 REV. AND MRS. P. C. DuBOSE
 MRS. R. A. HADEN
 MISS IRENE McCAIN
 DR. AND MRS. M. P. YOUNG
 REV. AND MRS. HENRY L. REAVES
 MISS LOIS YOUNG
 REV. AND MRS. H. MAXCY SMITH

OUR FIELD: 5,450,000 SOULS

OUR FORCE—

| | |
|-----------------|------|
| FOREIGN WORKERS | 77 |
| NATIVE WORKERS | 255 |
| CHURCH MEMBERS | 2095 |
| SCHOOLS | 59 |
| STUDENTS | 1525 |
| SUNDAY SCHOOLS | 47 |
| SCHOLARS | 3352 |
| TEACHERS | 207 |

OUR EQUIPMENT—

| | |
|--|------------|
| HOSPITAL PLANTS | 3 |
| BUILDINGS | 12 |
| SCHOOL PLANTS | 7 |
| BUILDINGS | 13 |
| MISSIONARIES' RESIDENCES | 16 |
| CHAPEL AND CHURCH BUILDINGS | 12 |
| TOTAL ESTIMATED VALUE OF PROPERTY IN GOLD | -\$197,400 |

PRESBYTERIAN CHURCH IN THE UNITED STATES

EXECUTIVE COMMITTEE OF FOREIGN MISSIONS

NASHVILLE, TENNESSEE

EDUCATIONAL DEPARTMENT

GENERAL MISSIONARY STATISTICS FOR 1917

The following figures were printed in "The Chinese Recorder" for September, 1918. The meaning of the columns is: (1) total foreign staff; (2) ordained Chinese staff; (3) total employed Chinese staff; (4) communicant members; (5) baptized non-communicants; (6) total Christian constituency; (7) Sunday school scholars; (8) Chinese gifts to church work:

| | (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) |
|----------------------------|-------|-----|--------|---------|--------|---------|---------|---------|
| Anglican | 584 | 133 | 2,453 | 17,050 | 20,158 | 44,530 | 18,886 | 49,894 |
| Baptist | 479 | 102 | 2,346 | 39,940 | | 59,788 | 28,133 | 73,949 |
| Congregational | 321 | 46 | 1,743 | 24,011 | 4,480 | 45,861 | 11,843 | 47,372 |
| Lutheran | 517 | 35 | 2,020 | 30,472 | 10,113 | 50,535 | 5,965 | 24,136 |
| Methodist | 856 | 314 | 5,552 | 64,326 | 31,857 | 177,413 | 74,679 | 133,368 |
| Presbyterian | 990 | 159 | 4,392 | 78,779 | 17,379 | 128,726 | 39,593 | 139,530 |
| China Inland Mission | 940 | 20 | 1,893 | 44,374 | 1,136 | 102,331 | 7,761 | 30,376 |
| Other Societies | 1,213 | 37 | 2,946 | 14,918 | 667 | 45,474 | 23,537 | 48,162 |
| Grand Total..... | 6,383 | 846 | 23,345 | 312,970 | 85,790 | 654,658 | 210,397 | 546,787 |

BIBLIOGRAPHY

The following books selected by the author will be useful for reference and parallel reading: *The Middle Kingdom*, S. W. Williams; *Village Life in China*, A. H. Smith; *History of Our Own Times*, J. McCarthy; *In Four Continents*, H. F. Williams; *The Chinese Revolution*, A. J. Brown; *The Emergency in China*, F. L. Hawks-Pott; *China, An Interpretation*, J. W. Bashford; *The Chinese at Home*, J. Dyer Ball; *China and America Today*, A. H. Smith; *The Flowery Republic*, Frederick McCormick; *China's New Day*, Isaac T. Headland; *A Typical Mission in China*, W. E. Soothill; *The China Mission Year Book, 1917 and 1918*; *Women Workers of the Orient*, Margaret E. Burton.

STATISTICAL FACTS ABOUT OUR CHINA MISSIONS

Based on the 1918 Annual Report

MEDICAL

Our China Medical Staff

Kashing: Dr. and Mrs. W. H. Venable, Dr. and Mrs. F. R. Crawford, Miss Elizabeth Corriher and Miss R. Elinore Lynch, trained nurses, 5 Chinese physicians, 4 Chinese medical assistants, 13 Chinese nurses, 1 school for nurses with 13 students.

