

Abilene Christian University

Digital Commons @ ACU

Stone-Campbell Books

Stone-Campbell Resources

1948

Disciples of Christ in China

Lois Anna Ely

Follow this and additional works at: https://digitalcommons.acu.edu/crs_books



Part of the [Biblical Studies Commons](#), [Chinese Studies Commons](#), [Christian Denominations and Sects Commons](#), [Christianity Commons](#), [History of Christianity Commons](#), and the [Missions and World Christianity Commons](#)

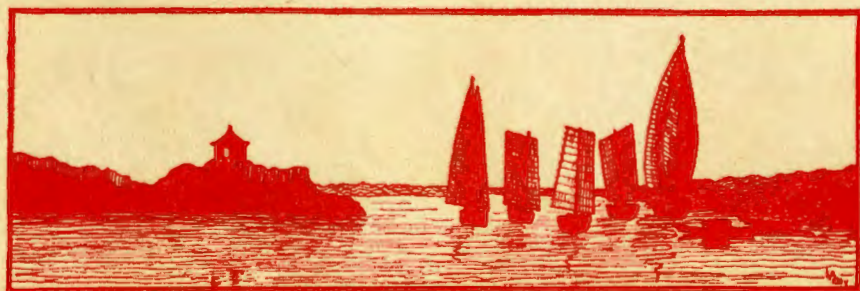
Recommended Citation

Ely, Lois Anna, "Disciples of Christ in China" (1948). *Stone-Campbell Books*. 465.
https://digitalcommons.acu.edu/crs_books/465

This Book is brought to you for free and open access by the Stone-Campbell Resources at Digital Commons @ ACU. It has been accepted for inclusion in Stone-Campbell Books by an authorized administrator of Digital Commons @ ACU.

Disciples of Christ in China

By
Lois Anna Ely



Disciples of Christ in China

by

LOIS ANNA ELY



Contents

FOREWORD: Speaking of China

I. PIONEER DAYS

II. PURPOSE AND PROGRAM

III. PARTNERS AT WORK

IV. AND SO, FORTH!

AFTERPIECE: Mission Stations and Union
Institutions

Speaking of China

Just under thirty years ago Charles T. Paul interpreted for the Disciples of Christ the call of China. Most of his words are as true today as then. They have a message for us that we trifle with to our shame and to the crippling of the Christian cause in a strategic China area.

"The great war has subsided, but China remains—the political colossus of Asia, the crux of the non-Christian world. Embracing almost a fourth of the human race, she is still what she has been for centuries, potentially the mightiest of peoples. Her conscious magnitude confronts alike the lately victorious and vanquished nations. She endures supreme among them all in population, in historical continuity, and in the bigness of her undetermined destiny.

"As China survived the passing of the great empires of antiquity—Egypt, Babylon, Persia, Greece, and Rome—so now she witnesses the downfall of powerful modern dynasties. The collapse of European powers has provoked in her a new realization of her unspent vital forces; of her age-long solidarity, though often menaced, yet unbroken; of her national spirit awakening to the call of a new world order.

"Old China formally broke with the past in the revolution of 1911-1912 when she dethroned the Manchus and began her struggle to rise from a mediaeval empire into a modern republic. . . . The whole country is indeed in the crucible, undergoing the agonies of transformation.



"What has produced the nation-wide movement of ferment and change? Education, commerce, diplomacy, social contact with foreign countries? All these are factors, but the mightiest is Christian missions. On a scale historically unsurpassed in any other nation, the Christian gospel has manifested and justified its power as a penetrating leaven subtly invading all aspects of Chinese life and thought, modifying customs, institutions, and ideals.

"There can be no doubt that 'the fertilizing truth of the gospel brought democracy to China.' It is because the present upheaval and reformation are so largely the result of Christian impact that the Christian Church has incurred toward China a special obligation which cannot be evaded without violating the fundamental principle of Christianity. To be instrumental in swinging a great nation loose from its moorings, and not to provide with continued guidance, leadership, and cooperation, to the limit of the nation's need and the church's possibility, is to betray a divine trust, to retreat from the true goal of Christian missions.

"China needs help because the restraints and sanctions of her ancestral religions have been relaxed. There is an alarming drift toward moral chaos, religious indifference, atheism, and materialism. In hundreds of cities Buddhist pagodas are smitten with decay. The Taoist priest with his magic is by the new learning being laughed out of court. The fettering forms and prudential ethics of Confucianism have been shattered beyond repair and beyond regret. These destructive processes leave but an aching void unless they can be followed by constructive spiritual and moral rehabilitation. What force other than the Christian dynamic is sufficient for China's needs?"

Charles T. Paul, speaking for the Foreign Christian Missionary Society and the Christian Woman's Board of Missions, called for thirty-four men and women to serve China in that strategic hour thirty years ago. Now the call is sounded by The United Christian Missionary Society for more than twice that number for China within the present decade. With the call must go the commitment adequately to undergird the work which these new missionaries and their Chinese co-workers will undertake. China remains a giant with undetermined destiny, a challenge to the Christians of the world.

—L. A. E.

I. Pioneer Days

Locale Is Determined

In 1886 the first missionary of the Disciples of Christ went to China. Dr. William E. Macklin, our first representative, arrived in China seventy-nine years after Robert Morrison, appointee of the London Missionary Society and the first modern Protestant missionary to Cathay. Dr. Macklin was fifty-two years behind Peter Parker, the first Protestant medical missionary to China, an appointee of the American Board of Commissioners for Foreign Missions. The Disciples of Christ were not early in entering China. We were not early in our interest in foreign missions.

Dr. Macklin arrived in Shanghai on January 29, 1886, spent some time there in the study of the Chinese language and culture, in getting acquainted with Chinese people, and in considering the best spot in which to begin work. He decided in favor of Nanking and moved there on April 16, 1886.

It is to the China Inland Mission, back in 1864, that the honor belongs of first entering Nanking. Its missionaries attempted the first evangelistic work, the first "women's work," the first educational work, and even the first medical work ever done in Nanking under Protestant auspices. The latter consisted of the distribution of quinine at the time of the flood of 1869. This medical service, while not extensive, was very vital. These C.I.M. missionaries also pioneered in the sale of Bibles and Christian literature.

Presbyterians arrived in Nanking in 1875. Methodists followed in 1883. Dr. Macklin, upon his arrival three years later, became the tenth missionary in Nanking.

With zeal this first missionary of ours began his own work and sent out a call for reinforcements. They came at once—a miracle of speed in the face of the slow-moving communications of the time! In the fall of 1886 A. F. H. Saw and E. P. Hearnden arrived from London. All three men preached the gospel but Mr. Saw, along with his preaching, undertook a program of relief. Mr. Hearnden started a boys' school, and Dr. Macklin opened his first dispensary.

Event followed event. In the fall of 1887 more missionaries came, these from America—Mr. and Mrs. E. T. Williams and Mr. and Mrs. F. E. Meigs. In 1888 T. J. Arnold and William Remfry

Hunt came with their wives from England. In June of 1888 Dr. Macklin baptized his first convert—Shi Kwei-piao, famed in our mission as the Chinese story-teller, a man who was to become known from Shanghai to Hankow for his effective telling of the gospel story. In 1889 Dr. Macklin brought his bride, Daisy DeLany, to Nanking. That same year the C. E. Mollands of England joined the mission.

Those early years were filled with opposition and antagonism. Yet there was courageous expansion. Life was fraught with danger but the men went ahead preaching—within the city streets; at Drum Tower in the northern part of the city; at South Gate, one of the most populous areas within the city wall; at Hsiakwan, Nanking's river port on the Yangtze outside the wall. They itinerated, too, with the result that new contacts were made and new stations were opened. Chuchow, now known as Chuhsien, thirty miles from Nanking on the Tientsin-Pukow Railway was the first. Wuhu, some sixty miles up the Yangtze, followed in 1888. The opening of Chuchow and Wuhu meant that these pioneers of ours had moved over the Kiangsu border into the closely related province of Anhwei.

Those hardy pioneers from the China Inland Mission who first visited Nanking had also visited Anhwei. They had gone on further west and south into Kiangsi, a province in which the Disciples of Christ have never had mission work, but the province in which is located Kuling, the mountain resort to which the majority of our missionaries through the years have gone for summer vacations and for fellowship, away from the excessive heat of the plains.

Drum Tower in an Early Decade



Shanghai, with a multiplicity of missions, early became the central headquarters of missionary administration, conference, and propaganda for all of China. The Disciples of Christ, too, made Shanghai a center of work. A second station center was established there. Both were later discontinued as mission stations. The church, however, lived on through a checkered history, ultimately to become strong and active and a cooperating part of our brotherhood in China.

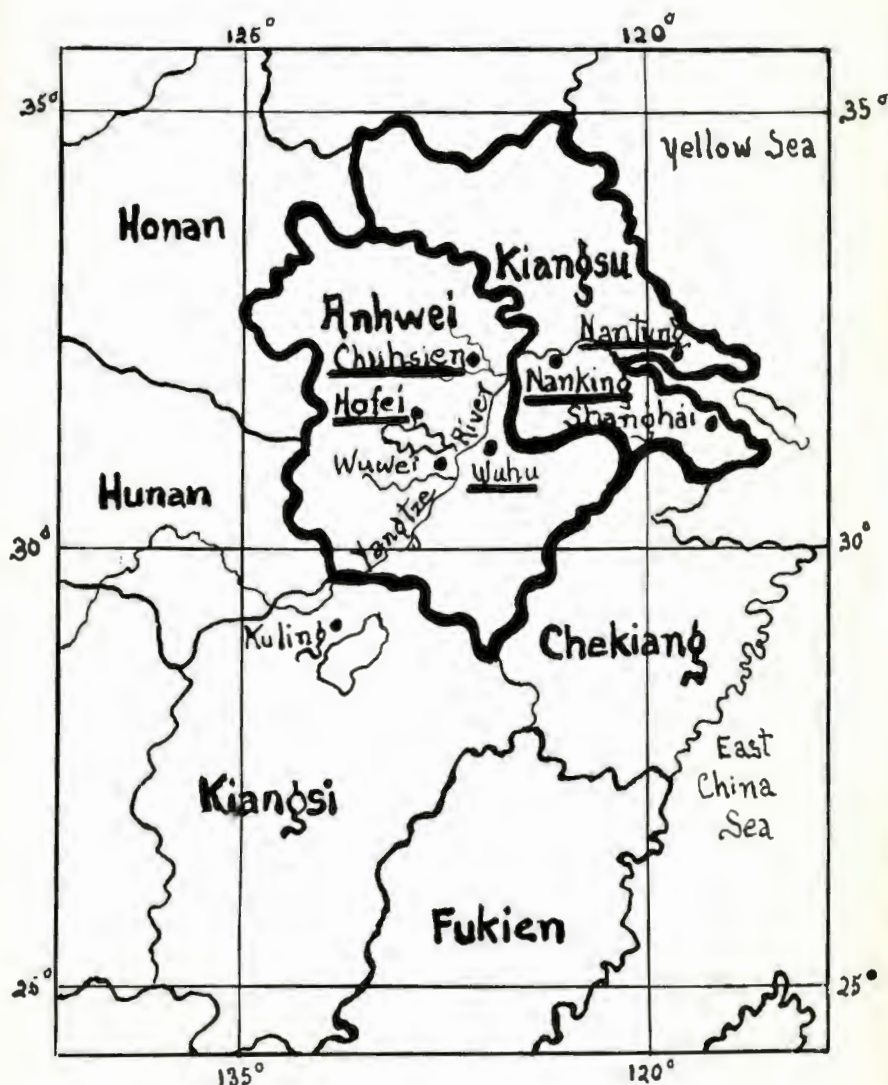
From Shanghai in those earliest years evangelistic work reached the island of Tsong Ming at the mouth of the Yangtze. Hofei in Anhwei Province and Nantung in Kiangsu Province were visited in the first decade our people were in China. They were then known as Luchowfu and Nantungchow. Work was not established at Hofei until Dr. James Butchart, our second medical missionary, in 1897 with his surgical skill saved a prominent man whose life had been despaired of. It was not until 1905 that our missionaries first established a station at Nantung.

Interestingly, our pioneer missionary at Wuhu, an Englishman, Mr. Charles Molland, also visited Wuwei which is across the river from Wuhu. Wuwei has never been a mission station but through the years it has been visited by missionaries and has had at times a resident pastor. Chinese workers and missionaries alike have longed to see more aggressive work established there. That is still for the future.

