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*"He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law."—Isaiah 42:4.*



**UP FROM ZERO IN NORTH CHINA**  
**BY ANNA SEWARD PRUITT**

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## THE AUTHOR

I was born May 16, 1862, in Northeastern Ohio, of Pilgrim and Huguenot stock. When eleven years old I united with the Congregational church in whose building my great-grandparents had had a share.

From early years I determined, if ever I were good enough, to go to China as a missionary. A dearly loved cousin laid down his life there in 1876.

In 1881 I graduated from Lake Erie Seminary (now Lake Erie College) at Painesville, Ohio. That fall I began my career of teaching, and have continued in this vocation in China till leaving Chefoo in 1935.

In 1883 I went to Southern California where I changed my membership to the Presbyterian Church of which my cousin was pastor.

Not waiting for the desired degree of goodness, I went to China in the fall of 1887 as a missionary of the Presbyterian Board.

In North China, Northern Presbyterians and Southern Baptists, with mutual helpfulness, work in the same field. There I met and married C. W. Pruitt in 1888 and was baptized into the Baptist church that same year. So 1938 is a jubilee year to us.

We reopened the Hwanghsien station and there opened the Boys' School that has grown into the large and influential Tsung Shi School, of the present.

In the war between China and Japan in 1894, we were able to remain in our station and to entertain refugees. After that the attitude of the general Chinese public altered decidedly. We were recognized as friends and not as unwelcome interlopers.

In the terrorizing days of 1900, we remained in Hwanghsien till we realized that by staying we were drawing persecution upon the church

members.

My husband's furlough came in 1891. The term of service was then ten years before the first vacation. With Miss Lottie Moon we returned on furlough to the United States where the daily life of the people seemed strange in our eyes, and our archaic garments doubtless seemed strange to them.

The needs of the work have, at different times, taken us to live in three different stations of the North China field, Tengchow, Hwanghsien and Chefoo.

We have seen China in revolution, and then in civil war with banditry and outlawry rampant. But our feeling for the Chinese people as a whole is one of admiration as well as love.

Of the six children that came to brighten our home, two were laid to rest on Mt. Hope in Tengchow. Our oldest son, John, is buried in the lot in Ohio, where lie five generations of the Seward family.

In 1936 our names were entered upon the list of retired missionaries. Our hearts, as well as our house furnishings and books, are still in China where two-thirds of our lives have been spent.

The love and congenial fellowship of American Christians give us great cause for thankfulness. We are especially grateful that we still are granted opportunities to work for the coming of the Kingdom of our Lord.

Anna Seward Pruitt  
Atlanta, Georgia, May, 1938.



## FOREWORD

Mark Twain, in an address at Cooper Union, New York City, May 6, 1887, on the Sandwich Island (Hawaii), which he had lately visited, said:

"But by and by the American missionaries came, and they struck off the shackles from the whole race, breaking the power of the kings and the chiefs. They set the common man free, elevated his wife to a position of equality with him, and gave a piece of land to each to hold forever. They set up schools and churches, and imbued people with the spirit of the Christian religion. . . . The missionaries taught the people to read and write, with facility, in the native tongue. It is today one of the best educated communities in the world, I believe. That has been done by American missionaries, and paid for by the contributions of American Christians. ... I am grateful to say that I contributed to the mission funds for these Islands. I don't say this to show off; I mention it only as a gentle humanizing fact that may possibly have a beneficent effect upon members of this great audience."

These words of the great American humorist tell in his own inimitable manner one chapter in the ever-widening epic of the work of the Christian missionary throughout all the earth as he or she has gone forth to strike off the shackles of superstition, ignorance, sin. By and large, the Christian missionary stands out and above the rest of the race as the world's greatest benefactor.

Mrs. Anna Seward (C. W.) Pruitt, in the interesting, revealing pages of this book, allows us to look through her discerning eyes upon one of the greatest nations of all time, touched and tempered by the faithful ministry of many Christian missionaries—China's awakening—*Up From Zero!*

Few missionaries have lived so long upon the field as have Dr. and Mrs. C. W. Pruitt. They went out to China when they were young, and they

lived there a half century. They made the experience of former missionaries their own through diligent study and research, and to this inheritance they have brought the golden sheaves of their own blessed achievement.

I must confess that I have read some missionary books from a sense of duty, refusing to be turned away by the lack of good authorship, but here is a book that I have read in manuscript with the greatest satisfaction, first, because I was learning something vital and worth-while from every page, and, second, because I was fascinated by the clear and interesting style of the author.

Mrs. Pruitt writes with that touch of certitude and confidence of one who speaks from the authority of personal experience. She has brought her wealth of scholarship and experience into commanding appeal in the pages of *Up From Zero*. I am grateful that we are to have this new volume on Christian Missions in the Orient for these days of unprecedented interest in world affairs. The book will serve greatly as it opens doors of understanding for those of us who earnestly seek to interpret the currents that flow so swiftly through the earth today, particularly those that rush in and out from the Orient.

I predict a wide audience for the book, and I believe I may be allowed to say on behalf of Southern Baptists that Mrs. Pruitt has deepened our admiration and appreciation, if that be possible, for the marvelous work which she and Dr. Pruitt have wrought in lands afar.

Louie D. Newton  
February 22, 1938,  
Druid Hills Baptist Church,  
Atlanta, Georgia.

## SECTION ONE

### UP FROM ZERO

1860-1879

#### *An Opening Chestnut Burr*

Many widely differing stories may be told of China, and all may be true. Divers people of varying interests and opposing ideals compose layers of conflicting facts, that may be described as the inharmonious elements of a chestnut.

The repulsive outer burr is a composite of communism, banditry, kidnapping, graft, bribery, and the unpredictable complications of politicians who alternately court or denounce the Japanese.

In contrast to this much-advertised shuck is the thin inner shell, soft and satiny, represented by the attractive, cultured, educated men and women, many of whom are working with unselfish heroism and accomplishing wonders for the betterment of the people. They themselves are the by-products of Christianity. Wherever Christianity goes, improved living conditions and higher principles of character result. The contagious effect of Christianity upon civilization is so marked that someone has said that "Commerce follows the Christian Flag." Without doubt this is the reason that China's contact with other nations, development, growth and progress came first to South China. Missionaries entered China through South China, and gradually moved north. Now they are going further and further into the interior. And wherever they and their Chinese Christian comrades go, conditions change for the health and happiness of all of the people.

Dr. James Yen, that fine Christian, and his associates are devoting themselves to mass education for all of their nation. They have not only

prepared the Thousand Simple Characters, which has made it possible for one to learn to read and write quite quickly, but they are promoting plans for better agricultural education and for rural reconstruction.

The New Life Movement,\* the strongest current movement in China, was born in the Christian heart and of the Christian principles of Madame Chiang Kai-Shek. To preserve first the Teachings of Confucius and to prepare the Chinese thinking for the Christian Gospel are the combined purpose of this Movement. Improved sanitation, better nutrition, knowledge of reading and writing, child welfare and more loyalty to the nation are the five major emphases of this practical plan that is building a new nation whose gates are wide open to Christianity.

But the great masses of Chinese people are like the meat of the nut; they are not conquered by the violent, nor absorbed by the educated. Steadily they hold on to the best that they know.

At the foundation of the sturdy virtues of the Chinese people is their great patience. They accomplish works of art that are impossible to more aggressive people. They are artistic to their fingertips, whether laboriously carving in wood and ivory, or slowly making the beautiful cloisonné ware, or embroidering linen for the western market. The women, uneducated for generation after generation, make, with clumsy soft-iron scissors, intricate patterns of red paper cut-outs for the adornment of their paper windows. They take wee scraps of silk and with stitches too small to be discerned except with a magnifying glass, form tiny figures of animals, and stuff them with cotton to be sold as curios to marveling tourists.

There is in Shantung a single family who has perfected the almost unbelievable art of wielding a paint brush on the insides of bottles, doing finest work through only the narrow aperture of the bottle neck.

In intellectual possibilities the Chinese are second to none. One generation of Christian training has raised whole families from ignorance and almost hopeless destitution to honored leadership in medicine,

The Chinese are not naturally pugnacious. Their vices as well as their virtues emphasize this characteristic, and their customs encourage patient suavity instead of positive determination. Rather than to offend or to seem disagreeable, one prefers to be more charming and pleasant even though this requires deceptiveness and restraint. Hypocritical prevarication seems more attractive than bold truth telling. Humility is evidenced by praising highly any possession of the guest, while severely discrediting every talent and possession, personal or of the family. This characteristic has developed into a kind of accepted courtesy. And added to this extravagance of praising others is the delightful generosity of even the poorest Chinese. To enter a home as a guest, stranger, or old acquaintance, means to receive the most cordial welcome, sweet tidbits, even if this means no money for food for the family that day, and usually a gift, perhaps new, or perhaps more precious because it is not new, but a choice treasure in the household.