Soochow: Dr. and Mrs. J. R. Wilkinson, Dr. and Mrs. M. P. Young, Mrs. Nancy Smith Farmer trained nurse, 2 Chinese physicians, 13 Chinese nurses, 1 school for Chinese physicians with 20 students, 1 school for nurses with 13 students

Kiangyin: Dr. and Mrs. Geo. C. Worth, Miss Venie J. Lee, M. D., Miss Ida M. Albaugh trained nurse, 3 Chinese physicians, 2 Chinese medical assistants, 13 Chinese nurses, 1 school for nurses with 12 students.

Nanking: Dr. and Mrs. A. C. Hutcheson.

Tsinanfu: Dr. and Mrs. R. T. Shields.

Sutsien: Dr. and Mrs. J. W. Bradley, Mrs. B. C. Patterson, M. D., 1 Chinese medical assistant, 6 Chinese nurses, 1 school for nurses with 6 students.

Hsouchoufu: Dr. and Mrs. A. A. McFadyen (Mrs. McFadyen is a trained nurse), Mrs. M. B. Grier, M. D., 1 Chinese medical assistant, 7 Chinese nurses.

Tsing-kiang-pu: Dr. and Mrs. J. B. Woods, Dr. and Mrs. L. Nelson Bell (Mrs. Bell is a trained nurse), 2 Chinese physicians, 1 Chinese medical assistant, 9 Chinese nurses, 1 school for nurses with 6 students.

Tonghai: Dr. and Mrs. L. S. Morgan (Mrs. Morgan is a graduate physician), 1 Chinese medical assistant, 7 Chinese nurses.

Yencheng: Dr. and Mrs. J. W. Hewett, 1 Chinese physician, 1 Chinese medical assistant, 1 Chinese nurse.

Taichow: Dr. and Mrs. R. B. Price, 2 Chinese medical assistants, 1 Chinese nurse.

Total: 18 physicians, 6 trained nurses, 13 Chinese physicians, 13 Chinese medical assistants, 70 Chinese nurses, 5 schools for nurses with 50 students in training, 1 school for Chinese physicians with 26 students in training.

Results

Kashing: In-patients, 2,254; major operations, 843; persons treated, 8,591; treatments, 58,713; income from native sources, \$16,182 (gold).

Soochow: In-patients, 1,294; major operations, 58; persons treated, 6,000; treatments, 30,000; income from native sources, \$7,407 (gold).

Kiangyin: In-patients, 742; major operations, 325; persons treated, 4,995; treatments, 6,019; income from native sources, \$5,875 (gold).

Sutsien: In-patients, 432; major operations, 171; persons treated, 10,518; treatments, 15,994; income from native sources, \$2,376 (gold).

Hsuchoufu: In-patients, 633; major operations, 100; persons treated, 6,229; treatments, 17,332; income from native sources, \$2,156 (gold).

Tsing-kiang-pu: In-patients, 576; major operations, 130; persons treated, 10,405; treatments, 27,742; income from native sources, \$4,421 (gold).

Tonghai (Haichow): In-patients, 191; major operations, 50; persons treated, 6,500; treatments, 7,500; income from native sources, \$3,213 (gold).

Yencheng: In-patients, 185; major operations, 70; persons treated, 1,412; treatments, 2,988; income from native sources, \$467 (gold).

Taichow: In-patients, 5; persons treated, 400; treatments, 902; income from native sources, \$207 (gold).

Total: In-patients, 6,312; major operations, 1,747; persons treated, 55,050; treatments, 167,190; income from native sources, \$42,304 (gold).

EDUCATIONAL

Extent and Variety of the Work

The latest report from our China Missions shows that we have 25 foreign and 230 Chinese teachers and 172 schools connected with our work, the total enrollment being 3,844. Most of these schools, of course, are day schools for the younger children, but there are boarding schools, high schools, colleges, universities, medical schools, nurses' training schools, theological seminaries, normal schools, and schools for training Bible women, on the mission field, and in all these forms of educational work our China Missions are engaged, either as a mission or in co-operation and union with missions of other churches.