Our earliest pioneers set the pattern for our work geographically: Nanking, Shanghai, Nantung, in Kiangsu Province; Wuhu, Chuhsien, Hofei, in Anhwei Province. These were our first stations. Shanghai ceased to be a station in 1915 after twenty-five years of work there. Why the withdrawal? There was too much overlapping of work in Shanghai with the many religious bodies located there. Besides, Shanghai was a different language area from our other stations. Moreover, all of our stations were inadequately manned and poorly equipped.

Shanghai, while it ceased to be a station, has continued to have significance for our mission for a number of reasons: It is our port of entry to and departure from China. It is our banking center and shopping center for all major supplies. It is the center for Christian cooperative work for the whole country, as it had already become by the day of Dr. Macklin's arrival there. For many years a mission office in Shanghai has been more or less indispensable. Besides, there is the fine group of Christians in the

Shanghai Christian Churches. So the pattern of locale set in the first decade still stands.



How Did They Do It?

The first annual meeting of the China Christian Missionary Convention was held at the Drum Tower in November of 1889. Dr. Macklin presided over the convention, F. E. Meigs kept the minutes. The meeting was quite informal. Folk were looking over the ground. A chapel was being rented here, another there.

The second convention, in November of 1890, shows a little group of people—sixteen by then—facing up to basic problems and doing some planning together. Here are some of the convention addresses: "Native Helpers and How to Get Them," "What Work Shall We Undertake among the Women?" "What Literature Do We Need and How Shall We Get It?" "Ought We to Have a University?" "The Need of Charitable Institutions in China and Our Duty to Supply Them," "Day Schools: How Best to Conduct Them," "Our Attitude Toward Confucianism," "The Spiritual Culture of the Native Christian," "Our Medical Work: How Can We Make It Contribute to the Extension of the Gospel?" "What Can We Do toward the Correction of the Opium Habit?"

On Sunday of that convention, sermons were preached in three Nanking chapels: Drum Tower, South Gate, and an intermediate chapel close to where the Methodist Church is at work today. The scope of the problems faced by that little group shows something of the caliber of the people. Each brought a written report of work to the convention. Those reports show the wide travels in which these strangers to China were engaging—difficult, tiring travel, often in the midst of danger.

In that 1890 convention the decision was reached to open a school for the blind who were so numerous that they constantly tore at the heartstrings of the missionaries. A year later at convention the minutes report that the decision to open a school for the blind was easier to make than to carry out. In the year the group had done some investigating and found that free tuition would be supplied blind boys in a school in Peiping. They decided to take advantage of the opportunity and searched for a worthy student to send there. Not one blind boy could they find who was willing to go. Thus to danger and difficulty was added frustration, of which the effort to assist the blind is just one simple illustration.

The 1891 convention decided against the opening of a charitable institution. Not that charity was to be slighted. One cannot work in China and not help the needy. The conclusion reached was to

use existing avenues of relief. A momentous decision was reached that year: to appeal for funds from home to open a boarding school for girls in Nanking.

The early nineties saw problems in acquiring land, problems in renting property. Consular aid sometimes had to be called on. In these early years problems of health occurred in the mission group. Health trips had to be made to Japan. Mr. and Mrs. Meigs had to come home to America for a health furlough.

There was experimentation. There were disappointments. Some were petty. Some were staggering, such as the indifference to the opium evil both among foreigners at home and among those in China ports. There were problems of discipline to tax heart and mind. Even so, accomplishments were great.

The people of that first decade or so got around. One asks today, "How did they do it?" Travel was slow, tedious, uncomfortable. Winters were cold; summers were hot. Diseases may not have been so well recognized in those days as they are now, but they were there exacting their toll from missionary strength: typhus, sprue, dysentery, cholera, malaria. Nevertheless these missionaries got around, both men and women.

One American missionary, writing his personal report to the home base, said: "My wife is in love with real interior life and, although an American, is quite willing and *able* like the English sisters to rough it, without thinking at the same time she is doing anything remarkable." Wives taught, dispensed medicine, nursed, preached.

Three classes of people were ever in the thinking of these first missionaries—the aged, the pitiful beggars, the illiterates. Yet we find them asking, "Ought we to have a university?" They were taking a long look. The answer to that question was doubtless "yes," for we find them opening first a boys' school, then the Nanking College with Mr. Meigs in charge. It was a college-to-be, for at first it had no advanced students.

One missionary in those early years included in his report the regret that he had few opportunities to meet the official class. Often there even seemed to be organized official opposition to the presence of missionaries. Yet we know that friendliness came with acquaintance. Dr. Macklin organized his dispensary in the face of a hostile mob, but in four years when his new hospital was opened the building was gay with complimentary scrolls and banners.

There was recurrent hostility, however. Even nature sometimes seemed unduly harsh. Once missionaries itinerating from Shanghai found the chapel on Tsong Ming Island several feet deep in water. On another trip to Tsong Ming, torpedo boats kept them from landing. One door closed, missionaries opened another. For instance, one of the early missionaries attempted meetings with the employees in Shanghai's cotton mills and remarked about the eager, honest faces of the listeners. Another missionary carefully prepared a scripture calendar to aid in reaching people. Another bought a second-class house boat for itinerating. Sometimes a whole family itinerated, selling scripture portions cheaply, but *selling* them, showing that these folk early learned the lesson that people are more likely to prize something they want badly enough to pay for it.

Building was being done. By January of 1894 in Nanking a site was purchased for the girls' boarding school. In that year we find Miss Emma Lyon, who arrived in China in 1892, taking full charge of the school, teaching first a handful of girls in a room of her own home, the nucleus of a school that was to grow under Miss Lyon's careful oversight so effectively

*When a Beggar
Could Own a
String of Cash*



that by 1900, Miss Lyon could say that every girl in the school over fifteen years of age was a Christian.

The same happy year that saw the opening of the girls' boarding school in Nanking saw the closing of a little school in Chuchow and another one in Shanghai. Why? Lack of funds. The support from home was not sufficient to enable the missionaries to expand the work to meet their dreams.

Archibald McLean of the Foreign Christian Missionary Society visited the China field in 1895. He found the folk tireless, uncomplaining about the difficulties of the language, the slowness of travel, the discomforts in their daily living, the uneven appreciation of the people to whom they were ministering. He came home to interpret to the Disciples of Christ the work the missionaries were trying to do, their grief at inadequate support for work undertaken, their longing for further reinforcements, their desire to be buoyed up by the consciousness that their brethren at home knew their problem and were praying for them.

In the last four years of the century a number of reinforcements joined the mission. Among them were Miss Mary Kelly, the Frank Garretts, and the Elliot Osgoods, all of whom were to give very fruitful service to the China Mission of the Disciples of Christ. Work grew and prospered so that in 1899 there was a note of high promise in both individual and mission reports. Christianity seemed to be taking new hold.

One wonders how that little group of missionaries who arrived in China within the years from 1886 to the Boxer year, 1900, accomplished so much in building friendship, understanding, confidence, appreciation, laying of various foundations. At the mission convention in July of 1900, Frank Garrett reported the completion of the chapel which all these years has served as the Drum Tower Christian Church. Of his work he said that while certain aspects of the structure were disappointing the "important parts" were strong and that there were room and good accommodations for many years to come.

So in the work as a whole, while there were disappointments in teachers, in unworthy chapel custodians, in Christians who failed to measure up and had to be "deducted," by the year that the Boxer Uprising caused the missionaries to withdraw for a period there were 566 members of the Christian Church in China. The missionaries on the field at that time numbered ten men, nine missionary wives, and four "unmarried ladies."

How did they do what they did in those few years? They worked in the brave bold spirit of Christ. As one missionary put it: "I have felt God's blessing in what little I have done this year and I thank him for his goodness."

II. Purpose and Program

Time Out for Perspective

The encouraging year of work that was reported at the convention of missionaries in 1900 was followed by a period of uprooting. The Boxer Uprising occurred. This was an attempt on the part of reactionaries to rid the empire of aliens.

Our missionaries along with others in the lower Yangtze Valley evacuated their stations and remained in Shanghai until the uprising was at an end. On their return they still faced some hostility because of Chinese irritation at the heavy indemnity, exacted for foreign losses suffered during the uprising. This hostility was greatly lessened when the American surplus was voluntarily returned to China and was set aside by the Chinese government for scholarships for Chinese students in America.

This time out of the stations, away from work that was so new, from Christians who had not long been believers, was a time of anxiety for the missionaries as it was a time for testing of the Chinese. It was not a time of idle waiting, however. Every uprooted missionary took advantage of the opportunity for language study or translation during the "sheltering from the frenzy of the people" which was "daily threatening." It was a period of prayer for peace that all might return to their stations and that the gospel might have "free course."

In this period folk turned for help, reluctantly but appreciatively, to their consular representatives. It was a time when daily meditation upon the straits of the Christians left behind pressed upon missionaries the importance of bringing the church to self support. The necessity grew upon them for training truly effective leadership. There was time to evaluate the construction that had been done and to implement recent convention recommendations that more care should be used in the planning of buildings and more regard given to their use for the future. Two necessities

began to press upon the missionaries, conflicting necessities unless the staff and budget were increased: the need for wider itinerancy and the need for systematic and centralized work. However, the group still considered further expansion. During the stay in Shanghai, Mr. W. P. Bentley took time for a trip to Canton to see whether a station should be opened there.

As the folk worked and waited they looked forward to a better day when God would have "in his own manner cleared the way by the present troubles." The way did soon clear. Missionaries returned to their stations in peace. They reported that the "native Christians were unflinching" and full of deep sympathy for the groups that had suffered violence even to martyrdom. There had been no violence either to property or individuals in our mission stations and the work had been "somewhat held together by the members."

Losses and Reinforcements

The problem of maintaining a strong and effective staff of missionaries has always been a real one on every mission field. It has been difficult in China. While out of the missionaries of our brotherhood who arrived in China up to the time of the Boxer Uprising were several who served until retirement and thus made a relatively high average in length of service for those of that period, there were sad losses in the very first years. The first death in the China Mission was that of Carrie Loos (Mrs. E. T.) Williams. Mr. Hearnden's death was next. He was drowned in 1896 while fording a swollen stream on the way home from a service near Chuchow. Mrs. Hearnden died just eighty days later. Mr. Saw died of typhus in 1898. Mr. and Mrs. E. T. Williams (Mr. Williams married Miss Rose Sickler in 1894) resigned to go into literary and consular work. Dr. Daisy Macklin had to leave the field because of ill health. So did Dr. Hugh Welpton. Neither was able to return. In 1902, Dr. C. E. Molland suffered a sunstroke and died within a week.

These losses greatly saddened the little group of missionaries but did not stop the coming of reinforcements. In 1901, Mr. and Mrs. A. E. Cory, who were to give a decade of service to work in China and long and fruitful service to the church at home, arrived on the field. Though they came after the turn of the century and after the period that is generally considered the period of pioneering, they certainly should be classed with the Disciple pioneers in China. In the annual convention of Christian Churches held in

Nanking in May of 1946 the Chinese took cognizance of the fact that Mr. Cory was a pioneer. In writing of their sympathy to Mr. Cory on the passing of his wife, they said that the very building in which the council was meeting at the time was associated with him and his leadership in starting the first Bible College in Nanking. That Bible College was the beginning of the institution which later became a part of the Nanking Theological Seminary. The convention also included in the minutes a resolution to honor Dr. Macklin who had passed away within the year. The resolution read:

"Since Dr. and Mrs. Macklin have both passed to their eternal reward we wish to again express our deep gratitude for their long and faithful service in China, especially for Dr. Macklin's outstanding work as founder of the mission, his leadership in medical, evangelistic, and literary service, and also for Mrs. Macklin's cooperation and helpfulness in many services throughout the years they were with us."

That is the Dr. Macklin who in 1902 in his convention report said: "I am inclined to believe that the Chinese like a dirty hos-

Dr. Macklin
*at the Door of
Our Opportunity*



pital as well as a clean one, but the moral influence on them is not so good." He was a delightfully human man, very frank and outspoken. Bits like that add a spark of interest to many a page of rather prosy convention minutes.

Life was difficult for those folk. Dirt and disease were present everywhere. The Chinese did not know the connection between them. They were learning. Missionaries were learning, too. For example, they learned that the sun was not altogether friendly. Mr. Molland's death from sunstroke was very sobering. Probably every missionary for years was more cautious than he would otherwise have been about wearing a hat or sun glasses.