Yet, this same patience and smoothness of disposition spells the doom of sin to many who glide just as easily into sin as they do into performing the charming little niceties that make China one of the most fascinatingly interesting and delightful nations in all of the world. For instance, opium has a greater appeal than ardent spirits, and gambling is more intriguing than working.

China is such a medley of moods and multitudes that it is not easy to define her or to describe her.

It is difficult to understand how a government headed by Christian men like H. H. Kung and Generalissimo Chiang Kai-Shek and others, can at the same time be anti-Christian in many departments and places, encouraging Communists in some provinces and waging war against them in others; destroying opium and executing its hopeless addicts in the ports, while in more distant prefectures the rulers compel the cultivation of the poppy for the sake of increased revenue. No government has been

strong enough to weld into one all the many organisms, some helpful, others deadly, that function separately over the vast area of China.

All the leaders who have the real good of the country at heart openly say that there is no hope for the integrity of the nation outside of Christianity. Without that it is a nation divided against itself. The Lord has marvelously preserved this great people through millenniums of floods, earthquakes, pestilences, and wars. Surely He has for them a worthy future of usefulness in the family of nations, and has given to us the privilege of helping to accomplish His great purpose of making China a nation whose God is the Lord Jehovah.

### *Mission Work Begun in North China*

It was 25 years after Southern Baptist missionaries arrived in South China before any Southern Baptist messengers went north of Shanghai. Dr. Matthew T. Yates had often looked longingly at the vast Shantung section of his map, but his immediate attention was claimed by Shanghai and the Yates' triangle that stands today as the foundation lines of the Central China Mission. He was glad when two couples could go north from Shanghai to Shantung.

Eastern Shantung forms an important headland along the coast. It is a peninsula shaped like a dog's head, pointing to Chosen. Exactly where the dog's eye should be is Chefoo, 300 miles southeast of Peking and 500 miles north of Shanghai, in latitude about that of Louisville, Kentucky. The Chinese name for Chefoo is Yentai. In 1860 it was only a cluster of villages, one of which was enclosed with an imposing stone wall.

When Rev. J. Landrum Holmes first arrived in the harbor of Chefoo, he was not allowed to rent a residence on land, but was compelled to rent a Chinese junk in the harbor. He went ashore from his home on the water and preached the first sermons ever preached by any minister of any denomination north of Shanghai. While in Shanghai he had studied the Mandarin language of the North, and, therefore, could begin witnessing at

When Mrs. Holmes and Rev. and Mrs. J. B. Hartwell arrived to join Mr. Holmes, another effort was made to secure homes on land. By claiming their treaty rights they succeeded. Mr. and Mrs. Holmes rented a Chinese house in an important village of Chuki in Chefoo. Mr. and Mrs. Hartwell moved sixty miles northwest to the port of Tengchow, on the very tiptop of the dog's head. This was the seat of government for ten counties, and was famed for its temples and for its scholars. The Hartwells were able to rent a new and well built house just within the North Gate of this city. Northern Presbyterian missionaries soon followed and were warmly welcomed by the Hartwells who shared their home with the new-comers until suitable quarters were secured next door.

*"As Others See Us"*

The first missionaries were attired in the approved styles of their time; the women in wide hoop-skirts, voluminous flounces, and coal-scuttle bonnets; the men in tight-fitting trousers and lofty "plug hats." Can we picture the consternation of the Chinese at such an apparition? Their eyes had never beheld human beings clad otherwise than in the simple, form-concealing garments of the East. The pale faces, blue eyes, and light hair of these strange creatures were sufficiently fearful without their awe-inspiring outer adornment. In sharp contrast to Chinese ideals of behavior, their gait was undignified and their motions abrupt. What could they be but devils? A demon can take any shape.

*Northern Chinese*

Americans who think of all Chinese as undersized, slant-eyed Cantonese Chinese of South China who live on rice and tea, and who are largely skilled in the laundry business, would be surprised in coming to North China to find men of great stature, straight eyes, and rugged features, eating corn pone and drinking millet soup. All laundry work is in the hands of the women, done without fire or soap, at the stream, the

village washtub. Squatting by the water's edge they pound out the dirt with a club. The sounds of the vigorous beating of the soaking wet garments usually fill the air near the stream along which the town is built. The northern markets do not deal in the salted squirrels (called *rats*) which are a staple commodity of the southern delicatessen. Wheat flour is the food of the well-to-do, corn for the common people, and sorghum seed for the poor. Coarse millet makes uninviting black bread and also furnishes a descriptive term for an ill-favored woman. She is a "black millet biscuit."

The commonest, most esteemed vegetables belong to the onion family. Leeks, chives, onions, and even the despised garlic skillfully used, add appetizing flavor to the dishes that Chinese cooks are adept in preparing. The happy blending of flavors is a fine art in which Chinese househusbands as well as housewives excel. When the wife entertains guests, the man of the house often dons the apron and presides over the kettle.

*Chop Suey*, the name of a dish relished in America means *mixed meats*, and can be applied to any one of a number of delicious Chinese viands. Food is prepared in small morsels or so tenderly cooked that it is ready for the chopsticks when it comes to the table. The use of metal implements in eating seems a step back towards barbarism.

*Mien*, or *dough-strings*, is a favorite food, especially appropriate to birthdays, as the long threads symbolize length of life.

Sweet potatoes are so common and so cheap that, in spite of the fine flavor and delectable ways of cooking them, they are not considered worthy to be set before guests. In some regions they are the main dependence of the people. Sliced and dried they keep through the winter.

### *Chinese Homes*

Dwellings in Shantung were all of one story built near the ground, roofed with tiles or grass, and floored with brick or beaten earth. High surrounding walls were more effective in keeping out fresh air than in



detering robbers. They were no protection against insect pests and disease germs. Screens were unknown. Ice was abundant in winter but there was none for summer. Expensive fuel limited the heated area of homes and could not reach to school and churches.

Chinese clothing is well adapted to the season, whether hot or cold, and the houses, usually of adobe brick, are so constructed as to get the most sunshine in winter and least in summer. Small high windows in the north wall offer least invitation to the arctic blast of winter. The south end of each living room has a large window under which is built the brick platform, or *kong*. Heat from the straw that cooks the food passes under this kong making a furnace-heated apartment by day, where women and children sit cross-legged, and provides a warm family bed at night.

Chinese long ago realized that the drinking of un-boiled water is deadly, so they take all their beverages, even wine, as near the boiling point as possible, and they avoid cold food. To the early comer from the West, this was only another instance of the oriental habit of doing things backward. Its hygienic value was not recognized. Chinese domestic arrangements and clothing were all so closely associated with heathenism that the missionaries were slow to appreciate their advantages and slower still to adopt them.

### *Distinctive Characteristics*

Northern Chinese are strongly individualistic, or rather "familistic," for the family is the unit. A mason may truthfully say, "I have been making bricks for 300 years." He is but a projection of the family line. Each small village is a well organized republic ruled by patriarchal village elders. Owing to this fact China has been able to maintain a degree of independence in the midst of wars and revolutions.

The people of the North speak a different language from those of the South and seem a distinct race. An admixture of Tartar blood has given them distinctive characteristics.

If ever North China had forests they long since gave way to cultivation of fields. There were no trees when the early missionaries arrived save those planted by man, and no unfilled ground except cemeteries. Today a clump of willows or locusts in Shantung means a village. A grove of evergreen trees shelters a family burial ground. Temple courts and private door-yards may have pomegranate trees for ornament, mulberry trees to feed silk-worms, and cotton-wood trees to make coffins. All of these are favorites. In the foot-hills are orchards of apricots, peaches, pears, out-sized thorn-apple and the gigantic persimmon from which even the seeds have been eliminated. Rugged hillsides, too steep for cultivation, are planted in small pine trees whose branches, carefully cut, and cones thriftily gathered, are sold as fuel to the well-to-do. If only the autumn leaves that litter the streets of American cities could be baled and sent to North China, what wealth of fuel they would become! The poor have only grass and roots gathered from roadsides and cemeteries. Farmers have their own supply of fuel in cornstalks, and the roots and straw of wheat.

The shade of the trees makes of the cemeteries desirable picnic places. Low stone tables in front of the graves where food is offered to the spirits afford convenient seats. Thus to enjoy the hospitality of the City of the Dead is no desecration. But to dig a well nearby or to erect a wall that casts a shadow over a grave is an unpardonable affront to the ancestors.

Tree surgery was practiced in China long before it became a profession in America. Ancient trees become gods and are worshipped. The Chinese reason very logically that the fact that a tree survives the ax, storms and enemies, evidences the truth that a god-spirit must surely abide in its branches. Therefore, they worship the tree, praying to the spirit of the tree and pleading for long life, health, strength and protection even as the tree has received its strength from some god. "Only God can make a tree."