Moreover, educational missions are an important part of the work in every station:

Hangchow.—In addition to our work in Hangchow Christian College for men and the Union School for girls, both union institutions, we have 14 lower elementary schools with a total enrollment of 320, 224 boys and 96 girls. Fifteen Chinese teachers are employed.

Kashing.—Besides 4 foreign teachers there are 35 Chinese teachers in the work of the Kashing Station. Two kindergartens enroll 30 children. Ten lower elementary schools enroll 226 scholars, 172 boys and 54 girls. Two higher elementary schools enroll 142 students, 130 boys and 12 girls. A middle school has 62 boys enrolled. The outstanding educational work at this station is the Kashing High School with its enrollment of nearly 200 students, 28 of whom are student volunteers. We must not overlook the school for nurses in connection with the hospital, where 13 Chinese are in training.

Soochow.—Here are 5 lower elementary schools with enrollment of 94, 63 boys and 31 girls; 1 higher elementary school with enrollment of 80, all girls but 5. This is, of course, the George C. Smith School for girls. In connection with the hospital is a training school for Chinese nurses, with 13 students in training.

Kiangyin.—Besides the 3 foreign teachers, Kiangyin station has 30 Chinese teachers. There is one kindergarten with 18 children, 6 lower elementary schools with 233 scholars (116 boys and 117 girls), 2 higher elementary schools with 71 scholars (39 boys and 32 girls), 2 middle schools with 35 scholars (19 boys and 16 girls), a normal school with 10 students, and a nurses' school with 12 students.

Nanking.—Here is the Union Theological Seminary and the Union Bible Women's Training School and the hospital clinic of the Shanghai School of the China Medical Board of the Rockefeller Foundation.

Shanghai: Here is the Shanghai American School for children of missionaries and other foreigners.

Mid-China Total—Three kindergartens, 43 day schools, and 7 boarding schools, with a total enrollment of 1,457 students, show the extent of the educational work in the Mid-China Mission.

Chinkiang.—Besides 3 foreign teachers this station has 15 Chinese teachers. There are 6 lower elementary schools with 139 scholars (85 boys and 54 girls), 1 higher elementary school with 64 boys and 1 middle school with 38 boys.

Taichow.—This station has only 1 lower elementary school with 35 scholars (33 boys and 2 girls).

Yencheng.—One foreign teacher and 15 Chinese constitute the teaching force. There are 9 lower elementary schools with 141 scholars (105 boys and 36 girls), and 3 higher elementary schools with 39 scholars (38 boys and 1 girl).

Hwaiianfu.—This station has only one lower elementary school with 35 girls.

Tsing-Kiang-Pu.—Four foreign and 15 Chinese teachers constitute the staff. There are 11 lower elementary schools with 160 scholars (150 boys and 10 girls), 2 higher elementary schools with 53 scholars (38 boys and 15 girls), 1 middle school with 18 boys, 1 orphanage with 23 children, 1 nurses' training school with 6 students.

Tonghai (Haichow).—There are 2 foreign and 9 Chinese teachers here. There are 7 lower elementary schools with 130 scholars (103 boys and 27 girls), 2 higher elementary schools with 35 scholars (30 boys and 5 girls), and 1 middle school with 4 boys and 2 girls.

Sutsien.—Three foreign and 52 Chinese constitute the teaching force. There are 37 lower elementary schools with 626 scholars (516 boys and 110 girls), 2 higher elementary schools with 105 scholars (97 boys and 8 girls), 2 middle schools with 40 scholars (35 boys and 5 girls), 1 normal school with 5 students, and 1 nurses' training school with 6 students.

Hsuchoufu.—Two foreign and 34 Chinese constitute the teaching force. There are 20 lower elementary schools with 439 scholars (384 boys and 55 girls), 5 higher elementary schools with 90 scholars (70 boys and 20 girls), 1 middle school with 29 boys.

North Kiangsu Total.—113 day schools and 6 boarding schools with total enrollment of 2,387 students.

Note.—The number of boys in our mission schools in China is much larger than the number of girls, and of the 230 Chinese teachers 187 are men and only 43 are women. Compare these facts with the corresponding facts in the schools in your own town.

EVANGELISTIC

Extent of the Work

Some conception of the size of the evangelistic work of our China Missions may be gotten by taking a brief glance at the facts station by station.