There were other difficulties. A doctor worked to establish a hospital. Furlough came. What happened? The hospital closed. Why? There was no one to take over. The same thing happened with schools. No funds perhaps, perhaps no missionary to take over, perhaps no available Christian Chinese teacher either to teach or to supervise.

The Making of Plans

The mission had a visit from Mr. and Mrs. F. M. Rains in 1901, a visit that was greatly appreciated. Mr. Rains, a secretary of the Foreign Christian Missionary Society, needed to see the work, the better to present its needs to the brotherhood and better to aid in mission planning. In the planning on the field there was agreement that centers of work should be established in larger and more significant cities, that chapels should be placed on important thoroughfares, and that the intervening territory should be cultivated. The decision was made that in boarding schools full tuition should be charged, that if pupils were unable to pay the cases should be dealt with on their individual merits. The necessity was seen for more oversight of the people in the church. There were some difficult problems of church discipline. It was agreed that work would be strengthened by periodic visits to every station by some member of the advisory committee. It was further agreed that the educational program of the mission should be extended.

In planning for the educational work it was agreed that men who were to be educated with a view to the ministry were to have priority. That timely emphasis doubtless gave to the China Mission the leaders who have been growing old in the war years and those who have passed on. Men like F. E. Meigs and A. E. Cory

helped to develop such able preachers as Li Hou-fu, Ko Luen-pu, Yang Shao-nan. Not only ministers were to be trained. The need of efficient teachers, physicians, and other Christian leaders grew more evident every day. The children of Christians, too, were early recognized as a special responsibility in any effective educational program. Promising youth who might be converted to Christianity were to be educated. To serve both these purposes the consensus was that school facilities should be composed of Christians only. Only thus could high Christian standards be maintained.

By 1904 the missionaries were saying: "We must take care in opening new points. Steady and systematic instruction is necessary to develop worthy Christians. They agreed to establish schools for both sexes to be preparatory to the higher schools of the mission.

By 1904 also certain social issues were being more squarely faced. The importance of regarding the feelings of the local community and safeguarding good will in the purchase of land was recognized. So, too, was the significance of keeping clear from political and commercial alliances. The sacredness of the institution of marriage needed to be upheld. A more pronounced opposition to infant engagements was voiced. From the beginning the evils of foot binding and of opium smoking had been vigorously opposed.

More New Names

In 1903, 1904, and 1905 more new names were added to the roll of China missionaries. Not all can be mentioned but several merit particular attention for particular reasons. One must be listed among our Disciple pioneers because she was another *first*. Miss Alma Favors, who later married Clifford Plopper, was the first nurse of the Disciples of Christ to go to China. She was assigned to Luchowfu (the present Hofei) to work with Dr. Butchart in the hospital. She pioneered among the women of Hofei, nursing for one term, and then devoting herself to evangelistic work.

We had other pioneers. A present-day report calls certain ones to mind. Miss Wenona Wilkinson wrote in March of 1948 of the San Ho Christian Church: "That church is really one of the miracles of Christianity. They have no pastor but most of the San Ho Christians are fine Bible students. Some are excellent speakers. They have numbers of evangelistic teams that go out

all the time over the countryside. One hundred are ready for baptism this Easter."

Part of the explanation of the "miracle" that is San Ho is connected with people whose arrival in China followed shortly after that of Alma Favours. The Justin Browns went to China in 1904, and in 1905 the Alexander Pauls, who had already been in China for a decade, came into our mission from the China Inland Mission. The Browns and Pauls located at Luchowfu (Hofei). Mr. Paul itinerated from Luchow and in 1906 reported the opening of the outstation at San Ho. Mr. Brown, not so versed in the language as Mr. Paul, joined the latter in itinerating. Shortly Mr. Paul was transferred to Wuhu where the major portion of his years on the field were spent.

Mr. Brown continued his visits to San Ho through the years, gradually seeing hostility give way to interest and response. Careful sowing, regular cultivation, eventually bore fruit. In Mr. Brown's own ministry, San Ho came to be his "chief delight," though it was in 1913, when he was on furlough, that Mr. Frank Buck who was itinerating in his place had the joy of reporting the first fruits.

Mrs. Justin Brown, who is still living, says that from Mr. Brown's very first visits the Brown home "pretty much revolved around that almost month trip to San Ho." After Mr. Brown's resignation in 1921, San Ho was still visited by evangelistic workers from Luchowfu. By 1928 it was reported that the church was launched on a period of slow but sure development.

There is another little item that throws light on the miracle of San Ho. It is found in a report of Mr. Buck while itinerating for Mr. Brown in 1912. That year Mr. Buck found that there had been *only* a 50 per cent increase in the attendance at the San Ho Primary School because there was not room for an increase of 130 per cent! And Mr. Buck remarked: "A little child shall lead them." Part of the miracle may be that those little children grew up.

The San Ho Christian Church grew greatly during the recent war years. That is the miracle to which Miss Wilkinson referred. Alexander Paul, Justin Brown, Frank Buck, Laura Lynne Major, Oswald Goulter, are just some names from the roster of those who put their hearts and hands to this task which shows a fruiting. Justin Brown made regular trips to San Ho for fifteen years of sowing after Alexander Paul first broke ground. Others watered. Now God is giving the increase.

The Charles T. Pauls reached China in 1905. Educators, both of them, and able linguists, both fired with great missionary enthusiasm, they traveled to China on the same boat that carried out the Alexander Pauls to commence their work with our mission. They began their work with little delay and had a few months of busy, happy service. Then a most virulent case of smallpox laid Mr. Paul low. Mrs. Paul's health broke under her anxiety and the strain of nursing her husband. They were forced to return home, but still live on in China in the lives of students they helped to train in the College of Missions at Indianapolis.

Other folk gave service, short or long, during the pre-revolutionary years. Their records are inspiring both for contributions while in China and to China from the home side.

Had China been less in convulsion, nerves would have been less taut, individual years of service might have been longer, expansion and systematic growth might have been greater. One has no right to be discouraged at the apparently slow progress that the Disciples of Christ have made in China when one remembers that this year, 1948, is the thirty-seventh year of the Chinese Republic and that the Chinese, who number their years from the dawn of the lunar calendar, call this the year, 4638. The Disciples of Christ have worked in China in times that were definitely out-of-joint and we can be proud to have had a steady and constructive influence. However, we would undoubtedly have to hang our heads in shame if faced with the question: "Have you done what you could?"

The Revolution Approaches

Let us take just a look back at the China that was to be plunged into revolution in 1911. Only a few years before Robert Morrison entered China, less than a century before our first missionary arrived there, the Emperor Chien Lung was saying to the emissary of George III: "Our Celestial Empire possesses all things in prolific abundance and lacks no product within its borders. There is therefore no need to import the manufactures of outside barbarians in exchange for our own produce. But as the tea, silk, and porcelain which the Celestial Empire produces are absolute necessities to European nations and yourselves. . . ."

Reluctantly the hermit nation opened the door at Canton. It was through that only slightly open door that Morrison entered. It was through doors opened by conflict and pressure of advantage

that later Westerners entered China. Too many of the latter were exploiters. Too many were adventurers following up advantages. The opium trade, foreign to China, was aided and abetted by the Westerner. Opium wars, which besmirched the reputation of Great Britain, opened the ports and drove the entering wedge of foreign control. Thus began the system of foreign "Concessions" which have been such an irritation to thinking Chinese and a humiliation to sensitive people from the West. Ironically, however, the "Concessions" again and again have proved a haven to both.

The outcome of the opium wars was the granting of extra-territoriality to all foreigners, immunity from Chinese legal jurisdiction and taxation. In the treaties, Christianity was recognized as of benefit to mankind. Its proclamation was to be unhindered. The representatives of missionary societies were to hold land on perpetual lease, which was virtually the same as ownership. Moreover, the same treaties legalized the importation of opium!

One needs to remember facts like these because emotions coupled with them were periodically fanned by propaganda all through the years. They occasionally took fire! One needs to remember, too, that the Boxer Uprising of 1900, very costly to China in cold cash, was accompanied by agreements which assured the foreigner protection. Thus, in order that no further indemnity could be exacted, a man would lose his head for molesting the person or property of a foreigner. That was an unhappy thing to hear acclaimed but it did insure relative continuity to work through a period that otherwise might have been most difficult to endure.

Most missionaries of a later date accepted the special privileges they enjoyed with practically no thought as to the treaties under-



lying them, considering their freedom from any personal annoyances as a token of respect and friendliness from the Chinese people about them. Their failure to be involved with the courts they would have attributed to their own upright behavior.

The consciousness of special protection accorded the foreigner was in the minds of the Chinese, however, and that explains the exceeding joy with which the people heard in recent years that the hated extraterritoriality was abolished. "Unequal treaties" and extraterritoriality were as shackles to the Chinese. The shackles were there in the revolution. They had been there before. Some of the early missionaries, doubtless some of our own among them, had made the mistake of appealing to magistrates on behalf of Chinese Christians. It was a disservice to the Christian cause for people above the reach of the Chinese law to interfere with Chinese law. Such action was subject to misinterpretation though it might be above reproach. It was of concern to our missionaries. For several years the missionary convention reiterated the resolution in one way or another to have no part in such action. In 1909 this was the way the resolution was worded :

"That we unalterably refuse to lend our support in any way to the settlement of the difficulties among the Chinese other than to give counsel and advice to the parties at strife, unless there be manifest evidence of aggravated persecution for righteousness sake. In no case shall we appeal to anyone who has official power. We reaffirm that we will keep clear from all entangling commercial alliances, and especially deprecate any land or other speculation on the part of missionaries."

There was another resolution that shows the undertone of anti-foreign temper of the times. Consular officials, business men, adventurers, exploiters, pressmen, missionaries, marines, all were foreigners and all were peculiarly before the public eye. To the man on the street all alike were "foreign devils" through all the early years of relationship. The man on the street might not call the foreigner by that name but his children did, without reprimand. This resolution expressed missionary sentiment in 1909: "That in view of the increasing power of the Chinese press, we keep ourselves informed of indiscriminate attacks upon foreigners and Christian work and workers and endeavor to counteract false impressions."

In the period immediately preceding the revolution we find several interesting statements in those old reports, expressive

ones, frank and honest ones: A man itinerating, exclaiming at the few and infrequent trips he had been able to make, said that the people were too curious about his person to give much heed to his message. Another man exclaimed over those of the "teacher class" attending church and expressed a hope for a new era in the life of the church. Waves of such hope have been recurrent in every station and in every chapel all the years since. Another itinerator found good attendance at the place of meeting, bitter prejudice giving way, but he reported no baptisms and "no very reliable inquirers." At Nantung a new missionary found the people turning from their faith in idols but still "slaves of many hoary superstitious customs."

In the convention report of 1910 there is this brief mention of an institution which was to grow speedily and effectively in numbers and influence: "The mission's largest enterprise educationally is our part in the University of Nanking. In accordance with the expressed wish of the convention we have united with the Methodists and Presbyterians and all bids fair to making the University of Nanking a really great Christian institution." That same year the convention agreed that more attention should be given to work among Chinese children.

The revolutionary year, succeeding years, too, found Americans regarded with a bit more of favor than that shown to other Westerners, favor upon which American missionaries, however, were careful not to capitalize. How did Americans come to be classified somewhat apart from other Westerners? For one thing, the United States had refused to participate in the opium traffic. Besides, America had not been guilty of territorial encroachment. She had contended for the integrity of China. Moreover, she had remitted a part of the Boxer indemnity.

That is just a brief glimpse into the period immediately preceding the revolution as it regards missions and missionaries. As regards the Chinese people, they were tired of the rule of the Manchus, who had been overbearing, demanding, decadent. They had not enjoyed the support of their subjects. The social order was full of ills. Officialdom was wily. The whole nineteenth century in China had been one of doubtful progress. In 1911 down came the Manchus, forced to abdicate! Off came the hated queues which they had forced the people to wear. In came freedom, rebellion, disorder, change, with little improvement for people ill-prepared for so drastic a turn-over.

The Revolution and Our Own Folk

What of our own people in those days of revolution? Dr. Elliot Osgood was at Chuchow alone. Dr. Osgood found opportunity unprecedented. People looked to him as a neutral observer for aid in preserving the peace. They did not look in vain. He helped organize the Reform Society that did memorable relief work. He cared for the sick and wounded, among them the brave "Determined-to-Dies." He and Shi Kwei-piao did bedside evangelistic work, too. He was invited to be a part of the newly established educational association.