Chinese civilization is much older and in some respects more highly developed than our own. In the matter of superficial politeness the Anglo-

Saxon is far behind the Chinese. Each member of a clan has a particular relationship with every other member and no two are the same. A small child must learn the correct title and number for each individual. Given names are little used and never to one older than the speaker. Where we generalize with the one term "cousin," they differentiate according to generation and age into brothers and sisters; and into uncles and aunts, each of five different varieties. The grandparents are so numerous as to require numbering.

*Ni-ni*, a father's mother, must never be confounded with *lao-niang*, a mother's mother. Where the Westerner flounders among the myriad terms for common relationships, the Chinese child is never at a loss for the proper title.

Chinese politeness arises from the desire to be agreeable. Truth is freely sacrificed. A truth-loving American is counted blunt and ill-bred. Yet he is rated as simple if he believes all the polite things said to him. Politeness constantly manifests itself in ways quite opposite to western codes. Age being honorable and necessary in determining one's correct title, the question, "How old are you?" is the proper way to open a friendship. There are various ways of putting this simple question which differ with the probable years of the person addressed. Such questions as, "Where are you going?" "What did you buy?" and "How much did it cost?" are not impertinences but evidences of polite interest. One is under no obligation to tell anything he would rather conceal. "Face" can always be saved by skilful prevarication.

The inherent ability of even the most lowly Chinese to live a life of self-respecting independence and keep a smiling face, though food may be insufficient, is marvelous. Equally remarkable is the intellectual stamina, persisting in spite of generations of illiteracy. Hence, when the double incubus of ignorance and superstition is removed, the individual rises in a single generation to a position of honor and influence in business or professional life. Scores, even thousands of Chinese students, overcoming the serious handicap of language, win honors in Western Universities.

The comparatively few families of wealth have a culture, which, though differing from that of the West, is quite as worthy of admiration. But wealth also often makes its owner the victim of the destructive vice of opium.

### *Hazards*

Mission work in those early days had many difficulties and dangers that later years have greatly lessened. Those who enlisted faced the fact that their own lives and those of their children were in peril from hardships known and dangers unseen. With faith in God who had called and who was able to keep, they enlisted for life. The first term of service was ten years.

Disease germs had not been discovered and harmful microbes did their deadly work unhindered. Cholera, dysentery, and typhus were the ever-present summer pestilences. Smallpox, diphtheria, and scarlet fever abounded in cold weather. Sanitation was unknown and on account of the crowded conditions in the homes and shops, quarantine was impossible. Little Annie Holmes was the first to give her life for the unfriendly surroundings. The officials would allow no burial of foreigners on the mainland, so the little body was taken to the rocky shore of an island in the bay. Before many years storms and tides had washed away all traces of the little grave.

Even by 1890 there was not, in all the North China field, among either Baptists or Presbyterians, a mother who had lived to bring up her own children.

### *Filthy Lucre*

The annual salary of a missionary couple was nine hundred US dollars. Mrs. Crawford testified that her first days in China were days when "it was hard to make buckle and tongue meet." There is the tradition that in still earlier days all mission money was held in common. When one sister needed a frock or a brother desired a pair of shoes, the entire

mission had to vote on the matter.

Dollars were exchanged in Shanghai for lump silver. As in Old Testament times the circulating medium was counted by weight, with taels or Chinese ounces for shekels. For local use the silver was converted into copper cash, the only coin of the realm, a truly fractional currency, having value down to one-twentieth of a cent, and weighty in proportion. A donkey load of money was not an extravagant sum for settling accounts at the end of a month.

Weights and measures are different in different cities and rates of exchange vary from day to day. A purchaser carries his own scales to market: a small balance for weighing silver, and a larger one for meat and vegetables.

### *The Language*

Giving the Gospel necessitated the missionaries' learning the language, translating the Bible, composing Christian hymns in Chinese and teaching the converts to sing them. Later, when schools were opened, the missionaries had to prepare all of the textbooks. There were no Chinese arithmetics, nor geographies, nor readers. There was no literature whatever in the spoken language.

The Chinese language has many pitfalls for overconfident beginners. The sounds are simple, almost the same as English. The idiom, like *Pidgin English*, is quite primitive. But the very simplicity is the undoing of the occidental learner who searches in vain for gender and number, for moods and tenses that do not exist. The distressing importance of the tones is the dismay of the Westerner. Words that sound exactly the same to him have widely different meanings. It is easy to say something ridiculous when only serious truth is intended. A Sunday school class astonished their teacher with the assurance that they saw, every day out in the field, the wolves that she supposed she had mentioned. The grasshopper and the wolf, different as they are in life, vary but a hair's breadth or a breath's

To untutored ears the *seh-dze* for lion and the *seh-dze* for the insect at the opposite end of the animal creation are just alike. It is not strange that the teacher who sought to impress her class with Daniel's danger failed to arouse even half-way sympathy for the hero who was condemned to nothing more extraordinary than a den of lice.

### *The Taiping Rebellion*

For fourteen bloody years previous to the missionaries' entrance into Shantung, Taiping Wong had ruled his rebel kingdom from Nanking. He called himself the King of Peace. He had learned something of Christianity from Rev. Mr. I. J. Roberts, the pioneer Baptist missionary of South China. In his ruthless massacres Taiping Wong spared Christians and was hospitable to missionaries, some of whom visited his court. His followers, for a time, recited prayers to the true God. But the acquisition of power and wealth erased every vestige of Christianity, and the record of his later years cannot be outdone for blood and lust.

The Peking government was powerless. The Emperor, Hsien Feng, fled to Jehol and died in exile. In Shantung, robber bands, calling themselves Taipings, had ravaged the country for several years. They were known as the *Long-Haired*. All loyal subjects of the Manchu dynasty were compelled to wear queues and to shave the head for an inch around the scalp. The rebels cut their queues and refused to shave, so they were called *Long-Haired* because of unkempt locks hanging about their cruel faces. They butchered, burned, and raped all along their path from west to east. At frequent intervals the country people hearing that these rebels were coming would crowd into walled cities for protection, or would improvise camps on steep hill tops, barricading themselves with stones where they suffered torments from hunger, and worse from thirst. In Chaoyuan women and children were hidden in pits prepared for sweet potatoes. The men before running to more distant safety, disguised the openings with brush. If a baby whimpered it was immediately strangled lest it endanger

the safety of all. Women, because of bound feet, had little chance for escape. Many killed their children by drowning or hanging, and then destroyed themselves. Wells were filled to the brim with their bodies.

As these robber bands came eastward, Tengchow City was crowded with refugees and the gates shut tightly. The Hartwells housed a hundred on their small compound. The wealthy city of Hwangh-sieri prepared for the coming of the destroyers by building a second city wall outside of the first, enclosing many wealthy villages. As in the days of Nehemiah, the people had a will to work and the wall was completed in two months. The people of Chefoo built also a wall on the hillside of the crescent city by the sea.

Mr. Holmes and Mr. Hartwell had agreed that when the rebels should near the eastern end of the province, they would go out together to meet them, and in the name of Christianity intercede for the defenseless people. The robbers advanced more rapidly than anticipated. On his way to church one Sunday morning, Mr. Holmes learned that the rebels had already left Tengchow on the north as they had no cannon for attacking walled cities. They were coming toward Chefoo.

With a recently arrived member of the American Episcopal Mission, Mr. Holmes started at once on the mission from which he and his companion never returned. Their bodies were found fifteen miles from Chefoo, and buried on the barren shore of Kentucky Island (named by the United States' blue-jackets) between rocky crags and the sea.

The timely arrival of French gunboats drove the robbers off, but the Chefoo Mandarin who had built a wall on the steep hillsides surrounding the town was richly rewarded by the throne for having *saved the city*.

*Mr. Holmes, the Martyr*

Mrs. John L. Nevius of the Presbyterian Mission in her book, *Our Home in China*, describes Mr. Holmes as "handsome, talented, ardent, with very winning manners, and wonderful facility in acquiring the

Chinese language." After less than a year in China when he was only twenty-three years old, he had been invited to accompany as interpreter, the first American Embassy to Peking.

It seems the irony of fate that he, the devoted martyr, the first to seek to turn the people from idols to serve the living God, should himself have been given a shrine where men continue even until today to pay divine honors to his spirit. Once, in time of drought the people of Chuki village were begging their gods for much-needed rain. Butchers' shops were closed. Every one abstained from meat and from the sin of taking any life. Boys and girls went about wearing willow wreaths and waving willow branches crying out, "Heavenly Mandarin, send rain, send rain."

A village elder called the leading men together and said, "How can you expect Heaven to hear your prayers when you have failed to worship the spirit of the man who gave his life to save you from being butchered?"

So, to gain the favor of Heaven the men of the ; town erected a monument to the memory of the Christian martyr. There they prostrated themselves and burned incense invoking Mr. Holmes' spirit. There today one will find bunches of flowers, half-burned incense and offerings, made by hungry-hearted Chinese who have a zeal for God, but who have never had a chance to hear the Story that led Mr. Holmes to China.