Hangchow.—This station reports 14 places outside of Hangchow where regular worship is carried on. Fourteen Chinese men and 4 Chinese women are engaged in this work. There are 13 organized congregations and 18 Sunday schools with 73 teachers and 1,480 scholars.

Soochow.—Here there are 10 out-stations. Ten Chinese men and 3 women are engaged in the work. There are only 5 organized congregations and 7 Sunday schools with 37 teachers and 454 scholars.

Kiangyin has 12 out-stations with 34 Chinese men and 20 women in the work. There are 4 organized congregations and 7 Sunday schools with 40 teachers and 415 scholars.

Kashing.—Here we have 17 out-stations with 19 Chinese men and 9 women in the work. There are 10 organized congregations and 14 Sunday schools with 53 teachers and 963 scholars.

Nanking and Shanghai have no direct evangelistic work.

Total for Mid-China.—Fifty-three out-stations with 77 Chinese men and 36 women in the work. There are 33 organized congregations and 47 Sunday schools with 207 teachers and 3,352 scholars.

Reinforcements Needed.—The Conference Committee of the two China Missions is calling for immediate help for Mid-China 1 foreign woman and 34 Chinese preachers, 7 for Hangchow, 10 for Kashing, 9 for Soochow, and 8 for Kiangyin. With this new help they propose to open 21 new centers, 1 in the Hangchow field, 6 in the Kashing field, 5 in the Soochow field, and 9 in the Kiangyin field.

Chinkiang.—Here are 18 out-stations and 16 Chinese men and 10 women in the work. There are 4 organized congregations and 5 Sunday schools with 34 teachers and 296 scholars.

Taichow.—Here we have 7 out-stations and 6 Chinese men in the work. There is only 1 organized congregation, and 1 Sunday school with 8 teachers and 80 scholars.

Yencheng has 12 out-stations and 14 Chinese men and 2 women in the work. There are 1 organized congregation and 5 Sunday schools with 18 teachers and 320 scholars.

Hwaiianfu has 1 out-station and 2 Chinese men and 2 women in the work. There is no organized congregation, but there are 2 Sunday schools with 6 teachers and 117 scholars.

Tsing-Kiang-Pu. has 11 out-stations and 3 Chinese men and 1 woman in the work. There are 1 organized congregation and 8 Sunday schools with 25 teachers and 400 scholars.

Tonghai has 9 out-stations and 8 Chinese men and 7 women in the work. There is no organized congregation here, but there are 3 Sunday schools with 13 teachers and 235 scholars.

Sutsien has 36 out-stations and 18 Chinese men and 5 women in the work. There are 3 organized congregations here and 15 Sunday schools with 58 teachers and 1,043 scholars.

Hsuchoufu has 35 out-stations and 16 men and 10 women in the work. There are 2 organized congregations and 11 Sunday schools with 53 teachers and 550 scholars.

Total for North Kiangsu.—129 out-stations and 83 Chinese men and 37 women in the work. Twelve organized congregations and 50 Sunday schools with 215 teachers and 3,041 scholars.

Reinforcements Needed.—The Conference Committee of the two China Missions is calling for immediate help for North Kiangsu, 16 foreign missionaries, 2 men and a woman for Chinkiang, a man and a woman for Taichow, a woman for Tsing-Kiang-Pu, a man and two women for Yencheng, a woman for Sutsien, a man and 2 women for Tonghai and Hsuchoufu each; and 194 Chinese workers, 135 men and 59 women, 16 men and 4 women for Chinkiang, 20 men and 6 women for Taichow, 23 men and 10 women for Tsing-Kiang-Pu, 19 men and 3 women for Yencheng, 9 men and 3 women for Hwaiianfu, 20 men and 12 women for Sutsien, 8 men and 12 women for Tonghai, and 20 men and 9 women for Hsuchoufu.

OUR MISSIONARIES TO CHINA

The following 222 men and women are the representatives of the Presbyterian Church, U. S., in her mission work in China. There are doubtless some inaccuracies, but we have done the best we could according to the records we have. The second of the two dates following any name indicates the termination of the period of service. Cases of death in the service are indicated, so far as the facts are known, by an asterisk following the second date. In some cases the period of service has been terminated, but the date of termination is not on record. In these cases a question mark in parenthesis (?) is put where the second date should be. The native state or country of the missionary is indicated where known to us. A few names are given of persons working for a time with our Missions as voluntary or independent missionaries.—J. I. A.