At Luchowfu the families left the city, but George Baird and Frank Buck, bachelors then, stayed on. Some work continued normally for a time, then when their safety was threatened the children were sent to the country, schools dwindled, folks moved. People were anxious, surrounded as they were by rampant rumors that made normal life difficult. Finally an edict came to put an end to reports to frighten the people. Soon the population trickled back. A new problem arose in the medical work. The army needed doctors and medical assistants. The army paid better than the mission, so the medical staff was reduced.

Nanking was right in the line of march. The Manchu City within the Nanking walls was utterly destroyed by the revolutionists and the Manchus were killed. Visitors to Nanking for a number of years had pointed out to them the place where two hundred Manchu women drowned themselves rather than fall a prey to the soldiers. Very little stands today to show the glory of old Nanking. The ancient examination halls where thirty thousand students used to labor through the imperial examinations in little lonely stalls are a thing of the past along with the old system of education.

As the revolution advanced the students in the Christian Girls' School (now known as Chung Hwa) left for their homes. Some were sent for safety to Shanghai, then a veritable city of refuge. Miss Lyon was away for a period. Dr. Macklin and Frank Garrett were in Nanking throughout the revolution and the rebellion which left the city almost a complete wreck. Three days of looting might have ended in the burning of the entire city but for Dr. Macklin's effective efforts. Mr. Garrett and Dr. Macklin spent their days caring for the wounded, "frightfully mangled by quick-shooting guns and bayonets," protecting life and property through-

out the siege and from the rabble that followed in the wake of the armies. In the midst of the awful confusion they dreamed dreams.

Dr. Macklin wrote an article for the *Missionary Intelligencer*, the organ of the Foreign Christian Missionary Society, in which he said things to which his generation should have given more heed: "Everything is in a state of flux and if the church had the faith and the zeal we could control all the forces that make for good. . . . The best work is done by a union of God's people. . . . Let us have faith in the integrity of purpose of our denominational friends and work freely with them wherever we can, and by and by we will see eye to eye and the real union will come."

William Remfry Hunt worked with the Red Cross Society of Nanking. He was greatly impressed with the heroism and devotion of the best of China's youth.

At Wuhu the revolution was preceded by a flood that filled the city streets. All meetings were discontinued. School was impossible. Work could scarcely be resumed before it had to be discontinued again because of the revolution. Throughout the time there was unusually fine opportunity for personal evangelistic work, however. The reading room was one place that remained available and men visited it regularly through the flood and the tempest of revolution in order to keep in touch with daily news. The Wuhu people suffered more from flood than from the revolution.

They were to suffer more from the repetition of the flood two years later which caused great suffering and loss of life in Wuhu, Wuwei, and Chao Hsien on the way to Hefei. The area's tragedy was Alexander Paul's opportunity to demonstrate practical Christianity in a way that greatly endeared him to people throughout that widespread territory. Integrity, unselfishness, sound workmanship, won gratitude and high appreciation.

The revolution ended, relatively speaking. Technically it could not end until the unequal treaties were abolished. Our missionaries in various places were called upon to aid in series of lectures to present popular government to the people. New opportunities for translation also presented themselves. Those were busy days.

Normal Work Resumed

Mr. and Mrs. Guy Sarvis, who were to give fine service to the University of Nanking, arrived in Shanghai for their first term in the midst of the revolution. They worked in Shanghai, studying Chinese language and culture, until they could go with the refugee missionaries to Nanking. That was soon. The year 1912 saw the "true spirit of union" prevailing in that two-year-old university. The mission as a whole saw certain procedures that were new. As at the time of the Boxer Uprising, missionaries refugeeing in Shanghai had time to compare notes with those of other communions and as always there was profit from the interchange of experiences and sharing of methods of work.

One new note came into the 1912 convention of the missionaries, the beginning of a series of forward steps. There was to be a new effort to foster self-support and self-government in the Chinese church. That had been an increasing emphasis for some time. A decision was made in 1912 to share the minutes of the missionary convention with the Chinese convention. It is interesting but understandable that it had not been done before. There was the language difference, for instance. With the formal sharing of entire minutes, significant parts of which had undoubtedly been shared informally with individual Chinese co-workers all through the years, there was the beginning of a recognition of the coming of age of the Chinese convention. This was to result in increasing moves toward the form of partnership in which, since the late twenties, missionaries and Chinese work together.

Probably some Christian workers failed to meet the test of the trying turnover of the revolutionary days for we find the missionaries taking this action: "To exercise the utmost care in the selection and employment of Christian workers, believing in the end more good will be accomplished by waiting—doing without helpers if necessary—until we can have those whose Christian character has been proved."

There must have been a great sense of insecurity in those days while the Chinese were attempting to form a stable government. Nevertheless we find the missionaries rejoicing in the changes that had come in the new government, in changes tending toward religious tolerance, and especially in the declared recognition on the part of government officials of Christianity as one of the great forces necessary for the regeneration of China.

Visit of a Commission

If anyone is fortunate enough to possess the little volume, *Among Asia's Needy Millions* by Stephen J. Corey, he will find the hundred pages in the China section very interesting reading. Mr. Corey, along with R. A. Doan and W. C. Bower, constituted a commission of the Foreign Society to visit the Far East in the year 1915. *Among Asia's Needy Millions* is Dr. Corey's diary of the six weeks in which a mission administrator, a business man, and an educator spent in our stations after a short view of other mission work in the Canton area. Missionaries come alive as one moves through the pages of Dr. Corey's book: new ones—Dr. Wakefield, Clarence Hamilton, Lulu Snyder who was shortly to marry Dr. Hamilton, Edna Dale who left her regular work to take charge of the Christian Girls' School while Miss Lyon was on furlough, Minnie Vautrin living alone in the heart of Luchowfu, Kate Galt Miller living alone in the heart of Wuhu.

Dr. Corey mentioned all the missionaries he met as he traveled. As he chatted with people of other missions he learned for the first time of the very high esteem in which Alexander Paul was held throughout the Wuhu-Wuwei region. He was gratified to hear on every side that F. E. Meigs, our pioneer, was responsible for the University of Nanking more than any other man. He had fine fellowship with two of the Li brothers, Li Hou-fu and Li Ming-fu, the latter more commonly known as Alexander Lee. He talked with Shi Kwei-piao about opium, foot-binding, and other Chinese ills. He heard from Mr. Shi the statement: "The root of China's redemption lies in your honorable land."

The commission met with the China Advisory Committee for a final conference in quiet and isolated Chuchow where there would be few distractions and interruptions. A quotation from Dr. Corey's book expresses well what was happening and what was to happen over a period of years. Purposes were defined and planning was done. This quotation is from Dr. Corey's book:

"In the beginning of a mission the plans must largely take shape from individual initiative, as openings occur, but as the work develops and a group of stations are formed with their various types of service, the whole mission must conduct its enterprises according to a unified policy. There must be care taken that the different kinds of work are properly balanced and that a program of development and advance be carefully carried out. It has been very cheering indeed to see how our China mission is working

out a well-defined plan for future development, and how well balanced are the different phases of work. There is no place in the world where team work is more necessary to success than in the mission field."

The commission went to Peking and on out of China by way of Korea to Japan. As they traveled north they saw the Yellow River, so frequently referred to as China's sorrow. They saw another picture that was to bring years of sorrow and bitterness to China but at the time all it meant to the party was that there was a war going on in the world. Germans and Japanese were fighting only a few hours' journey from the railroad on which they were traveling and the section of the German railroad between the commission and the coast was in the hands of the Japanese. The penetration was well under way.

Youth Became Important

In 1915 Japan took advantage of the war in Europe to seize the German centers in Shantung Province and in May, as a price for

*Shi Kwei-piao,
Great Story-Teller*



supporting the ambitious Yuan Shih-kai, issued the "Twenty-one Demands" which began China's deep-rooted suspicion of Japan's every act and roused feeling which reached fever-heat at the transfer of German rights and privileges to Japan by the Treaty of Versailles in 1919. Chinese youth came to the fore then—wide-awake, hurt, indignant. They demonstrated, they boycotted, they forced the resignation of cabinet officers who had sold out to Japan. Then on May 30, 1925, a British police officer whose substation was in the line of student march, must have lost his head, for he gave the order to fire into a student parade with the result that several students were killed.

The whole nation was inflamed. Every foreigner suffered because of that blundering deed. Another period of tension and uncertainty was just around the corner. The decade from 1915 to 1925 which had within its compass World War I was not an easy period for work in China. Youth became supremely important, serious-minded youth eager to learn because burdened with a great sense of responsibility, but interrupting their learning by meetings of the student movement, by student parades, by street meetings, by student agitation.

National consciousness grew by leaps and bounds. Christianity came in for new attack because the young patriots pronounced it a foreign religion. On the other hand, in some locations Christian students were in the very forefront of outstanding student activities.

In 1915 our missionaries were withdrawn from Shanghai. There were not enough missionaries to go all the way around in existing work. The World War I years did not so greatly affect the mission work except in the difficulty of stretching mission finances.

The year 1915 saw the arrival of the first missionaries sent to China by the Christian Woman's Board of Missions—Miss Lillian Collins and Miss Wenona Wilkinson. On foundations already laid in Luchowfu (Hofei) they started the school now known as Coe Memorial Middle School.

The year 1915 saw also the establishment of Ginling College for Women, a great union venture in which we had a part. Interesting reports of progress at Ginling tell of the major problems of the first three years in the life of that institution. In the first year the problem was to secure college spirit, loyalty and enthusiasm on the part of students so new to such a venture. Higher education was just opening for women. The second year the problem was



Severance Hall, University of Nanking

with the faculty, and certain readjustments had to be made to promote efficiency and harmonious working relationships. In the third year, the president of Ginling College announced: "There has been no problem at all."

The University of Nanking was having its problems. There was difficulty in maintaining an adequate staff. So often there were too few faculty folk to do an adequate piece of Christian educational work. In the year 1918, due to furloughs and insufficient new appointees, there was only one Disciple representative on the faculty, Dr. Clarence Hamilton. There should have been five.

Schools were advancing in those years in standards of work. Mission schools fared better than did the government schools. Mission finances, limited as they were, were more stable than those of the struggling Chinese government.

This period saw spiritual growth in the Chinese Christian body. In the year 1920 Dr. Hamilton made this comment about the Christian constituency in China: "Our Christians are characterized by a lack of emotion. They need to *feel* God." That same year a tragic loss came to the mission. Mr. Ellis Gish who had only recently returned from furlough and who with his capable wife, Edna Whipple Gish, promised to make one of the strongest evangelistic

teams our mission had ever had, was drowned while rescuing a fellow swimmer at Kuling. Mr. Gish was the kind of a missionary who helped the Chinese to feel God.

This period saw an important decision in the allocation of personnel. Ginling College asked for Minnie Vautrin for its department of education. Miss Vautrin knew interior China from intimate life among the Hofei people. She knew education in China and America. She knew it in city and country and was ably fitted for the work which she consented to undertake. Minnie Vautrin served Ginling devotedly without ever losing touch with the general mission work.

Dr. Paul Wakefield left the mission in these years to join the American Church Mission (Episcopalian) at Wuchang. Yet he happened to be at hand on various occasions of emergency to lend his skilled professional service to missionaries of ours. Always he kept the warm touch of friendship with our group.

This was a period of steady and devoted work. At least, work was relatively steady. Some amusing things happened. Some annoying ones. Some very pleasant ones. For instance, one finds a coolie from one of our Christian hospitals hanging out his shingle as a medical practitioner, an evangelist from one of our churches practicing old fashioned and very unscientific medicine as a sideline. One finds a houseboy from a missionary family on furlough, who could not read more than a thousand Chinese characters and certainly could not write half as many, opening a day school. One finds a mason who had taken to himself the English name of Robert, mispronouncing it till it sounded like "Robber." The missionaries let it stand, for that is what drink and crooked business dealings were making of him. From the very beginning of the Disciples of Christ in China every worthy structure that rose called for hours of some missionary's time, an immeasurable amount of patience, and much frustration from dealing with counterparts of "Robber" Wang. During these days one found visitors that put new heart into the whole Christian undertaking because of their faith and understanding. A roster of guests from the home-side would be long and interesting.