After the death of her husband Mrs. Holmes moved to Tengchow, and regular Baptist work in Chefoo was discontinued for many years. There has never since been a missionary at Chuki.

### *Death*

Though the rebels could not enter Tengchow city, cholera and typhus did. Dr. Hartwell almost died and his little daughter was the first of the family to be laid to rest on Mt. Hope, the hilltop overlooking the sea. The missionaries' hearts were sad and full of wonderings.

### *War in America*



Scarcely had the perils of robbers and of disease passed when the War between the States severed the life-line that connected the missionaries with their Mission Board at Richmond. But the Lord's hand was not shortened in this extremity.

Northern Presbyterians and Southern Baptists had been living side by side in Tengchow, sharing pleasures as well as dangers and exchanging newspapers. Charleston and Richmond papers were thrown over the wall in trade for papers from New York and Boston. As the unpleasantness between the states progressed, it became expedient to stop this friendly exchange of news. That was the only break in fraternal relations occasioned by the fierce conflict raging in America between North and South.

For the three years between 1862 and 1865 the Foreign Mission Board was almost wholly cut off from communication with the missionaries. It was impossible to send money from Richmond. Once or twice Dr. James B. Taylor, the Executive Secretary, was able to get a shipload of cotton through the blockade, the proceeds to be divided among the foreign workers. But it was only by extreme self denial on the part of the missionaries that the work went on and the Gospel was preached.

Mr. Hartwell was forced to return to Shanghai to find remunerative work. Ability to speak Chinese was a great asset but he was obliged to reject many flattering offers, some because the firms dealt in liquor or opium, and others because they kept open on the Sabbath. Once he took a cargo of needles to Chefoo to sell. He did other odd jobs in Shanghai, finally becoming interpreter to the Municipal Court. This left him time for preaching every afternoon in a chapel that he rented. His salary was large enough to support the missionaries left behind in Tengchow. Through his influence in 1863, and on account of Mrs. Crawford's health, Rev. and Mrs. T. P. Crawford moved from Shanghai to Tengchow. Mr. Hartwell rejoiced to see the work of North China thus strengthened.

Dr. Burton of Louisville, Kentucky, had been a missionary in Central

China, and had a little property there which he turned over to the Board though at great sacrifice in exchange. Living in a border state, he was able to send money to his friend, Mr. Hartwell, who gladly returned to his work in the North.

At the close of the war, Confederate notes and bonds in the hands of the Board were worthless. Money was scarce. For thirteen years no new missionary came to China.

### *First Church North of Shanghai*

But in spite of the lack of funds, disappointments and distress, a group of eight were baptized in 1862. These, with the missionaries, formed a church that was organized in Dr. Hartwell's home. This was the first church to be organized north of Shanghai.

An ever increasing number of Chinese listened gladly to the Gospel and accepted it as truth, turning from idols to serve the one true God, so different from the fractional deities they had been taught to worship.

### *Suspensions*

Many of the Chinese, however, were at a loss to discover the purpose of the foreigners in coming to this distant land where they were certainly not wanted. Ignorant people assumed that they were not human. They had evidently come to bewitch and injure all within the sphere of their influence. Intelligent people with a knowledge of other countries believed that they had come as political agents to entice Chinese subjects away from allegiance to their own land and to make foreigners of them. Becoming a Christian was treason to many. This idea still holds with many to whom religion and government are two halves of the same thing.

The most favorable verdict in the matter was that the missionary was a devotee of the strange religion, who had forsaken home and ancestors with the object of making merit for himself by the good deeds of conferring material benefits upon the Chinese in schools and hospitals. Mostly

paupers and low class people were attracted by such a false interpretation of the purpose of these messengers of the Gospel.

### *The Tientsin Massacre*

Stories of cruel magic performed by the foreign devils were everywhere circulated and generally believed. It was reported that the hearts and eyes of babies were extracted to make medicine for bewitching men and women. Some claimed to have seen the proof of such operations.

In 1870 a glass bottle of small pickled onions on the table of a French nun in Tientsin was taken as tangible proof of the extracted eyes. This set fire to accumulated masses of inflammable superstition and hatred, and caused the terrible Tientsin Massacre that compelled all missionaries to leave interior stations and flee to the ports, for a time.

Years later the same story persisted. A green country youth was working in Dr. Hartwell's home. He was given the task of emptying a box of rubbish. He came upon a life-size, flesh-colored doll with empty eye-sockets. In terror he ran into the street crying, "*A dead baby without any eyes!*"

Dr. Hartwell realized the violence of the mob that such a cry might provoke. He sent quickly after the excited boy and brought him back to become better acquainted with the anatomy of a foreign "wa-wa," or doll.

### *Mr. Tsung*

One of the first fruits of Mr. Hartwell's early ministry was a young man of the Tsung Family Village. So persistent was he in presenting the claims of Christianity to his unbelieving relatives and friends, that his clansmen felt disgraced at harboring so outspoken a follower of the foreign devils. He was untrue to the ancestors whom he no longer worshipped, and to his nation, for he was paying tribute to a foreign God. They took him to a cliff overhanging the sea and told him that unless he gave up the Jesus religion he would be thrown over and drowned. With a smile he said, "You can kill

me but you can't harm me. You will only be sending me home to my Father's house." They decided to let him live a while longer since he was so happy despite their direst threats.

He lived to a blessed old age and saw a handsome extreme poverty is considered adequate excuse for such a step.

Mr. Tsung's sons selected a comely widow of suitable age and reputed good disposition. The parents-in-law, whose property she had been, were dead, and her own sons were quite willing that their honored mother should find a home for her declining years in the wealthy Tsung family. All the parties well knew that she would never say "yes" to any proposal of marriage, no matter how tempting. They believed, however, that she would gracefully acquiesce should she be taken by guile to the new home. On the pretext of going to visit a sister she entered the mule litter that set her down at the door of the Tsungs, where she was warmly welcomed by three generations of the family. She may have had some suspicion of the plot, but her "face" was generously saved. Her consent was never asked. The negotiations had been handled according to the respectable custom of China, even though her sons had served as "the middle man."

Most matches are made by parents through a middle man who makes the negotiations and "saves the face" of the proposer in case the proposal is not accepted. In this instance it was the sons who managed the fates, and with excellent results.

### *Little Crossroads*

Mrs. Holmes' home in Tengchow was at the intersection of two busy streets. Under the front window was the pit for the pig. This she filled and substituted a rosebush. With board floors in place of the beaten earth, and glass windows instead of paper, she made a comfortable home in the midst of then unfriendly neighbors.

The Crawfords' house and land was beside the beautiful stone arches that a famous General Chee had erected, centuries before, to glorify and to

honor his father and mother. The delicate carvings on these arches, like petrified lace, are still much admired. Tradition says that the architect who exhausted his skill in making these monuments was executed by his patron at the completion of the task lest he make more beautiful designs for another.

General Chee is still worshipped by a host of descendants, but the land that he once owned has furnished sites for three mission homes and two Baptist schools. The Chee family arches gave the name to the Baptist church which Dr. Crawford organized in 1866. It was known as the Monument Street Church and is in the southern part of Teng-chow City, while the one at the Hartwell place was the North Street Church.

### *Growth of Opposition*

When missionaries first entered Tengchow the curiosity of the officials was not distinctly unfriendly, but as time went on, opposition grew. The Presbyterians dug a cellar surmised to be the beginning of strong fortification. The iron heating-stove brought overland from Chefoo was said to be a foreign cannon. Hostility became pronounced when Dr. Crawford began the erection of a two-story house. This would destroy the privacy of neighboring court-yards, the only places where genteel city women can take the air. Even worse than that, it would bring untold confusion to the *feng suei* of the whole neighborhood. Currents of harmful occult influences are thought to traverse land, water, and air, their direction and potency determined only by geomancers and astrologers. *Feng suei* is powerful in the health and prosperity of the living but strongest of all with the spirits of the dead. To disturb *feng suei* is to imperil lives and property of the living by angering the spirits. One night armed missionaries stood at the gate of the Crawford premises to keep the mob from destroying the new house. The United States Consul was appealed to and came from Chefoo to remind the magistrate of treaty rights.

At another time a junk was wrecked near Teng-chow City. The

villagers counted this a blessing sent direct by the gods. It was evidence of Heaven's displeasure toward the unfortunate crew. They were doubtless great sinners. Following age-honored custom the shore dwellers were about to massacre the crew and appropriate the cargo. The men of the two missions felt it their duty to protect both sailors and merchandise. This they were able to do only with a show of fire-arms.