- Albaugh, Miss Ida M., Kentucky, 1908.
 Alderman, Miss Flora S., Tennessee, 1903-1904.*
 Allison, Mr. Andrew, Louisiana, 1910.
 Allison, Mrs. Andrew, née Ella Warde, Mississippi, 1910.
 Armstrong, Rev. Oscar V., Virginia, 1908.
 Armstrong, Mrs. Oscar V., née Lena Stutzman, Virginia, 1908.
 Bear, Rev. J. E., Virginia, 1887-1903.*
 Bear, Mrs. J. E., Virginia, (?) - 1904.
 Bell, Dr. L. Nelson, Virginia, 1916.
 Bell, Mrs. L. Nelson, née Virginia Leftwich, Virginia, 1916.
 Blain, Rev. J. Mercer, Virginia, 1896.
 Blain, Mrs. J. Mercer, née Claude Lacy Grier, North Carolina, 1897.
 Boardman, Miss Emma, Alabama, 1894.
 Bradley, Dr. J. W., South Carolina, 1899.
 Bradley, Mrs. J. W., née Miss McCullom, South Carolina, 1901-1903.*
 Bradley, Mrs. J. W., née Agnes Tinsley Junkin, Texas, 1904.
 Brown, Rev. Frank A., Virginia, 1910.
 Brown, Mrs. Frank A., née Charlotte Thompson, Georgia, 1910.
 Caldwell, Rev. Calvin N., Kentucky, 1889.
 Caldwell, Mrs. Calvin N., née Mary Tippet, Kentucky, 1889.
 Converse, Rev. Thomas E., Kentucky, 1869-1870.
 Converse, Mrs. Thomas E., Virginia, 1869-1870.
 Corriher, Miss Elizabeth D., West Virginia, 1908.
 Crawford, Dr. Francis Randolph, Virginia, 1913.
 Crawford, Mrs. Francis Randolph, née Martha Paxton Moffet, Florida, 1916.
 Crenshaw, Rev. John C., Arkansas, 1911.
 Crenshaw, Mrs. John C., née May Moffett, Kentucky, 1911.
 Davis, Rev. John W., D. D., North Carolina, 1873-1917.*
 Davis, Mrs. John W., née Alice J. Schmucker, North Carolina, 1878-1906.*
 Davis, Rev. Lowry, South Carolina, 1909.
 Davis, Mrs. Lowry, née Mary Barnett, South Carolina, 1909.
 DuBose, Rev. Hampden Coit, D. D., South Carolina, 1872-1910.*
 DuBose, Mrs. Hampden Coit, Alabama, 1872-1914.*
 DuBose, Rev. Palmer C., China, 1906.
 DuBose, Mrs. Palmer C., née Elizabeth Zemp, 1906.
 Emerson, Miss Ellen, Virginia, 1888-1904.*