There was sorrow. Probably no sorrow that visited the China Mission through the years was more felt than the loss of missionary children. Those children belonged to the whole mission. Every child was rich in borrowed aunts and uncles. All the missionaries, married or single, were interested in the welfare of the children. Sorrows that came to families on the field and at home tore the

heartstrings of all. There were many of them. They upset work. They caused resignations. They depleted the number of workers. Here is one example:

At Nantung in the year 1923 a woman's center was going well, "already firmly established," according to the report of the year. Effie McCallum and Lois Ely were conducting that work. Miss Ely, with mission consent, was using some morning hours that did not interrupt mission work, to teach for salary in the local commercial school in order to get funds to help support the work for women. Miss McCallum became engaged to Wallace Bacon who with his two small children had returned to America after the death of his wife. Miss Ely's furlough was due at the same time Miss McCallum was leaving the field to marry. Miss Grace Tedford, a young missionary was appointed to the station. It was agreed to release Miss Nina DuPee, a nurse, for the period of Miss Ely's furlough to work with the women at the center, putting a needed emphasis on health work, at the same time introducing Miss Tedford to the work.

Everything seemed well cared for. Miss McCallum and Miss Ely left. The new arrangement was to begin as soon as the summer vacation was over. What happened? Miss DuPee's father broke down physically. She was needed at home both for nursing care for her father and for the moral and financial support she could give the family. There was no one available to take over. A promising work that had advanced steadily for two years had to close—just one outcome of operating Christian work on only a skeleton staff.

Points of High Progress

Mr. Edwin Marx, who presided over the convention of 1924, said: "If events had continued in the even tenor of their way, it is probably safe to say that we would by this time have completed for the most part the equipment of our central stations." He referred to well-rounded station work, physical equipment and personnel. But events did not continue in "even tenor." Progress came through stress and strain.

The 1919 missionary convention began in our China mission the process of devolution, a process that continues and still has far to go—the process of the missionary stepping into the background or stepping aside just as quickly as a Chinese Christian is able to

step into the foreground, the one decreasing as the other increases, the Chinese churches getting under the load just as soon as possible. The 1919 convention resolved that beginning in 1920 the advisory committee should consist of four foreigners, one of whom would be the mission secretary who would act as chairman, and three Chinese who would be elected in the Chinese convention.

That was done in 1920. The next year it was proposed that the missionary convention meet either just before or just after the Chinese convention to discuss the tentative organization in which the Chinese Christians and the missionary would jointly share. Progress was made each year but it was not until 1925 that the Chinese and missionaries met together in a joint convention—a great convention in which Chinese was the language employed except in the case of certain guests whose speeches had to be delivered through an interpreter.

From 1920 work was done—careful work—on a mission constitution that would be a good working charter for future development. By 1924 the constitution was practically completed and the mission was working under it though it had not yet been approved from the “home side.” The missionary convention went out of existence with the adoption of the new constitution, as did the separate Chinese convention. What came into being was a convention of the Chinese churches of which both Chinese and missionaries were members, an administrative committee which was half Chinese and half missionary, a council which was on a fifty-fifty basis, except for several members elected at large who might be either Chinese or missionaries.

Does that seem a small accomplishment? It was not. It was a mighty step toward the indigenous church that Christian folk were wishing for; it marked a broad step forward in the development of Chinese leadership; it was a change from that of “leader and led” in the relationship of missionaries and their Chinese colleagues to one of partnership between them.

The honor, responsibility, and burden of Western administrative secretary and mission treasurer was carried through all the growing years of partnership until the summer of 1948 by Mr. Edwin Marx. Mr. and Mrs. Marx went to the field in 1918. He gave his first four years to the department of English language and literature in the University of Nanking and then was called by the mission to this new and radically different task where he served with several different Chinese co-secretaries until his de-

parture on furlough in 1948—a difficult task carried through very difficult years.

The China Christian Mission was among the first to make a change to what many Christian groups thought was a very radical form of organization. Events which followed made our people greatly appreciate the degree of foresight they had shown. They were very grateful for the early planning in which they had engaged and the degree of “devolution” which had been attained.

While this organization of our own mission work in China was taking shape another organization that was greatly to benefit Christian work in the whole of the country had got under way. The National Christian Council of China was organized in 1922. Our people had a part in the National Christian Council from its beginning. It was a great voluntary organization of widely differing Protestant groups that in their initial meeting set a high spiritual standard in words spoken by the late T. T. Lew: “Let us agree to differ but resolve to love.”

During this period in our China mission—these years of organization in which the Chinese and missionaries were working as partners, learning to share as co-workers instead of the one directing the other, learning to say, “Let’s,” instead of “You do this, you do that,” we find a goodly group of new missionaries coming to the field. The year 1922 was a peak year in the China mission. The Men and Millions Movement conducted by our brotherhood in the years immediately following 1913 raised money in an amount unprecedented in our history. It did more. It enlisted young life in service to Christ at home and abroad. The numerical peak in 1922 found the roll of China missionaries of the Disciples of Christ including seventy-four persons. Thirteen of them were new missionaries who were in the Nanking Language School, a fine school first conceived in the mind and heart of F. E. Meigs. It was a high time of promise with regard to personnel.

By 1928 the picture was changed. In 1928 there were forty-one missionaries. Of these ten were on furlough. What had happened? What made such an unprecedented withdrawal of personnel? Several things. Unsettled China. The uncertain future of missions in China. Financial stringency. Commitment to a gradual reduction in the proportion of missionary staff.

You say: “China was unsettled when the missionaries went there. It was unsettled in 1900, 1911, 1915, 1919, 1925? Why so much concern all at once?”

Because of 1927

The year 1927 saw the climax of the drive north from Canton of Chinese Nationalist armies which were aflame with purpose to rid China of "unequal treaties," armies some of which had been misled by Communistic and anti-Christian propaganda and were committing outrages as they marched.

The folk who lived through those trying days have no desire to recall them. The wrath of elements in the army that were completely out of hand brought death to several foreigners in the city of Nanking, among them Dr. John Williams, vice-president of the University of Nanking. It was an anxious time throughout our mission. Missionaries and Chinese Christians alike were threatened. Much church and mission property suffered from looting and burning. Westerners and some Chinese again sought refuge in a vastly overcrowded Shanghai. Our missionaries took several courses. Some went to Japan, some to the Philippines; some returned to America; a few took up residence in Shanghai for the duration of the trouble.

Those were difficult days for emissaries of Christ, when exponents of brotherly love, seekers of peace, saw foreign gunboats intervening to prevent what was threatening to become a general massacre. It was difficult for missionaries to leave Chinese colleagues behind to face possible danger and persecution. The full story has never been told of those days and hours of difficulty, loyalty on the part of Chinese Christians and friends who when they saw the Westerner threatened, did all they could to circumvent the attackers.

Mary Kelly and Emma Lyon



*A Beloved
Pastor and
Wife*



Because of 1927 there was an evacuation of all of our mission stations. Anxious hours were passed until the last missionary had reached Shanghai after turning over all possible work to the Chinese colleagues left behind. Anxious hours passed until it was known that Chinese friends were safe, for truly "missions is folks," and great concern was felt for Chinese fellow workers, school children, neighbors, patients in hospitals, tradesmen, Christian friends, all the people a missionary learns to know and love.

Spring and summer of 1927 saw some serious conferences. Li Hou-fu, then a seminary professor, Li Ming-fu, his brother and at that time head of the Nantung Boys' Middle School, Lee Yao-tung, pastor of the Drum Tower Christian Church, met with Mr. Marx to plan what work should continue, how to direct the work, how best to use available funds. Before the new plan for a working partnership had been in operation for a full two years, the whole burden of administration had fallen upon the Chinese staff in a period that was greatly to test Christian stamina. Difficult days those were. Chinese who were not in sympathy with the Nationalist regime had no asylum. Those who had been outspoken against Communism were in danger for their lives. Relative calm finally descended, however, and by the late autumn of 1927 the first missionaries returned to their stations. During the time of missionary evacuation in 1900 the work had been "somewhat held together." In 1927, because of the two years' training in administration, some of the work was remarkably held together and the returning missionaries entered upon a new day.

III. Partners at Work

That Made the New Day

There was a good deal of evaluation of work during those first years after the uprooting of missionaries, when ill-prepared Chinese had to shoulder not half-loads but whole loads. People did not wish to return to the *status quo* even of 1925-1927 unless they found the *status quo* absolutely sound. The question as to the number of missionaries needed was a big one. Those questions were largely in the minds of administrators who were trying to take a long look. Christian people in China were writing to missionary friends to hurry back. Missionaries eager to return to overburdened colleagues nevertheless hesitated lest their presence stand in the way of Chinese administration of the work. There was, however, a gradual return of those who were well-established in China before the uprooting. They returned to be partners at work with Chinese colleagues. That made the new day. The depression at home, uncertainty as to the future of China missions, particularly the uncertainty as to their own particular tasks, slowed down the return of some missionaries.

What was the situation in the mission at the time? The Nanking Theological Seminary and the Bible Teachers' Training School seem to have been the objects of special attack in 1927. Damage was heavy there. Ginling College, on the other hand, suffered practically no losses. The University of Nanking had some big losses. One of the spectacles pointed out for some time was a gutted residence with walls and a bit of suspended attic stairway remaining.

Damage to property in the stations was also uneven. Some suffered considerably, some almost not at all. So with the work. Churches functioned. Most of the schools closed. Dr. Chen Dao-sen, a brother of Miss Anna Chen who has so courageously faced each succeeding emergency, superintended the Luchowful Christian Hospital through all those difficult days, pressing for the return of Dr. Corpron but carrying on effectively. The physician to whom Dr. G. L. Hagman had to turn over the Nantung Christian Hospital, besides being new to the work, was inexperienced as an administrator. It was the very genuine need of a head for the hospital at Nantung which caused Dr. Hagman to be among the first missionaries to return.

As if bandits, moving troops, were not trouble enough, Chuchow in 1927 had a bad scourge of smallpox. Besides, Pastor Cheo Yu-wen, himself, suffered sorely from a siege of typhoid. South Gate, Nanking, had a different kind of trouble. Our workers had the annoying and sometimes dangerous experience of carrying on work in a building of which many soldiers had largely taken possession.

Days were difficult. Someone said in those early months after the governmental turn-over: "Events are marching too fast even in the right direction." Happily for mission life and work the animus which turned toward the foreigner in 1927 subsided. In 1928 it turned toward Communism.

Mission committees, Chinese and missionaries, met frequently to plan for the work. It was in April of 1929 that the first mission convention since 1926 met. That convention was a small but goodly gathering at the Wuhu Academy on Phoenix Hill.

In those years of restoration of work, rehabilitation of buildings, and planning for the future, schools took the limelight. Schools were called upon to register with the new Chinese government. Certain exactions were made for registrations: financial guarantees, a Chinese principal at the head of every school, Chinese citizens in pronounced majority on school boards, adoption of prescribed minimum curriculum, prohibition of all required religious instruction.

To register or not to register was a burning question. The mission looked to the union institutions. They decided to register. In union work in 1928 two names came to the fore that have stayed through the years. Dr. Wu Yi-fang, then in America for graduate study, became president-elect of Ginling College. The same year Dr. Chen Yu-kwan became president of the University of Nanking.

Our mission conferred with other missions in the matter of registration. Both the National Christian Council of China and the China Christian Educational Association were clearing-houses for information. Slowly and cautiously the schools which we help maintain today did register. The Coe Memorial Middle School was among the latest to complete registration. That was in 1933.

By the time 1937 arrived the registration of churches was being discussed. A decade had proved that school registration had worked unusually well. Chinese principals in our mission middle

schools and in the union institutions which we helped to support had been effective. Schools had steadily grown and prospered. Christian education was more highly esteemed than before. The removal of required religious exercises had not been an unmixed evil. Some schools among us were making far greater Christian progress working on the voluntary basis.

Government supervision called for regular reports, provincial examinations, an amount of red tape that sometimes proved over-exacting, but standards rose. The meeting of financial exactions in the face of inadequate support from home led to an overcrowding of institutions, but on the whole registration worked in all our mission schools which undertook it and carried it through. The requirements for registration, however, meant that certain mission schools, closed in the 1927 affair, never reopened.