### *Chinese Education*

Learning has always been highly honored in China and has been the only road to official preferment. But through the centuries education had been limited to a very small percentage of the men and had deteriorated till it had become mainly a memorizing of the classics whose meaning was ambiguous or difficult of comprehension. It had nothing practical. There was no colloquial literature. A boy might attend school for several years and yet be unable to read a book or write a letter. The Arabic numerals were unknown. Arithmetic was learned in the counting-house and was no part of the equipment of a scholar. Geography was no concern of the teachers, nor, indeed, of the officials, who were the fruitage of the best schools.

The missionaries were pioneers in modern education. In preparing textbooks they used the Chinese spoken language and adhered strictly to the Chinese manner of writing, in perpendicular parallel lines, beginning at the right side of the page and making the front of the book where we would place the end. Only the most erudite savants attempted to write for the Chinese official class, but their carefully prepared literature had much influence in opening the oriental mind to the culture of the West. Such a writer was Rev. Dr. Young J. Allen, a pioneer of the Southern Methodist church.

### *Mission Progress*

But until the missionaries came, no Chinese ever thought of a girl going to school. Girls kept house and reared the children. When Mrs.

Hartwell opened a school for girls on the North Street Compound, several Christians and one non-Christian had the temerity to entrust their daughters to this foreigner for the worse-than-useless purpose of teaching their girls to read.

Mrs. Crawford also opened a school for the sons of Christians. Students were given thorough instruction in geography, mathematics, science, the Old and New Testaments, and in Chinese classics. One of the brightest pupils won a coveted degree from the Prefectural College.

For many years the work of healing or preventing disease was also the responsibility of the preacher and his teacher wife. Smallpox was all but universal. Some few Chinese were brave enough to snuff dried smallpox scabs up their nostrils and thus induce a mild form of the disease. But that was not the common practice. An adult whose face was not scarred by the "flowers" of smallpox was almost unknown. A great deal of blindness and other sad disfigurement resulted from this ever present menace. Mrs. Hartwell introduced vaccination in her school and Christian community.

### *Hwanghsien*

This city which was later to become the educational center of the North China Mission was first worked as an out-station of Tengchow. Mr. Hartwell placed two earnest converts there to evangelize that great rich city. They won to Christ a young workman from a country village. His conversion was so thorough and his zeal so great that when Pastor Harwell next visited the place, he found this new believer eager to acknowledge his Lord in baptism. He marched ahead of Mr. Hartwell into the city's moat, breaking the ice as he went. The present Hwanghsien church with a membership of over 1500 has its commodious building near that very spot.

This first convert moved his whole family to seek the Way of Life. Soon a company of men and women from Shang Tswang, his native village, came to Tengchow as inquirers, bringing with them hardtack and grain for

their own food, and provender for the donkey, on which the matriarch of the family rode. Later, members of this Tsang clan were the majority of the North Street Church.

The early history of this North Street Church in Tengchow was one of brave beginnings. Pastors Crawford and Hartwell together examined and ordained Mr. Woo as the first Chinese pastor. The church was self-supporting besides renting chapels in Shang Tswang and Hwanghsien, and buying land for a Christian burying ground. Later when Pastor Hartwell remained for several years in America, the church organization was moved to the Tsang Family Village and became known as the Shang Tswang Church. This one family has given to the work two strong pastors, several evangelists and teachers, and a skilful physician who is now with the Warren Memorial Hospital.

### *Woman's Work*

The life of the Chinese woman has always been anything but attractive to the western eye. There is privation and hardship, often accompanied by injustice and cruelty at the hands of mother-in-law or husband. Even the blessing of work is often made painful and difficult by bound feet. Yet there is zest in cooking and sewing, making shoes for the family, fashioning wonderful tiger hats for the babies, the social amenities of the riverside washings, and the harvest-time activities on the threshing-floor.

The lot of a woman of wealth is even less enviable. Unable to read, the pleasures of literature are closed to her. Work of all kinds is for slaves and daughters-in-law. There is little left for the poor, rich woman to do but sit in luxury on her *kong* and eat the fine food brought to her by younger hands. *Mah jong* and other gambling games furnish occasional amusement.

As the years of inactivity pass, she grows heavier in body and less able to balance herself on her tiny feet. She is more and more *kong-bound*. Her main diversion is eating and drinking. Then these pleasures become



lacking in flavor to her sated appetite. Later, food is a painful menace as stomach and kidneys resent the life of luxury. The next step is invariably recourse to the opium pipe, to ease pain, if it has not already been invoked to relieve tedium.

Long finger nails, esteemed as evidence of wealth and leisure, are an occupation. To keep them from breaking they must be soaked for hours in weak tea. These nails sometimes attain such length that they make spirals that must be guarded with utmost care by their proud possessor.

Mrs. Holmes and Mrs. Crawford were tireless in visiting in the city and neighboring villages, giving the Good News in season and out of season. Mrs. Holmes went fearlessly forward entering doors where the invitation was only half-hearted or even wholly lacking. Timid Mrs. Crawford followed hesitantly. This gave rise to the belief among the Chinese that Mrs. Holmes was of superior family and that Mrs. Crawford was her servant or duenna. This amused the two American friends who understood the Chinese customs well enough to appreciate this interpretation of Mrs. Crawford's innate timidity.

Mrs. Hartwell also never allowed home cares to keep her from evangelistic work in city or country. Little children, her schools, and her home were all so faithfully cared for that Mrs. Crawford testified: "She was the best mother, the best housekeeper, and withal the best missionary I ever knew."

Mrs. Hartwell's death in 1870 was a sad blow to the mission. Dr. Hartwell was obliged to take his four motherless children to America. There he married a sister of his late wife and returned with three of his little ones to Tengchow.

### *New Missionaries*

After thirteen years without reinforcements from America the North China Mission was gladdened by the coming of Miss Edmonia Moon from Virginia in 1872. In six months she was speaking Chinese almost like a

native. The following year her sister, Lottie, came. They lived in the North Street house that the Hartwells had been obliged to vacate on account of the poor health of the second Mrs. Hartwell.

Dr. Broadus who knew Miss Lottie Moon well, first as her teacher then as her pastor, described her as, "The best educated woman in Virginia." From that intellectual height she went to China to work among illiterate women and girls in homes where even cleanliness was impossible.

She wrote to the Missionary Society of Cartersville, Georgia, "I shall consider myself your representative, and in seeking to lead the darkened and degraded to the true Light, I shall feel that you are speaking through me, and that you send, while I carry the Bread of Life to these perishing heathen."

March 7, 1873 she wrote, "Put yourself for a moment, in the place of these people. Blot out from your minds every previous hymn you learned in childhood or have loved in later years, every glorious promise of Scripture, make all these things a blank and then ask yourselves what would life be without them?"

The longer she lived among these people the more she realized that their minds instead of being blank were crammed with fear and superstition, belief in vengeful gods and malevolent spirits that made the simple Gospel of salvation almost incredible.

Again she wrote, "There is usually more to encourage us in the country than in the city. The ladies prefer that, except myself. My own heart turns longingly to the city homes, grimly closed against me, forbidding our entrance, and hating us with a hatred that would vent itself in blood if they only dared. I have faith to believe that these city homes shall yet welcome our message."

August 8, 1874, she wrote: "Mrs. Sun and I usually turn our faces to the south part of the city. We meet numbers of people. By Chinese etiquette the men ought not to look at me for I am a woman. But they do,

since I am a foreigner. It doesn't matter about being polite to a devil, you know."

In 1875 Miss Edmonia's health broke down and her sister made a brief trip to America to take her home. The Hartwells had also gone, not to return for many years. Then Mrs. Holmes resigned and went home to America. A Chinese boy whom Mrs. Holmes had rescued from starving and brought up in her own home had become a prosperous business man in Tientsin. Throughout her later life he sent his benefactress \$600 each year as a gift of love and gratitude. He also endowed a day school in Tengchow.



## SECTION TWO

### GAINS AND LOSSES

1880-1897

In 1880 the North China Mission numbered only three, Miss Lottie Moon and Mr. and Mrs. T. P. Crawford. Miss Moon moved from North Street to the house at Little Crossroads, taking over the school as well as the residence that Mrs. J. L. Holmes had left when she gave up her work in China and returned to America.

#### *The Education of Girls*

In order to understand and to appreciate the problems suffered by Miss Moon and her co-workers who came later to North China to teach, it is well to review the insignificant place of girls and women in the home. To overcome this traditional attitude about girls was not easy.

"Verily, verily it doesn't pay to raise a girl. You must feed her until she marries and then buy her an outfit. It's a losing business." Thus spoke a philosopher of Tengchow. He expressed the sentiment prevailing in middle-class China.

When a boy is born notice is posted on the gate for all the village to share the good news and send felicitation in the form of eggs for the mother of a son to consume, that she may nourish the child and speedily regain her own strength. The work of the nurse in a family that can afford that luxury is mainly the preparation of eggs for the patient, poached, five to a meal, and as many as fourteen meals in the twenty-four hours. The eggs are eaten without seasoning and the water in which they are cooked is drunk. The mother is soon back at her accustomed duties, whether grinding at the mill or helping with the harvest.