- Farmer, Mrs. Nancy Smith, Texas, 1917-1918.
 Fariior, Mr. Stacy C., 1913.
 Fishburne, Dr. R. B., 1881-1883.
 Fleming, Miss S. E., Georgia, 1893-1916.*
 Franklin, Rev. B. H., Tennessee, 1894-(?).
 French, Miss Eliza B., West Virginia, 1888.
 Ghiselin, Rev. Charles Jr., 1916.
 Grafton, Rev. Thomas B., Mississippi, 1904.
 Grafton, Mrs. Thomas E., née Letty Taylor, Kentucky, 1904.
 Graham, Rev. James R., Jr., Virginia, 1889.
 Graham, Mrs. James R., Jr., née Sophie Peck, Virginia, 1889.
 Graham, Miss Sophie Peck, China, 1916.
 Grier, Rev. Mark B., South Carolina, 1892-1917.*
 Grier, Mrs. Mark B., née Henrietta B. Donaldson, M. D., Pennsylvania, 1893.
 Haden, Rev. Robert A., Louisiana, 1891-1917.*
 Haden, Mrs. Robert A., née Julia McGinnis, Tennessee, 1893-1894.*
 Haden, Mrs. Robert A., née Eugenie C. Hilbold, Alsace, 1897-1917.
 Hall, Miss Jessie D., North Carolina, 1908.
 Hancock, Rev. Charles Fred, Texas, 1906.
 Hancock, Mrs. Charles Fred, née Mary Louise Penick, Texas, 1906.
 Harnsberger, Rev. Thomas L., Virginia, 1912.
 Harnsberger, Mrs. Thomas L., née Lanie Belle Gillespie, West Virginia, 1912-1917.*
 Harnsberger, Mrs. Thomas L., née Agnes Lacy Woods, China, 1914.
 Hawkins, Miss Irene, Virginia, 1909.
 Helm, Rev. Ben, Kentucky, 1868-1878.
 Hewett, Dr. J. W., 1915.
 Hewett, Mrs. J. W., 1915.
 Hopkins, Rev. Martin A., Tennessee, 1917.
 Hopkins, Mrs. Martin A., née Bessie Atkinson, Tennessee, 1917.
 Houston, Rev. Matthew Hale, D. D., Virginia, 1868-1877.
 Houston, Mrs. Matthew Hale, née Evelyn Withrow, Virginia, 1871-1877.
 Hudson, Rev. George, Texas, 1890-1916.*
 Hudson, Mrs. George, England, 1893-1916.
 Hudson, Rev. Waddy H., South Carolina, 1894.
 Hudson, Mrs. Waddy H., née Maude Chapin, Massachusetts, 1894.
 Hutcheson, Dr. A. C., Texas, 1909.
 Hutcheson, Mrs. A. C., New York, 1909.
 Innes, Miss Agnes V., 1905-1906.*
 Insee, Rev. Elias B., Mississippi, 1867-1871.*
 Insee, Mrs. Elias B., Louisiana, 1867-1871.
 Johnson, Rev. J. F., 1882-(?).
 Johnston, Miss Mary M., England, (?)—
 Jørolmon, Miss Rida, Tennessee, 1905.
 Junkin, Rev. William F., D. D., Virginia, 1897.
 Junkin, Mrs. William F., née Nettie DuBose, China, 1897.
 Kirkland, Miss Helen, Virginia, 1874-1895.*
 Lacy, Miss Sallie M., Virginia, 1910.
 Lancaster, Rev. Lewis H., Mississippi, 1916.
 Lancaster Mrs. Lewis H., née Eliza A. Neville, South Carolina, 1917.
 Lancaster Rev. R. V., Virginia, 1887-(?).
 Lancaster, Mrs. R. V., née Mary Littlepage Holladay, Virginia, 1889-(?).
 Lee, Miss Venie J., M. D., Tennessee, 1899.
 Little, Rev. Lacy L., North Carolina, 1895.
 Little, Mrs. Lacy L., née Pauline DeBose, China, 1895-1897.*
 Little, Mrs. Lacy L., née Ella C. Davidson, South Carolina, 1891-1916.*