Edwin Marx, Western secretary and treasurer of the China mission through that trying period of restoration and rehabilitation, ably assisted as he was by C. A. Burch and others when need arose, probably experienced more frustration than any other member of the mission. In one of the China Mission News Letters, started in the uneven years beginning in the autumn of 1927 to acquaint scattered missionaries and their constituency with the trends of the times, Mr. Marx wrote: "We are now living in the



*A Christian Layman
at Chuhsien*

'good old days.' If you don't believe it—just wait twenty-five years and see."

Many able folk failed to return to China at this time. Those who did return found work scarcely reaching normalcy when another brief but difficult period uprooted a few—this time they went to Peiping—and interrupted any temptation to complacency on the part of the rest. That was the "Manchurian incident." Thought of war, talk of war, overshadowed everything else for a short time. Even so, that spring of 1932 was a time of significance for the whole mission for Dr. and Mrs. C. M. Yocum visited the field. Chinese and missionaries found this visit very timely. They were hungry for the counsel that Dr. Yocum had to give. Christian workers took new heart and attacked their problems with new courage because of the way they had together faced frankly the whole matter of future development.

The year 1931 had seen the first Young People's Summer Conference held by the Disciples of Christ in China. The year 1932, in spite of war and rumors of war, of disrupted and irregular travel service, saw the second conference held, with no slump in attendance. Conferences were off to a few years of steady and rhythmical growth.

In 1933 we hear Mr. Li Choh-wu, then pastor of the Wuhu Christian Church, saying to the mission convention: "We have depended too much on our paid leaders. We have failed to place the responsibility on the laymen. The church of the future must adventure; it must place the responsibility upon the rank and file of its membership. In spite of mistakes and the possibility of some things going wrong, growth and self dependence can only come when the membership comes to realize that they themselves must carry on."

Nineteen thirty-five was a great year. The year 1936 was a great year. The Young People's Summer Conference was the best yet as to Chinese leadership. Worship that year in the conference as in all our churches was blessed by the purchase of a new hymnal just issued after years of work on the part of six major religious bodies. We did not help to produce the *Hymns of Universal Praise* except through the participation of a few individuals in consultative conferences, but we eagerly awaited its publication and immediately introduced it in our churches. The hymnal is full of choice hymns, mostly the grand old hymns of the church with a generous sprinkling of Chinese hymns. The hymnal also includes an excellent section of aids to worship.



Summer Conference, 1936

Schools, hospitals, churches were thriving in 1936, but the late summer issue of the China Mission News Letter carried a comment from Dr. Bates which pointed to a cloud that seemed so often destined to darken pleasant skies: "The inevitable struggle deepens. The final issue is whether China shall have a chance to go ahead with her own development or whether Japanese economic and strategic interests and their imperial ambition shall increasingly exploit China."

A Japanese Christian group was concerned about what was going on in both countries and visited China. These reactions are from student evaluations of Michi Kawaii's visit to the University of Nanking: "I never saw so admirable a person as Miss Kawaii being a Japanese. All of my impressions of Japanese are bad. I can never associate these words 'wicked' and 'falseful' with Miss K." "She came not as a citizen of Japan but as a citizen of the Kingdom of God. She admitted frankly that Japan has done wrong to China and humbly asked forgiveness on the part of her country."

In April of 1937 the China Mission News Letter referred to famine in the West as the "chief new problem." In June of 1937

the letter said: "Close attention is naturally paid to the change in the Japanese cabinet. Statements that it is time to settle the Sino-Japanese question are not read happily in this country for they imply that the decision rests in Tokyo rather than in free adjustments between the interests of the two countries."

Nevertheless, folk scattered for vacation as usual, up river to Kuling, south to Hongkong, up the coast to Tsingtao and Peitaiho, to the hills of Chekiang, to Japan. Besides, a few came on furlough to America. The first get-together was to be of those who would participate in the seventh Young People's Summer Conference the third week in August at the Tsong Ing Girls' School at Nantung. Tsong Ing proudly looked forward to the coming of the group because of its beautiful new gymnasium which would furnish ample facilities for assembly.

On a High Wave of Hope

Political affairs should be no gauge of the progress of Christian missions in a foreign land and yet when there is stability in government, when the pulse of progress is throbbing, when people are somewhat relaxed after fears and uncertainty, work goes forward in a heartening manner, progress in spirit is almost immeasurable. That was the state of affairs in the China mission increasingly through the years 1934 and 1935, and by 1936 life was moving on a high wave of hope.

Up to the summer of 1937, life continued to be heartening. It was not rosy, but there was dawn that was more than faintly perceptible. Christian work was welcome to the Chinese. Christian people faced their tasks with a new sense both of eagerness and responsibility. Chinese leadership stood out. Folk were taking new heart, planning for a new day.

Others were planning for a new day, too, a different day. Japan had begun her invasion of China back in 1931. Beginning on July 7, 1937, she launched her all-out attack on China in the shooting at Marco Polo Bridge, not far from Peiping. Our first mission casualty in the war and our greatest single loss in life and property occurred when on the morning of August 17, 1937, bombing planes flew over Nantung and dropped eight bombs on the mission compound located just outside the city. The hospital was burned to the ground, a missionary residence and the gymnasium of Tsong Ing, our Christian girls' school, were completely demolished. Heroic rescue work was done by Nancy Fry and Vincoe

Mushrush, the only missionaries in Nantung at the time, and brave folk on the hospital staff. Though there were more than a hundred people in the hospital at the time of the bombing, those killed numbered only seventeen.

Nanking was next of our mission stations in the line of march. It was under repeated aerial bombardment beginning in August and ending with the Japanese occupation in December. Out of Nanking went a mighty trek to freedom, moving ever westward as the enemy approached. Mission property loss in the South Gate area was great. People fled from all Nanking. The government fled. Schools fled. Ginling College and the University of Nanking fled as units.

It was the unfortunate people who could not leave and those who moved too slowly and so were trapped who found refuge on the Ginling College campus and on the grounds of the University of Nanking. They were there through the terrifying days of the siege, the fall of the city, and the merciless looting which followed. On the Ginling campus 10,000 women and girls found refuge. Between 30,000 and 40,000 people found shelter on the university grounds and in the foreign residences round about. Minnie Vautrin and a handful of colleagues by constant vigilance kept safe the girls on the Ginling campus. At the same time Searle Bates, James McCallum, and Lewis Smythe were busy with the little handful of other Westerners policing other safety zones, protecting people, foraging for food for such a multitude, and trying to look after mission property. Grace Bauer, a member of the University Hospital staff, was another of our small group of American Disciples who did heroic duty in Nanking. Dr. Richard Brady, who was away at the time, was one of the first foreigners permitted to enter Nanking after Japanese occupation, allowed to return because of the tremendous need for him at the University Hospital.

But why go on? The story of our mission and the war has been told many times. No one escaped some of the suffering of war. Those who left their homes had to keep on fleeing in the front of the Japanese advance. At Hofei, Mr. C. A. Burch, acting superintendent of the Christian Hospital, insisted that the missionary women and the Chinese who were able move on west to freedom. He stayed behind to lend the protection he could to life and property, rationing dwindling food supplies and with faithful Chinese co-workers giving spiritual support to people. Mr. Burch was the lone missionary in Hofei for ten long months. At the end of those last dreary months he was ill with typhus fever. Attack, evacua-

tion, occupation! That was the story of the area in which the Disciples of Christ worked, a story that ended with the surrender of Japan in August, 1945, only to begin another story of confusion and suffering.

Out in Free China Christians from all of our stations found places of usefulness. Dr. Luther Shao, Chinese secretary for our mission, did excellent work in keeping mission ties warm and alive both through correspondence and through visitation. Loaned to the National Christian Council and National Committee for Christian Religious Education in China, he did memorable work. Dr. and Mrs. Lewis Smythe reached the University of Nanking as soon as possible and on the campus of the West China Union University at Chengtu, Szechwan, made a contribution to administration, education, health, morale, economics that cannot be measured. The times demanded many-sided gifts and that capable couple had them to offer. Miss Cammie Gray made the trek early into Free China and with her warm friendliness through those trying years helped to knit Christian ties more firmly than they had been knit before. Dr. Searle Bates, Mrs. Edna Gish, and Miss Margaret Lawrence, after America's entry into the war, went into the Chengtu area to strengthen the Christian cause there. It would take a book to follow the movements of our missionaries during the uncertain years of the war. It would take more books to deal with the Chinese Christians in the picture.

Under Occupation

There were mixed feelings in our mission in China as to the wisdom of work in occupied territory. Geographically, all our work was there. Only a handful of our missionaries were in their stations at the beginning of the Japanese occupation. They were heartened as they saw Chinese people "coming back" to something

A Christian Cemetery Grew in a Day



resembling normal morale. Here are quotations from news letters of the period which recall those days of problems: "We have practically no preachers and scarcely any paid workers." "We never had a better chance to do what we came out here to do." "We have gained by venturing." "We are carrying on some schools now, though they are hardly standard schools." "We are agreed that what we are able to do in this occupied area is tremendously worth while and though we realize that we can only go step by step, every step is of great value."

That matter of "step by step" was common to all stations. It was expressed in the name given to the school for girls conducted by Minnie Vautrin and other colleagues on the Ginling campus, the Experimental Middle School for Girls. Perhaps the major experiment in that undertaking was to see if such a school could run at all during Japanese occupation.

Travel was difficult. Trains and boats were crowded. They might be commandeered by soldiers or they might be bombed. There were plenty of annoyances. It was necessary to have a pass to leave a city; it was necessary to have a pass to enter a city. Chinese were frequently called on to show their passes within the city.

At first, missionaries in interior China were reluctant in the face of so much uncertainty to call their colleagues back even from Shanghai. Gradually they grew bolder and asked for people from home and from distant spots in China with the result that by the autumn of 1940 the missionary staff in our stations was approaching pre-war figures. Some of the missionaries with their children got back just in time to hear the consular advice for women and children to leave China. Most of them did leave after a rather leisurely turning over of work to Chinese colleagues.

By the summer of 1941, Lois Ely was the only one of our missionary women left in occupied China and she was in Shanghai, loaned to the National Christian Council for editorial work. There was need for such service and she was not averse to staying in a city where there was still a large American community to share what the future might bring. Only a skeleton missionary staff was in Nanking, Wuhu, and Hefei when Pearl Harbor put a prompt end to missionary activity there. Our missionaries in the interior were kept within their homes for several weeks and ultimately brought to Shanghai for exchange. Those from the interior were given preference in the matter of exchange. Mr. Goulter hoped for exchange at the time. In fact, he had been promised it by the

Japanese officers in Hofei. However his Australian citizenship kept him from either of the oriental exchange trips of the MS "Gripsholm."

Mr. Marx and Miss Ely fared as did most other Shanghai Americans. They had to wait for the second exchange ship. When the internment of enemy aliens began in the late autumn of 1942, Mr. Marx was in the first group called. He spent his internment in the Haiphong Road Camp, Shanghai. Miss Ely was in the next group called. She was interned in the Chapei Civil Assembly Center. Mr. Goulter's internment followed shortly. He was interned at Pootung, across the Hwanpu River, from Shanghai. His internment lasted for the duration of the war, as did that of our other China missionary internees, the Joseph Smiths. Mr. and Mrs. Joseph Smith were new missionaries to China who at the approach of war went with the Peking College of Language Studies to Baguio in the Philippine Islands and were interned there and at Manila.

The evacuation of missionaries in 1940-1941 was very different from that of 1927. Anticipated, it was thoroughly discussed with Chinese colleagues. The day, month, year, were not known but the fact seemed inevitable as one watched the Japanese military and naval progress. So it was planned for. This time a few well-trained partners were on hand to take over responsibility. Others were in the making. Here is a portion of a letter written by Li Choh-wu, then pastor of the church at Wuhu and also secretary of evangelism for the whole mission, that gives a brief picture of the workers and their spirit after the withdrawal of the missionaries:

"After you left here we suffered tribulation and anguish all the time. But through our God who loves us we were conquerors

Middle School Girls in Wartime





South Gate Staff Enjoys a Wartime Outing

in all these. I think you must be anxious to know something about our church and school. In these few years the numbers of students increased and now there are about five hundred. The teachers are all Christians and so they have endured with patience and done their best readily. As for our church, all the members are zealous in loving our God and manifest this by the riches of their liberality."

Mr. Li concludes his letter with concern for fellow workers in the western part of China: "I am afraid our fellow workers in West China cannot be back at once for there are troubles in the communication and lacking of money." Faithful partners there were in our mission stations holding work together as best they could, they waited for the long-looked-for return of their Western colleagues.