The birth of a girl is not of sufficient importance to call even for announcement or congratulations. In an aristocratic city family, a girl may live till the day of her marriage without the next door neighbors being aware of her existence. In many families the birth of a girl is a piece of bad luck, the blame falling upon the sins of the mother in a previous incarnation. With the very poor it is a calamity. To end the little life in the interests of hungry children already insufficiently fed is counted a hard necessity, not a crime. Custom places the lives of children in the hands of their parents, even to maturity. When infanticide seems expedient the mother says to the officiating grandmother, "Don't let me see her face, for then I will love her and be unwilling to give her up." The reason for this cruelty is economic necessity. A boy is allowed to live even though it means keener hunger for the whole family. There is hope that he may earn money for the improvement of the family fortunes in the future. There is no such hope in the case of the girl. At marriage she becomes the property of the husband's family and even should she be a wage earner, all that she makes belongs to them.

For example, a teacher in one of the mission schools had been well educated by missionaries and was earning a good salary. Her own mother with younger children were in great want but she could not help them. Her husband had left for work in Manchukuo soon after marriage. She said, "Were I to meet him on the street, I should not know him." His people were not in want but her earnings belonged to them as truly as though they came from a son.

Christian parents have always loved their growing daughters and desired good things for them. But their education was a distinct innovation and brought upon *believing fathers* much persecution. They were giving their girls to foreign devils and unfitting them for service as obedient daughters-in-law. What woman would want an educated wife for her son; one who would look down upon an illiterate mother-in-law?

Furthermore, to insist that girls have natural feet was, in that day, to make martyrs of them. In North China foot-binding was universal. Even

beggar women had the pointed toes called Golden Lilies, and considered such a mark of beauty. A girl with unbound feet was ashamed to appear on the streets of her native village. It required courage to be a Christian and nothing less than heroism to send a daughter to a Christian school.

Miss Moon's pupils came from good, middle-class families where the cost of fuel and water made cleanliness according to her standards out of the question. Vermin were accepted as a necessary evil that could not be wholly eradicated no matter how persistent the effort. To Miss Moon cleanliness was well advanced on the road to godliness, and she was sorely tried by the medieval habits of her pupils. They just couldn't *see* the dirt that was so exasperating to her. Americans gained a reputation for being *tieh teh gan jing*, "too distressingly clean."

### *Chinese Idolatry*

In order to meet the conflicts within the minds and hearts of her students as she taught them of Jehovah God, Miss Moon had to understand something of Chinese idolatry.

Chinese idolatry is not wholly materialistic. There is no sacredness to the idols themselves. The common saying is, "When there is no worshiper, it is only a mud image; when a worshiper comes it is a god."

Though there are no weeks in the Chinese calendar and seven days is not a natural division of time, there is a trace of an all-but-forgotten revelation of the Seventh Day as a time for worship. In sacrificing to the spirits of the recently dead, the ceremonies are repeated on each seventh day of seven periods. There it is worship, not of God, but of the spirit of a dead parent.

There are also traces of original monotheism. The character for Heaven is a composite of two others, *great* and *one*. It is interpreted as *One Great*, or the *One and Only Great One*. But heaven, instead of representing a personal deity, stands for impersonal forces of nature. In the Temple of Altar of Heaven in Peiping the constant repetition of the

number three and its multiples seems like a vestige of knowledge of a triune God.

Many are the gods in China, deified human beings whose birthdays are celebrated. They have become gods through supposed power to bless or to punish according as they are propitiated or neglected. None of them is loved, nor are they worthy of love or reverence. Most of them are thought capable of being fooled and of receiving bribes. They cherish grudges and love money. Some are worshipped once a year; others more often. Temples are open for worshipers on each New Moon.

The god of wealth is the deity most universally and heartily revered with prostrations and offerings. The image of the god invoked in diseases of the eyes has had his own eyes almost obliterated by devout patients who rub their own eyes, then his, and then their own again to carry away his healing touch. The god of healing sits supreme in a room whose walls are festooned with strings of prescriptions written on paper and numbered. This god must first be propitiated by offerings of money, incense, and the thrice knocking of the patient's head on the floor at his feet. The priest calls the attention of the god by ringing the temple bell and beating on a wooden drum. The larger the gift of money the more insistent are these services. The petitioner then chooses, at random, a bamboo splint from a cup held out to him. This gives the number of his divinely indicated prescription. He locates the prescription and gives it to the worshiper, who goes away satisfied.

Before the Chinese Revolution the worship of the common people was condensed into the constantly repeated formula, "Worship heaven, worship earth, worship father and mother." To them this was fundamental to all religion. The earnest missionary presenting the Gospel to the best of his ability was often discouraged by the ready response, "Yes, that's just right. Worship heaven, worship earth, worship father and mother."

"Heaven is round and earth is square," was the common saying, and both were objects of worship. With the revolution there came more



accurate knowledge of the solar system and the square altars to earth have disappeared.

### *Ancestral Worship*

The one ceremony in which Buddhist, Taoist, and Confucianist all unite is the worship of ancestors. These spirits, more potent in death than in life, are thought capable of bestowing prosperity or calamity. They may be kept alive and in good condition only by offerings from living descendants. The women take this duty very seriously. A man's chief duty to his family is to raise sons to worship these ancestral shades. This makes for the early marriage of sons and numerous but weak progeny.

Infant mortality, therefore, is appalling, but those who die in childhood have no hope of future life. The death of a baby indicates the wrath of the gods upon the mother. Her only answer when asked about her child is the hopeless, "*meh yiu liao*" (the dogs have eaten it). That is non-existent. The best she can do is try to forget that the little one ever lived. It is common for a mother to bear ten or more babies yet raise only two or three. One mother said, "I forget how many babies I have had."

### *Graves and Souls*

China is a land of graves. There is hardly an acre of land that is not pimpled with round grave mounds, huge mountains of earth for the wealthy, but wee hillocks for ordinary people. Yet there are no children's graves.

Each adult individual is commonly said to have three souls and seven half souls. These half souls are dissipated, one by one, when fright or disease threatens life. At death the triple strand is parted. With distressful wailing the bereaved descendants escort the main soul to the temple for judgment. It must account for the deeds done in the body, and receive suitable punishment, mitigated, however, by votive offerings from children and friends. In time it takes a new body and comes to earth in better or worse estate according as the wheel of transmigration takes it up or down.

A fractional soul stays at home where it is represented by a wooden tablet bearing the name. This is worshiped at stated times during the year. The third soul should stay with the body and be buried with it. Lest it stray away from the corpse, in Hwanghsien a live chicken is fastened to the coffin to lure the soul along on its way to the grave. There, the fowl is killed and its blood, its life, is hastily interred.

At the Chinese Easter and other stated occasions this soul is worshiped with offerings of food and wine whose spiritual essence is supposed to be appropriated. On New Year's eve the male descendants go to the graves with lighted lanterns to invite the ancestral shades and lead them home for three days of family reunion.

### *Preparing for Death*

Adequate preparation for death consists in having ready a good coffin and new burial clothes. One enters the next world clad as he was on leaving this. Each one approaching old age wants to see everything in readiness for honorable entrance into the life beyond. He also desires the comforting assurance that he has filial sons and grandsons who will not leave his soul in poverty.

I was once attracted to the pitifully sorrowful face of a young woman of my acquaintance. "Why are you so sad?" I asked. "I am such a great sinner," she answered tearfully. "My mother-in-law died in the night without any clothes on. It is my sin." What to us was accident was to her warped conscience evidence of gross sin in a previous life. The family felt justified in blaming her for the embarrassment of the mother's unclad entry into the world of spirits.

One of the most ordinary of expressions in every day use, *Yiu gwan yiu foo*, used where we would say "All right," or in American colloquial, "Okay," is so common that few remember that it means, "Having coffin and grave clothes ready."

### *Celestial Garments*

About this time Mrs. Crawford, Miss Moon, and Mr. Pruitt felt constrained to put on Chinese clothing when they worked among country people unwonted to the sight of Westerners, to whom the sight of the foreign garb was a matter for endless curiosity if not for fear and hatred. It made their progress among the people much easier and saved time of answering many foolish questions, as, "How do you get into this garment?" "How much cloth does it take?" or "How do you catch your fleas when your sleeves are so tight?" It also made them much less formidable to mules and donkeys on the road, and to the village dogs that barked vociferously at sight of foreign garments and sound of leather-soled shoes.

Miss Moon also found that her pupils were not as self-conscious, timid, and reserved toward her when she wore garments like theirs, as they were when she dressed in her American-made frocks.

### *Pingtu*

In a Foreign Mission Journal of 1866, mention is made of a large and important county known as Pingtu Jio. Mr. J. B. Hartwell had included it in his more distant itinerating. For many years that field lay untilled.