- Lynch, Miss R. Elinore, Missouri, 1909.
 McCain, Miss Elizabeth Irene, South Carolina, 1914.
 McCormick, Mrs. Minnie Pearson, North Carolina, 1896.
 McCutchan, Mr. Hugh W., Missouri, 1908.
 McCutchan, Rev. J. T., Missouri, 1908-1910.
 McCutchan, Mrs. J. T., Missouri, 1908-1910.
 McCutchan, Miss Mada I., Missouri, 1911.
 McDannald, Miss Nannie, Virginia, 1889-(?).
 McFadyen, Dr. Archibald A., North Carolina, 1904.
 McFadyen, Mrs. Archibald A., née Catherine Williams, South Carolina, 1905-1914.*
 McFadyen, Mrs. Archibald A., née Helen A. Howard, North Carolina, 1914.
 McGinnis, Rev. J. Y., Tennessee, 1893.
 McGinnis, Mrs. J. Y., née Anna Laurena Howe, Iowa, 1896.
 McGinnis, Mrs. Mary E., Tennessee, 1893-1900.
 McKnight, Miss Emma, 1896-(?).
 McLaughlin, Rev. Wilfred C., North Carolina, 1916.
 McLaughlin, Mrs. Wilfred C., née Elizabeth Wilson, Virginia, 1916.
 McMullen, Miss Kittie, Mississippi, 1911.
 McMullen, Miss Nettie J., Mississippi, 1915.
 McMullen, Rev. Robert J., Mississippi, 1911.
 McMullen, Mrs. Robert J., née Emma Moffett, Kentucky, 1911.
 McRobert, Miss Bella, England, (?)——.
 Malcolm, Dr. William, 1910-1914.
 Malcolm, Mrs. William, 1910-1914.
 Matthews, Miss Mary S., 1897-1915.
 Miller, Dr. S. Houston, 1915-1916.*
 Moffett, Miss Carrie Lena, Kentucky, 1907.
 Moffett, Rev. Lacy I., Kentucky, 1904.
 Moffett, Mrs. Lacy I., née Kate Rodd, Louisiana, 1904.
 Moffett, Rev. Lyle M., 1909-1916.
 Montgomery, Rev. James N., Alabama, 1917.
 Montgomery, Mrs. James N., née Aurie Lancaster, South Carolina, 1917.
 Mooney, Dr. James Potter, 1911-1915.
 Mooney, Mrs. James Potter, née Annie Elizabeth Wilkinson, 1910-1912.*
 Moore, Dr. L. L., North Carolina, 1897-1904.
 Moore, Mrs. L. L., née Mary Torrance, North Carolina, 1897-1904.
 Morgan, Dr. Lorenzo S., Illinois, 1904.
 Morgan, Mrs. Lorenzo S., née Ruth Bennett, M. D., Illinois, 1904.
 Morton, Miss Esther H., England, 1908-(?).
 Nickles, Miss Florence E., South Carolina, 1915.
 Nisbet, Miss Sade A., Missouri, 1914.
 Painter, Rev. George W., D. D., Virginia, 1873-(?).
 Patterson, Rev. Brown C., Virginia, 1891.
 Patterson, Mrs. Brown C., née Annie R. Houston, M. D., Virginia, 1891.
 Paxton, Rev. John Wardlaw, Virginia, 1891.
 Paxton, Mrs. John Wardlaw, née Una Edith Hall, Arkansas, 1895.
 Price, Rev. P. Frank, D. D., Virginia, 1889.
 Price, Mrs. P. Frank, née Essie E. Wilson, South Carolina, 1888.
 Price Dr. Robert B., Mississippi, 1915.
 Price, Mrs. Robert B., née Sarah Arnulstead, Mississippi, 1915.
 Randolph, Mrs. A. E., Virginia, 1872-1888.
 Reaves, Rev. Henry L., South Carolina, 1917.
 Reaves, Mrs. Henry L., née Claudia Brown, 1918.
 Rice, Rev. A. D., Texas, 1899.
 Rice, Mrs. A. D., née Emma Bissett, Alabama, 1899.
 Richardson, Rev. Donald W., South Carolina, 1911.
 Richardson, Mrs. Donald W., née Virginia McIlwaine, South Carolina, 1911.