The Return

Oswald Goulter, released from the Pootung internment camp, and Searle Bates, who flew down from West China, were the first of our missionaries to return to their stations. They met a welcome that was warm and hearty as did all those who followed. Edna Gish and Margaret Lawrence from West China were the next. As transportation became available folk went from America. By the end of the year 1946 there were nineteen adults and two missionary children in residence in our China mission. Among these were two of the sorely needed new generation of missionaries.

Chinese colleagues soon began returning from West China where they had sojourned during the war period. The first to return was Dr. Luther Shao, Chinese administrative secretary of the mission. His coming was most welcome to the handful of experienced workers in church and school who had carried on what work they could during the occupation. Dr. Shao was fol-

*Two Leaders
Meet Again*



lowed by a continuing procession: preachers, teachers, Christian lay people and their families. The trip back was long and trying: two or three months by foot, bus, boat, train, sedan chair, waiting their turn for transportation in crowded terminal centers; waiting, borrowing, wiring for funds, thankful for the gifts of Christians overseas who through the mission provided for their return and partial rehabilitation. Months were needed to bring improvement in health and vigor to these weary people. Never was their strength commensurate with their desire to serve.

Naturally an unusual amount of attention had to be given to property, first to patching up buildings for which there was the most immediate need. These emergency repairs consisted of stopping leaks, patching walls which were in danger of crumbling, restoring doors, window frames and panes, locks. Screening, painting, major re-conditioning, were necessarily delayed till a later date. Some property had to be recovered from occupation by "squatters," friends, government and military organizations. Equipment was a colossal problem. Much was destroyed, pilfered, worn out, completely and irrevocably gone. Equipment and new furnishings have been almost unattainable.

In the year 1946 little was done about outstations. There was no personnel yet to develop them. In the early part of the year, too, the outstations were too near, if not actually in, the areas controlled by Communists. Several country churches had been entirely destroyed. Some of those in use had no furniture. Members carried benches from their homes for every meeting. There was not even one small portable "pump" organ in all the fifteen churches in the Chuhsien area.

Mr. E. K. Higdon's visit to the field that year was timely. He visited the stations and many outstations, giving encouragement to the workers and carrying home a detailed report of the situation. As we read the 1946 Christmas letter of Dr. Douglas Corpron to his friends we remember that evangelistic and educational

workers as well as the doctor were facing their own annoying handicaps and carrying on:

"The Christmas Season will be merrier in Hofei this year because our Christian Hospital is again in operation and daily taking care of the sick in this district. With nearly fifty years of Christian medical service the people of Hofei now look to this hospital to aid them when they are sick.

"I would have liked first to complete a certain minimum of repairs before admitting patients, but the cases poured in on us and we had to admit them and do the best we could under the conditions in which we found ourselves. As we have only fifteen beds we must tell the patients: 'We will take care of you if you bring your own bed, bedding, and food.' And they do. As our kitchen is still in the process of repairs and the installing of stoves, the relatives have to cook for their sick on little charcoal stoves all over the place. Often we have to move patients out of one ward to another in order to paint or whitewash the room they are in. But we are doing what we can in spite of the handicaps, and giving a testimony for Christ in this part of the world."

The year 1947 found every aspect of work on the upgrade in spite of the fact that there was more or less disturbance and disquietude because of Communist forces. These were a threat but never actually occupied any of our stations or outstations. Folk were concerned but they did what they could in spite of handicaps and gave testimony for Christ that was significant. Our Nanking schools turned away students for lack of room. The Hofei Christian Hospital reached something like pre-war status. Nantung Christian Hospital without a Western surgeon could not make quite so good a showing but Dr. and Mrs. G. L. Hagman, because of Dr. Hagman's ill health, could not be sent back to undergo the rigors of these days in China. The Nanking Theological Seminary enjoyed in 1947 its all-time-high enrollment. Two of our outstations were opened.

The opening of country work drove home to the whole mission the necessity of making the training of Chinese for rural work the number one emphasis. The larger of our churches completed a year of self-support in 1947. This was a real accomplishment. The churches did more—the larger ones. They raised from a third to a half of the money spent on repairs. Churches, schools, and hospitals got some much needed equipment. More missionaries had returned to the field; more new missionaries arrived. And so the mission moved forward to a *new* new day.

IV. And So, Forth!

Cooperation Under Chinese Leadership

When one looks back over a decade and a half he sees that there has been steady advance in Chinese leadership. The training of new leaders was interrupted by the war years. We lost a number of our ablest leaders through death in that period of stress and strain. On the other hand, we had leaders who in that trying time grew greatly in stature. The China Mission Report for 1946 made a statement that illustrates that growth: "All the major decisions of that year were made by Chinese leaders." The time of fifty-fifty leadership has now largely passed. Constitutional changes will not come in a day but practically the China Christian Mission has already moved into a new day, a day of missionary cooperation under Chinese leadership.

The Crusade for a Christian World promises to give just the stimulus and emphasis needed at this time. The first emphasis of the Crusade in China was upon stewardship and evangelism. No financial goals had been set at the time of the 1947 report but a genuine purpose had been expressed of matching dollar for dollar some major gifts made on this side of the Pacific.

In evangelism new efforts are to be made to enter the territory for which the Disciples of Christ have assumed responsibility. Most of our new missionaries are to direct their major efforts

Drum Tower

*Remembers Li Hou-fu,
a Fallen Leader*



toward rural work. This is certainly the direction in which our China mission must move. We are more fortunate than many other missions in having four missionary families and one single woman trained for this work and already on the field. Our mission is fortunate, too, in having Chuhsien chosen as the first service and training center in a union of forces—seven mission groups and five large union institutions—to be known as the Christian Rural Service Union. O. J. Goulter has been named field director of this project. Another Disciple, Dean C. W. Chang of the College of Agriculture and Forestry of the University of Nanking, is chairman of the Union committee. Lewis Smythe was active on the planning committee.

The Christian Rural Service Union will provide a channel through which the cooperating institutions and missions can make their own special contribution to well-rounded and united service to rural churches and through the churches to all the rural people within reach. Why was Chuhsien chosen as the first training center? Because it is essentially a market center; it is near the population center of a large rural territory; it is easily accessible by train from Nanking; it has ample buildings and land available without cost; it has a number of rural churches within easy reach of the town. Besides, both the local church and the government authorities gave the project a warm welcome.

Chuhsien now has resident missionaries again for the first time in a couple of decades. Mr. and Mrs. George Cherryhomes are there, new missionaries trained for agricultural work. Mr. and Mrs. Goulter will locate there. Already associated with the Cherryhomes is Mr. Wu Sin-tan, one of our younger ministers who had fine experience in rural work in West China during the war. Mr. Pan Ching-chuan, who had work in rural centers in West China in addition to beginnings made in that sort of work before the war, will serve in the rural work in some capacity.

Rural work at Hofei will miss Mr. Goulter but he will serve Hofei as he ministers to the whole area. Stationed at Hofei to work with Mr. Wang Chi-tien, who has long been a colleague of Mr. Goulter, are Mr. and Mrs. Glyn Adsit, trained rural workers. Hofei is fortunate in having another able new rural worker, Miss Verla Elliott.

An attempt will be made to reach the area immediately surrounding Nanking with various projects carried on from within Nanking city. Nantung, a very populous and relatively prosperous rural area, will have to wait a later day for the development of the

countryside. Note these names again : Mr. and Mrs. O. J. Goulter, Mr. and Mrs. Glyn Adsit, Mr. and Mrs. George Cherryhomes, Mr. and Mrs. Joseph Smith, and Miss Verla Elliott will work with Chinese colleagues in an all-out move for rural development that the church at home should not only watch with interest but heartily support.

In medical work we are sorely handicapped as a mission. Hofei is fortunate in having as missionary staff Dr. Corpron, physician and surgeon, as hospital superintendent; Mrs. Corpron, a dietitian and baby welfare specialist; Miss Grace Young, a trained nurse. With a Chinese staff they carry on the Christian medical work of the district. At Nantung there is a Chinese superintendent of the hospital who is ably supported by some skilled Chinese Christian nurses. At the University Hospital, Nanking, we have no representative at present. Not only has the medical work of the mission suffered from the inability of the Hagmans to return because of Dr. Hagman's ill health, but a very promising candidate already in his internship, Joseph F. Chandler, died in the spring of 1948 while undergoing anesthesia for a tonsilectomy.

At least a clinic will be a part of the Rural Service Union program at Chuhsien. It has been years since the mission has had medical work there and it has been badly needed. We have not needed medical work particularly at Wuhu for the Methodists there serve the community from an excellent hospital. At South Gate, Nanking, a very fine service is rendered the community through a clinic conducted by Dr. Li Ju-ling and his students, four of whom in 1948 were members of the South Gate Christian Church.

Let us look for a moment at our educational workers. Wenona Wilkinson was one of the missionaries early to return to China

Bridge at Chuhsien



at the end of the war. She went in line with a particular request that she study the educational situation to determine what was to be the future of mission schools. Her answer to that question was summed up in a short statement that followed her enumeration of some individual young and middle-aged people who today in widely diversified callings are serving China in a spirit that is truly Christian:

"Christian education has its place in growing China, for Christianity believes in the value of the individual and that a moral society can come only through having that society built of individuals with Christian character. As never before China longs for a reformed social and political life. Let us as Christians give renewed attention to character building in China through Christian education in schools of all types."

Miss Wilkinson has had long education experience in China, serving for years as principal of the girls' school at Hofei which is now known as Coe Memorial Middle School. Though at present she does not bear the title of principal, her life and work are as fully devoted to the institution as when she was its head.

Margaret Lawrence and Lyrel Teagarden in the years following the war have been devoting themselves to religious education. Miss Lawrence has charge of the religious education program for the Ruh Chuing Primary and Middle School at South Gate, Nanking. She has some fine Chinese co-workers to carry on during her furlough year which falls in 1948-49. Miss Teagarden, after years of work at Hofei, has been circulating among the stations, engaged in curriculum production, working with a Chinese colleague, Mrs. Chen I-hwa, building up materials for use in children's centers, to be published and promoted throughout China by the National Committee for Christian Religious Education. This series of materials is known as the *Builders Series* and carries out the idea of building better selves, homes, communities, a better nation, and a better world. Miss Teagarden and Mrs. Chen experimented with these materials at Hofei, Chuhsien, and Nantung with widely diversified groups of children.

Mrs. Edna Gish and Miss Pauline Starn are evangelistic workers, though their tasks are often educational. They teach, they help arrange institutes, they train workers. Their efforts influence greatly the lives of women and girls. Mrs. Gish spends her time largely in the South Gate area—a great and populous community primarily of the commercial and laboring class. Miss Starn, a young missionary still in her first term, is working in the Drum

Tower area. People there are perhaps not so homogeneous as at South Gate. One has the wide variation from university and government people to poor and lowly laborers.

In union educational institutions at present we have three couples. Mr. and Mrs. Hubert Reynolds, well-trained student workers, are at work with the youth in the Wuhu Academy. New though they are to China, they are already making a fine place for themselves. In the University of Nanking are Dr. and Mrs. M. Searle Bates and Dr. and Mrs. Lewis Smythe. Dr. Bates as professor of political science and history and Dr. Smythe as professor of sociology have wielded a mighty influence in their years of service. Through constructive relief, through cooperatives, through common Christian friendliness and concern, they have changed the lot of a host of Chinese people.

With all these missionaries in educational and evangelistic work are closely associated Chinese deserving of mention, such as Mr. and Mrs. Tsai Ru-ling of the Ruh Chuang Middle School. Miss Chen Hsi-ren (Anna Chen) of Chung Hwa Middle School, Miss Swen Pao-hwa of Tsong Ing Junior Middle School. That is merely a "such-as" list of folk in educational work. Faithful Chinese in our institutions who are competently carrying heavy loads in our educational institutions cannot all be mentioned.

Nor can all our pastors be mentioned. The most effective of these are educators as well as evangelists. They teach as they preach. They teach, too, as they go about their pastoral duties. Mr. Li Choh-wu has been mentioned before. For some years he was pastor of the Wuhu Christian Church. Now he is Chinese secretary of evangelism for the whole mission. Mr. Wang Yoh-tung is the pastor at the Drum Tower Christian Church; Mr. Cheo Hsiao-chen (Charlie Cheo) is at the South Gate Christian Church; Mr. Ching Hai-po is pastor at Nantung; Mr. Chien Si-ling is at Hofei; Mr. Cheo Yu-wen (Peter Cheo) is at Chuhsien. All are tried and trusted pastors and there are others.