Even though Miss Moon loved her pupils, rejoiced to see them grow into understanding of Christian living, and worked faithfully with them, yet, she felt a tug in her heart to reach more people, to tell the Gospel and to teach the Bible far as well as near. The more she heard of the vast untouched territory of millions around Pingtu, the more eager she was to give the people of Pingtu a chance also to know God.

When Miss Moon gave up her school in Teng-chow, she turned to field work around Saling in Pingtu County. Pingtu was a four days' journey from Tengchow and that meant four trying days of travel by mule-litter and three nights in a vermin-infested inn, where accommodations for man and beast are so close that one sleeps to the accompaniment of the champing of the mules.

Miss Moon left the comforts of the home at the Little Crossroads,

dressed, ate, and lived in a manner to arouse as little suggestion of foreignism as possible. She wore a plain Chinese coat and gown, embroidered satin shoes whose soles were made from layer after layer of pasteboard laboriously stitched together by the hands of patient women. The pasteboard was made from fragments of garments too worn to be patched. These rags, laid flat, and spread generously with flour paste took the place of leather for many purposes, but alas, were far from waterproof.

Miss Moon slept on a hard brick bed and ate only such food as could be bought in the village market and cooked in a Chinese kettle. She was careful to observe strictest Chinese etiquette. When her good friend, Mr. Pruitt, in one of his itinerating trips called upon her, she refrained from shaking his hand, for hand-shaking is not an eastern practice. In China a man should never touch a woman's hand.

### *Good Ground*

In Saling Miss Moon found members of a vegetarian sect who sought by abstaining from the eating of flesh to atone for sin and win a speedier approach to immortality. Their hearts were prepared soil, ready for the seed of salvation through Christ. Miss Moon, though confining her attention to women and girls, could not keep the men from learning. Mrs. Crawford and Mr. Pruitt made repeated trips to Saling to assist in teaching the eager converts. Several believing men walked the hundred miles to Hwanghsien and Tengchow, carrying their bedding on their backs, hungry for spiritual food.

The Christians of Pingtu did not destroy their ancestral tablets, but they refused to pay them divine honors. At the next Chinese New Year they all failed to worship at the village temple. Severe persecution followed. It was determined that no other person should ever dare to join what was thought to be the "Foreigners' Society."

Brother Dan, the Christian leader, was subjected to cruel indignities and beaten almost to death. The Christians sent to Mr. Pruitt, their pastor,

for help. They knew that religious liberty had been promised by treaty and they wanted their enemies forced to respect that treaty. They did not want vengeance, only justification.

It was a trying time for the missionaries as well as for the Chinese converts. They realized that at a time like this, pressure from the American government would do the infant church far more harm than good, and would make Christianity in reality a foreign religion, as was claimed. The American pastors showed their deep sympathy for the sufferers. They went to them at the risk of their own lives and showed them the more excellent way of rejoicing in being found worthy to suffer for the sake of Him who had died for them. The struggling church thus gained its first victory. They soon became truly thankful that they had been led to return good for evil. Their preaching of the Gospel was welcomed in the homes of their former persecutors.

The interest created in the Pingtu field by the power of the Spirit's working through Miss Moon's self-denying labors brought new hope and fresh courage to all in the mission. Miss Moon's inspiring letters to America told of fields ready for harvest and the need of more laborers. This aroused Miss Annie Armstrong and other leaders of Woman's Missionary Unions to raise the first Lottie Moon Christmas Offering. They hoped for enough to send one single lady to the Pingtu field. Enough was raised to send three.

### *Spiritual Victory*

Among the eager young girls in Saling who came to learn of the Savior were two in particular whose very aristocratic families were scandalized by the refusal of their daughters to worship the spirits of their ancestors. While their schoolmates were acknowledging Christ in baptism they were locked in their rooms. They spent the day with their Bibles, memorizing Scripture. And even though henceforth they were restricted and kept from attending Christian services, yet, they could not forget God.

The religious ceremony accompanying marriage is the bowing in worship before the ancestral tablets of the groom. The first of the two girls to marry could not endure the persecution consequent upon refusal so to worship. She yielded, not in spirit, she said, but only in body. But she did bow to invoke the blessing of the ancestral gods. She wept bitterly when she realized that she had denied her Lord.

But Miss Jong, the second girl, was made of sterner stuff. Her parents thought in order to punish her for her unfilial conduct, they would make a match for her with a widower who had several small children and a home far from wealthy.

Brides on the day of marriage know that they are leaving behind all who love them and are going into practical slavery to those who will criticize and blame them unmercifully. Many of them go weeping. Nevertheless, most brides are quite interested in their bright new garments, their wedding presents, which must all be in pairs, and they also usually have considerable thought to bestow upon their outward adorning. It takes many hours to prepare an Oriental bride for her wedding. A twisted string is run over the bride's face removing the fine hairs making the surface smooth for the application of the whiting and *rouge*, which are generously laid on. With tweezers the long hairs above the forehead are pulled out to give the heightened brow that distinguishes a married woman. The bright red garments are donned, including the square of red muslin to cover the bride's face.

But Miss Jong cared for none of these things. Her thoughts and those of her Christian friends were on the testing time approaching. They were earnest in prayer that she be given grace to endure persecution and gain the victory for her Savior.

The following Sunday when the Christians met for worship she was on their hearts, and prayers for her were earnest and tearful. Their petitions were changed to thanksgiving when the bride herself appeared with radiant smiles, escorted by a proud mother-in-law who rejoiced in the

acquisition of an educated daughter-in-law, beautiful, humble, and withal, sweet-tempered. She had won the whole family. Her step-children gave her affection as well as honor, and through her training became Christian leaders.

### *Reinforcements*

The need for more workers had been kept constantly before the Foreign Mission Board in the States. The Board has done all that it could to supply the need. Between 1881 and 1884 it has appointed fourteen people for North China. Of this noble army, six were turned aside in America, four came but left the field after brief terms of service, and three died shortly after reaching China. This left to the North China Mission a net gain of one, Rev. C. W. Pruitt, of Georgia, appointed in 1881.

Rev. N. W. Halcomb, of Missouri, arrived in Tengchow that same year. He later married Miss Mattie Roberts, sent out by Louisville ladies. Mr. Pruitt took a wife from the Presbyterian Mission. These two young couples made great plans for enlarging the work by opening a station in Hwanghsien where they might be free to open Christian schools. Dr. Crawford's opposition to the use of mission funds for schools or evangelists was so pronounced they could not carry out their plans except as they had a new mission and a separate Letter of Credit.

Mrs. Crawford gave reluctant consent to her husband's reactionary views and her school also was closed. The young men whom she had so painstakingly prepared for wide usefulness were gladly welcomed into other missions where they, with their educated, Christian wives did good service as teachers, preachers, and hospital assistants.

### *The Valley of the Shadow*

China was now carrying on war with France in the South, and this was reflected in the North *by* increased hatred of foreigners. Missionaries N. W. Halcomb and C. W. Pruitt were stoned and spit upon. Whenever they appeared upon the streets they were greeted with subdued cries of "*Sa, sa*"

Mrs. Pruitt and Mrs. Halcomb both died before the move to Hwanghsien could be made. The work of opening that station was turned over to four young people who arrived in 1884, Rev. J. M. Joiner and his wife, Mary Eager Joiner, with Rev. and Mrs. E. E. Davault. Mr. Davault developed tuberculosis from the severity of the climate for which his American garments were inadequate. Mr. Joiner also broke down, and in the fall of 1887 Mr. Davault was dead and the Joiners on their way back to America. Mrs. Davault sought a milder climate for her infant son. In Central China she married a Southern Presbyterian missionary and worked for many years, first with her husband and later with their son, whereas, the Hwanghsien station was closed.

Mr. Halcomb's faith was temporarily clouded by study of Dr. Toy's books. He felt that he no longer represented Southern Baptists. He therefore resigned. Though the Foreign Mission Board asked for no return of money, Mr. Halcomb, with scrupulous honesty worked, first as United States Consul in Chefoo, and later as teacher in Japan, till he had repaid the full amount of what he felt the Board had wasted on him.

### *Additional Reinforcements*

In 1888 Mr. Pruitt again took a wife from the Presbyterian fold. The next summer Rev. and Mrs. G. P. Bostick came, and with them Miss Fannie Knight for Pingtu. In the fall Rev. and Mrs. T. J. League and a second single lady, Miss Laura Barton, arrived. They were soon followed by Miss Mary Thornton, the third volunteer for Pingtu. So, in those two years the mission force was increased from four to twelve.

That autumn saw the organization of two new churches, one at Saling village in Pingtu, composed of six ardent but inexperienced converts of Miss Lottie Moon's, and the other at Hwanghsien, made up of Christians living in the county, bringing letters from the two older churches.

### *A Baptist Association*



In 1890 four American pastors, Crawford, Pruitt, Bostick, and League met in Dr. Crawford's study with four Chinese Christians representing the four Baptist churches and there organized an association. On account of the diverging paths of the missionaries, there is no record of any associational meetings till 1893.