- Rodd, Miss Florence Smith, Louisiana, 1903-1906. (Married H. Z. Castle, of the Church Missionary Society at Hangchow, China).
- Roe, Miss M. Dickson, Texas, 1909-1911.
- Safford, Miss Anna C., Georgia, 1873-1890.*
- Shields, Dr. R. T., Mississippi, 1904.
- Shields, Mrs. R. T., née Ella Page, Virginia, 1904.
- Sloan, Miss Addie M., Missouri, 1896.
- Sloan, Miss Gertrude, Missouri, 1908.
- Smith, Miss Belle, Alabama, 1893-1900.
- Smith, Rev. C. H., Texas, 1912.
- Smith, Mrs. C. H., née Millie S. Beard, Virginia, 1914-1919.*
- Smith, Rev. H. Maxcy, South Carolina, 1901.
- Smith, Mrs. H. Maxcy, née Margaret Jones, Nebraska, 1905.
- Sprunt, Miss Nellie, South Carolina, 1911.
- Stephenson, Dr. R. M., South Carolina, (?) - 1913.
- Stephenson, Mrs. R. M., née Ailene Gwynn, South Carolina, 1910-1911*
- Stevens, Rev. George P., North Carolina, 1908.
- Stevens, Mrs. George P., née Mary P. Thompson, Georgia, 1908.
- Stribling, Miss Francis, South Carolina, 1917.
- Stuart, Rev. John Linton, D. D., Kentucky, 1868-1913.*
- Stuart, Mrs. John Linton, née Mary Horton, Alabama, 1874.
- Stuart, Rev. John Leighton, China, 1904.
- Stuart, Mrs. John Leighton, née Aline Rodd, Louisiana, 1904.
- Stuart, Dr. David Todd, Kentucky, 1907-1909.*
- Stuart, Rev. Warren Horton, China, 1906.
- Stuart, Mrs. Warren Horton, née Annie Pauline Chesnut, North Carolina, 1907.
- Sydenstricker, Rev. A., D. D., West Virginia, 1880.
- Sydenstricker, Mrs. A., née Carrie Stulting, West Virginia, 1880.
- Sydenstricker, Miss Pearl, China, 1914-1917. (Now Mrs. J. Lassing Buck, of the China Mission of the Presbyterian Church, U. S. A.).
- Sykes, Mrs. Anna McGinnis, Tennessee, 1893.
- Sykes Miss Anna M., Tennessee, 1916.
- Talbot, Rev. Addison A., Kentucky, 1905.
- Talbot, Mrs. Addison A., née Katherine Gay Bird, Kentucky, 1905.
- Talbot, Miss Elizabeth, Kentucky, 1895.
- Taylor, Rev. H. Kerr, South Carolina, 1917.
- Taylor, Mrs. H. Kerr, née Fanny Bland Graham, Virginia, 1917.
- Terrill, Dr. Charles S., West Virginia, 1899-1900.
- Terrill, Mrs. Charles S., née Charlotte Hazlett, West Virginia, 1899-(?).
- Tidball, Miss Lily, 1886-1889.
- Van Valkenburgh, Rev. H. B., 1908-1911.
- Van Valkenburgh, Mrs. H. B., Colorado, 1908-1911.
- Venable, Dr. W. H., Virginia, 1893.
- Venable, Mrs. W. H., née Eliza K. Talbot, Kentucky, 1893.
- Vinson, Rev. John W., Texas, 1907.
- Vinson, Mrs. John W., née Jennie deF. Junkin, Texas, 1904.
- Watkins, Miss Mildred, North Carolina, 1909.
- Wells, Miss Lillian C., 1912.
- White, Rev. Hugh W., Virginia, 1894.
- White, Mrs. Hugh W., née Augusta Graves, Virginia, 1893.
- White, Rev. W. B., South Carolina, 1892-1894.
- Wilkinson, Dr. J. R., South Carolina, 1894.
- Wilkinson, Mrs. J. R., née Annie Barr, South Carolina, 1894.
- Williams, Miss Carrie Knox, Texas, 1916-1918.
- Wilson, Miss Annie R. V., Virginia, 1907.
- Wilson, Mr. James M., Kentucky, 1912.
- Wilson, Mrs. James M., née Martha Cecil, Kentucky, 1912.
- Wilson, Miss Rebecca E., South Carolina, 1899.
- Woodbridge, Rev. S. Isett, D. D., Kentucky, 1882.

- Woodbridge, Mrs. S. Isett, née Jeanie Woodrow, South Carolina,
1882-1913.*
- Woodbridge, Mrs. S. Isett, née Mary Newell, M. D., Ohio, 1915.
- Woods, Dr. Edgar Jr, Virginia, 1888-(?).
- Woods, Mrs. Edgar Jr., 1888-(?).
- Woods, Rev. Henry M., D. D. Virginia, 1883.
- Woods, Mrs. Henry M., née Josephine Underwood, Kentucky,
1883.
- Woods, Dr. James B., Virginia, 1894.
- Woods, Mrs. James B., née Elizabeth Smith, Virginia, 1894.
- Woods, Miss Josephine U., 1906.
- Woods, Miss Lily, China, 1915.
- Worth, Dr. George C., North Carolina, 1895.
- Worth, Mrs. George C., née Emma Chadburne, North Carolina,
1895.
- Yates, Rev. Orville F., Missouri, 1908.
- Yates, Mrs. Orville F., née Ellen Baskerville, Virginia, 1908.
- Young, Miss F. Lois, South Carolina, 1917.
- Young, Dr. Mason Pressly, South Carolina, 1916.
- Young, Mrs. Mason Pressly, née Louise C. Oehler, Texas, 1916.

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1867—FIFTY-ONE YEARS—1918

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| SUNDAY SCHOOLS | 50 |
| SCHOLARS | 3041 |
| TEACHERS | 215 |

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