Administering the work of the mission are these folk: Dr. Luther Shao is Chinese executive secretary. Co-secretary with him and Western secretary of evangelism is James McCallum, a much beloved missionary and a very able planner for the whole task. Mrs. McCallum, too, is an able colleague, sharing in the general work of the mission. The other administrative missionary is Walter Haskell. Mr. and Mrs. Haskell have spent their many mission years in Wuhu but with Edwin Marx's retirement from



Crusade Money Will Buy This Playground

the field in 1948, they moved to Nanking where Mr. Haskell fills the position of mission treasurer. Mr. and Mrs. Haskell will make a fine contribution to work in our Nanking churches.

Adding strength to the Disciples of Christ in Nanking are Mr. and Mrs. Herbert Minard of the Nanking Y.M.C.A. These two loyal Disciples began their work in West China but at war's end moved to Nanking where they soon found a place in the hearts of our people. Their fellowship, counsel, and active service will contribute much to our church in China.

Witnesses in China, a picture sheet prepared to show the faces of our missionaries in China in 1948, contained thirty-five photographs. A major problem of the China Mission is illustrated by the fact that by early summer of 1948 the group in active China service had shrunk to twenty-seven. Where was the loss? The Hagmans have been referred to—dysentery, sprue, tuberculosis, and then a cardiac condition made Dr. Hagman too great a health hazard for these days. Mrs. C. H. Plopper suffered a stroke from which she is very slowly recovering, and she and Dr. Plopper have had to leave the field. Dr. Plopper was on the faculty of the Nanking Theological Seminary. Mrs. Edwin Marx has not been well enough even to attempt life in China in these years of strain, and Mr. Marx has retired from the field. Miss Cammie Gray has an adopted Chinese daughter, Joy Ruth Cheo, who she feels needs her care as she enters upon college work in America, and she is

not returning to the field at this time. Miss Stella Tremaine was forced to return home because of illness.

The movements of our witnesses in China, as the work makes changing demands, give any listing of them a measure of impermanence. The *World Call* for March of every year brings the list up to date. The *Year Book of the Disciples of Christ* annually lists churches and other institutions. They are given in the After-piece of this booklet as they were according to the 1947 report.

It is evident that personnel is a major problem as any program of advance for China is planned. The rigorous life in post-war China is taking a heavy toll in broken health among the older, experienced missionaries. The time required to train candidates for medical work, for professorships in university and seminary, for specialized service in rural communities and urban centers, is so long that the problem of personnel becomes more and more difficult. Provision must also be made for Chinese leadership on a staff the youngest member of which is approaching fifty years of age. This will call for scholarships for study in China, and for refresher courses and opportunity for observation in the United States.

Each day in China brings new and challenging problems. Much of China, much of the territory in which we as Disciples of Christ are at work, still is ridden by superstition, disease, ignorance. Christianity alone can free enslaved spirits. Christian character can change society. Too many students in our Christian institutions, merely introduced to Christianity, do not become really acquainted with it. There is too little follow-up work from our Christian hospitals. We have shared in the Christianizing the Home Movement, but we have not done enough. We have shared in many helpful enterprises promoted by the National Christian Council and other cooperative Christian movements, but we have not had personnel enough to do many self-evident things which would greatly strengthen the Christian approach to the people.

A huge task confronts our brotherhood in the section of China where we are at work. It is heartening to know that other Christian bodies are at work close by, building the one Kingdom with Jesus Christ as Lord. As we all build, as we do more and more things together, we move toward unity. That is another challenging problem: Shall our Christian Churches become a part of the organic unity known as The Church of Christ in China? Our churches are studying that question.

Our churches in China are crusading. They have set a goal of

10,000 members in five years. That means raising the present 2,000 to 10,000. Our churches want to be self-supporting so that mission funds may go into new enterprises and extension work. If Crusade gifts in the home churches come up to expectations and property damaged by war and the deterioration from a decade and more of disrepair can be replaced or completely rehabilitated, it will put new heart into exhausted folk. If hoped-for recruits can be on hand to share the task as older colleagues make ready to withdraw, it will insure continuity which is necessary for sound work. The on-going task of missions is not made up of buildings or of institutions but of the people and the friendly relationships that grow up as folk seek to find and walk together in the Way of Life, no longer strangers but friends and brethren. Buildings furnish the meeting places, the work-shops. A steady stream of well-trained, well-equipped personnel furnishes soul-stirring influence.

A Young Church Goes Forth

The Christian Church in China is a young church, a church that even under conditions of peace would have to ask for many years to come the assistance that Christians of the West can give—financial support, support in missionary personnel, in intelligent interest, in sympathetic understanding. Chinese Christians are fellow church members with us. Missionaries are still the chief connecting links between the North American church and the church in China. Happily, we are getting acquainted with Chinese leaders, too.

Men like Luther Shao, Victor Siao, Stephen Wei, and other men and women from our mission, build bridges of understanding which enrich our whole church life. Luther Shao traveled entirely across America in various sorts of field assignments during his 1947-48 visit. He challenged many of our churches. Victor Siao of South Gate, Nanking, the man who did as much as any one person to hold that work together during the occupation, spent the 1947-48 school year at Texas Christian University and carried valiantly and with honor a heavy load of study. He made himself felt in T.C.U. and its environs as a vigorous Christian. Stephen Wei has used leisure after busy hours on the Atomic Energy Commission to join with his wife in active service in the Park Avenue Christian Church in New York City. Other Christian men and women from Chinese churches of the Disciples of Christ are here today; more will come tomorrow.

The Chinese church wants us to continue the sending of missionaries. The Disciples of Christ have undertaken to recruit and appoint seventy-five missionaries by 1958 and to train forty Chinese leaders by 1951. We are holding very high standards for missionary candidates. China needs our best and we are trying to supply the best.

There are important Christian tasks ahead: rural reconstruction; intensifying the approach in urban centers; a genuine effort to make every activity and agency consciously contribute to the growth of the church; to make school, hospital, rural reconstruction, social service, more truly church-centered than ever before. In the educational field: to increase the depleted staff in union institutions, to improve the quality and effectiveness of our own mission schools, to supplement academic education with practical experience as much as possible. In inter-church activities: to lend more adequate aid in personnel and contributions to such organizations as the National Christian Council of China, the National Committee for Christian Religious Education in China, the China Christian Educational Association, the Council for Christian Medical Work, the American Advisory Committee of Church World Service; to share in surveys and research by which the entire Christian program in China is advanced; to contribute to the field of Christian literature.

There are tasks in which we all can share—gifts, for instance. The Foreign Division of The United Christian Missionary Society has estimated for a long-range program of advance a needed budget increase of 100 per cent to finance the work in any adequate manner. Even that increase, if growth is steady and uninterrupted by another cataclysm, may find some missionary repeating what Dr. Macklin said back in 1913: "We have not had enough money to do the work and I felt like the debtors in Thackeray's novels, that it was a little hard to keep out of jail." We should never permit our missionaries to undergo the strain of what Dr. Macklin, when he himself felt "broken down for the strain of life and death cases in the hospital," called a "bankrupt institution."

Some very expressive and forceful titles have been chosen by writers of books about China: *China in Convulsion* was a 1901 book; *Thunder out of China* came out in 1946; *Forever China* was written in 1945; *China—Twilight or Dawn?* and *Christian Voices Out of China* were 1948 books. China is in convulsion today as she was a half century ago. There is thunder out of China. There is a shaken confidence on the part of those desiring quick

reform, a fear that China may not last forever as her friends had hoped. Frank Price, born and bred in China, devoted to her people and understanding of them, asks: "Is it twilight or dawn for China?" Christian voices have been speaking out of China. Christian Chinese realize that they must speak more and more significantly *in* China and they want our help.

Over and over, in spite of all the suffering, the uncertainty, and the dangers of these days comes word that the church is growing and that the spiritual life of the church is deepening. The despair of China is the opportunity for Christian work. The church felt joy over the return of missionaries, over the coming of new reinforcements. The church appreciates the return of its own members from study abroad with new ideas and new vigor. Effective support in these times of trial and affliction will help Christian work to move forward with the hope and the long look that our faith provides.

And so the church in China, the Christian Church, a young church, goes forth. And with it we also must go forth in a program of true advance.

"We'll keep the honour of a certain aim
Amid the peril of uncertain ways
And sail ahead, and leave the rest to God."



Mission Stations and Union Institutions

Following is a list of the mission stations of the Disciples of Christ in China and union institutions there in which we co-operate. Types of work carried on and figures are as listed in the 1947 statistical report.

- I. Nanking, Drum Tower—1886 (*since 1924 a separate station from South Gate, Nanking*)
 - Drum Tower Christian Church
 - Outstation, 1
 - Regular places of meeting, 2
 - Baptized during the year, 40
 - Present membership, 338
 - Chung Hwa Middle School—621 girls (*180 boarders*)
 - Chung Hwa Primary School—261 boys and girls
- II. Nanking, South Gate—1886 (*since 1924 a separate station from Drum Tower, Nanking*)
 - South Gate Christian Church
 - Regular place of meeting, 1
 - Baptized during the year, 35
 - Present membership, 345
 - Ruh Chuing Middle School—209 boys, 539 girls (*junior middle school for boys and girls, senior middle school for girls only*)
 - Ruh Chuing Primary School—155 boys, 116 girls
 - Dispensary, 1
 - Treatments, 9,114
- III. Chuhsien—1888 (*formerly called Chuchow*)
 - Chuchow Christian Church
 - Outstations, 15
 - Organized churches, 7
 - Regular places of meeting, 23
 - Baptized during the year, 39
 - Present membership, 456
- IV. Wuhu—1888
 - Wuhu Christian Church
 - Outstations, 2
 - Organized churches, 3
 - Regular places of meeting, 3
 - Baptized during the year, 41

Present membership, 264
Li Teh Primary School—403 boys, 208 girls

V. Hofei—1896 (*formerly called Luchowfu*)

Hofei Christian Church
Outstations, 5
Organized churches, 3
Regular places of meeting, 16
Baptized during the year, 50
Present membership, 781
Coe Memorial Middle School—124 boys, 54 girls.
(*boarders—25 boys, 11 girls*)
Hospital, 1
Dispensary, 1
In-patients, 1,076
Out-patients, 9,348
Treatments, 59,314

VI. Nantung—1905 (*formerly called Nantungchow*)

Nantung Christian Church
Outstation, 1
Organized church, 1
Regular places of meeting, 2
Baptized during the year, 12
Present membership, 106
Tsong Ing Junior Middle School—54 girls (*11 boarders*)
Tsong Ing Primary School—300 boys, 173 girls
Hospital, 1
In-patients, 273
Out-patients, 4,670
Treatments, 13,115

Shanghai, founded as a mission station in 1890, added a second station in 1895. Since 1915, Shanghai has not been a point for mission work but the work there has continued and for some years has been a part of the convention of the churches of our brotherhood in China. The Shanghai figures for the year covered by the 1947 statistical report are as follows:

Organized churches, 3
Regular places of meeting, 3
Present membership, 775

Union Institutions

(All the union institutions named had far older history than is indicated by the dates given herewith. The dates recorded below as the dates of founding refer to the establishment of the institutions under their present names and organization.)

- I. University of Nanking—1910
Students, 1188 (*at least 15 Disciples*)
- II. University Middle School
Students, 1600 (*no record of Disciples*)
- III. Ginling College—1915
Students, 440 (*2 Disciples*)
- IV. Bible Teachers' Training School for Women—1914
Students, 27 (*2 Disciples*)
- V. Nanking Theological Seminary—1917
Students, 103 (*3 Disciples*)
- VI. Wuhu Academy
Students, 823 (*25 Disciples*)

A new union work to watch with interest is the Christian Rural Service Union which is just taking shape. It is to center at Chuh-sien and will make a vigorous approach to rural China, tackling problems of health, cultivation of Christian homes, literacy, agricultural improvement, and evangelism.



Issued by
Missionary Education Department
THE UNITED CHRISTIAN MISSIONARY SOCIETY
222 South Downey Avenue Indianapolis 7, Indiana
Price, 35 cents

5M—H



Printed in the U.S.A.
1948