The Association's first name was Teng-Lai because all four churches were in these two prefectures, Teng-chow and Lai-chow. The work spread and the name had to be changed to Shantung, the name of the Province. This name, too, was soon outgrown, for a colony of Baptists migrated to Shansi, and stations were opened across the gulf in Manchukuo. Then the name North China Association was claimed and in 1900 the fortieth anniversary of the North China Mission was celebrated with much enthusiasm.

Swedish Baptists began work in adjoining territory, around Kiao Chio Bay, and their missionaries belonged to this Association till their membership warranted an association of their own. For a time the body contained members of four nationalities, Chinese, American, Swedish, and British. Dr. H. A. Randle and his consecrated wife came to us from the China Inland Mission. The coming of a medical missionary, already versed in the language, was a great blessing. Each station coveted him, but Pingtu, farthest from any other help, needed him most. The Randles did all that they could to provide medical advice and help to Hwanghsien as well as to Pingtu. Tengchow usually had a Presbyterian doctor.

### *Reasons for Sorrowing*

Mrs. G. P. Bostick, a young missionary of unusual promise, was smitten with smallpox and died while her husband was away in Shanghai attending an All-China Missionary Conference. She was buried before his return.

After the All-China Conference several of the missionaries began to question many things and for a long time the Mission was tragically divided. Dr. Crawford's views on self-support gradually crystallized within

still narrower limits. He claimed that Boards are un-scriptural and have no rights that the missionary is bound to respect. There should be no go-between to manage funds donated for mission work. No body of men in America had the right to dictate to the worker on the field. Direct, fraternal relations between the giver and the missionary was the only right plan. He resigned his connection with the Board and went home to press his doctrine among the churches. Mrs. Crawford sympathized only in part with his views and continued for three years more as a regular missionary of the Board. Later came the distinct division between the missionaries of the Board and those of the new anti-Board Gospel Mission. The slogan of these latter was "No American Money for Chinese Churches," and their prophecy was that in ten years there would be no Foreign Mission Board.

After the death of Mrs. Crawford, however, all of these missionaries who were still on the field returned to the Board Mission. Several others who went to China first with the Gospel Mission have joined the North or the Interior China Mission.

### *Growing Dissatisfaction*

After a brief period with Miss Moon in Teng-chow for language study, Miss Fannye Knight went to Pingtu and heroically worked alone, building on the foundation that Miss Moon had laid. Over and over again the Christians there begged Miss Moon to return to them and work side by side with Miss Knight. It seemed strange that she should abandon the field where she had reaped with so much joy and success and where her heart surely must have been. But her wish was to give the newcomers the opportunity to gain the affections of the people, unhampered by the presence of the older missionary to whom the Chinese would naturally give prestige and pre-eminence. Miss Knight worked on alone for three years.

Miss Laura Barton made one trip to Pingtu and then decided that her work was in Tengchow (Miss Laura Barton went home and instead of returning to China married Rev. Z. C. Taylor and went with him to the

Brazilian Mission. She and her husband and one of his daughters perished, years after, at Corpus Christi, in the Galveston flood.)

Miss Mary Thornton married Mr. G. P. Bostick and adopted his anti-Board views. Miss Knight later married Mr. W. D. King who came out in 1891 and they, too, joined the Gospel Mission. She died of smallpox contracted on her wedding journey. The T. J. Leagues moved to Pingtu. All were more or less alienated from the Board. When it undertook to change the "Rules and Regulations" governing mission work, without first consulting the missionaries whom they affected, no one in North China signed. Such a move on the part of the Board was contrary to the fraternal relation that had been entered into between them and the missionaries. In those days one needed to be very careful in the use of prepositions. To say that the missionaries were *under the Board* was intolerable. Working *for the Board* or directed *by the Board* were not much better. Funds were given by churches, not to Boards, but to missionaries who were doing the work. It seemed logical, but it was one-sided reasoning.

Miss Moon's furlough was long over-due. Mr. Pruitt, worn by ten years of work in China, needed a furlough. In 1891 Miss Moon and Mr. and Mrs. Pruitt left for vacation in America.

That same autumn the Board sent out Rev. W. D. King and Rev. and Mrs. W. H. Sears, hoping thereby to stem the tide of disaffection.

When the Pruitts returned from furlough, there was little left of the Foreign Mission Board's North China Mission. All save Miss Barton in Tengchow and the Sears' in Pingtu were joining the Gospel Mission and moving farther west. There was much sorrow in Tengchow over losing Mrs. Crawford who had labored so tirelessly in and around the city.

### *Fresh Courage*

The return of Rev. Dr. Hartwell in the summer of 1893 greatly strengthened the things that remained and were ready to die. He was welcomed by the entire Chinese constituency. He inherited the Crawford

house and was enthusiastically elected pastor of the Monument Street Church.

With the vigor of youth he went to work, preaching on the streets, teaching inquirers, and, in association with Mr. Pruitt, holding Bible classes in centers where local Christians gathered for study.

That autumn the Shang Tswang Church, founded by Dr. Hartwell thirty-one years before, entertained the whole Baptist Association at their village home and praised God for the return of their beloved pastor.

Rev. and Mrs. Peyton Stephens came that fall in time to join in the Thanksgiving service in which Tengchow and Hwanghsien came together to praise God for the mercies of the year. Their son, Howard, had the distinction of being the first American child born in Hwanghsien.

Soon Miss Anna Hartwell came from the Canton mission and joined her parents in Tengchow, the city of her birth.

### *Schools Reopened*

The next advance was educational. In Hwanghsien Mrs. Pruitt opened a school for the sons of Baptist Christians and Mrs. Hartwell a similar school for girls, in Tengchow. Then only was it learned how earnestly had Christian parents been praying for such schools. They could not send their sons to the native schools because the daily prostrations to the image or picture of Confucius was a required rite. The girls had no opportunity whatever.

Country Baptists were so widely scattered that no one knew the number of children eligible to come. So few were the means of communication among the country villages that it might be months before they all learned of the proposed schools. Two Christian fathers went at their own expense through the length and breadth of the mission telling the isolated Christian families of the new schools.

Boys and girls came from all directions. Big boys, married men, and large girls, unable to read, came. Soon a crowd of eager boys walked the 100 miles from Pingtu to the Hwanghsien school. Pingtu girls gladly endured the discomforts of the long journey to Tengchow for the privilege of Christian education.

### *Natural Growth*

Scattered churches were springing up in the Pingtu field. Pastor and Mrs. Sears could reach comparatively few in this populous district. There were no trained evangelists to account for the rapid growth. It was due to the faith and love of individual Christians. The Gospel was an epidemic that spread naturally from village to village by vital, personal contact. Young women visiting sisters in other villages carried living water to thirsty souls. Men going to market did not leave their Christianity at home, but salted their business deals with words of salvation. There was opposition, often violent. Pingtu people, naturally religious, took strong stand either for or against the new doctrine.

The men of Hwanghsien have always been strictly commercial and have always been recognized in all markets by their close bargaining and unusual business acumen. They were often indifferent to the claims of the Gospel. The citizens of Tengchow were so steeped in intellectual pride that the Truth as it is in Christ often found no opening. But Pingtu people were different. They took a decided stand one way or the other.

The work of nourishing the multitude of unfledged believers was a burden on the heart of Pastor Sears. He realized the need for instruction in the Bible, and the inadequacy of himself alone to cover the ground. He invited Drs. Hartwell and Pruitt to hold Bible classes at different village centers. These were well attended and enjoyed by teachers and pupils alike.

### *Bibles and Tracts*

Distribution of Christian literature has always been an important

factor in gospel work. In North China its usefulness was limited by the general illiteracy of the people. None of the women could read and fully three-fourths of the men were illiterate. Tracts, however, were broadcast and paper bound Gospels were sold for a very few coppers, far below cost of publication. It has been charged that people invested their cash in these Scripture portions for their value in shoe leather. That could hardly be, as they were printed on thinnest Chinese paper and were paper bound. But remembering the absence of books in the middle-class homes, it is not strange that women found a use for "the devil books." They made convenient repositories for artistic embroidery patterns and designs for red paper cut-outs with which they decorated the freshly papered windows at the New Year.

On the other hand there have been repeated instances when an educated man on a visit to a market town purchased a single Gospel, and read it as he jogged along home on his donkey. Struck by its unique truth, he was led to accept Christ and became a center of Christian influence in his family and village. Large and influential Christian communities have thus been led to the Truth.

### *Japanese War With China*

The Chinese had a contempt for the Japanese, their near neighbors. Hundreds of years ago the Islanders had held parts of the Shantung promontory, but they were driven out. The cultivated Chinese looked upon them as barbarians. All the literature and learning possessed by the Japanese had been borrowed from China. The Japanese leaders were conscious of new strength derived from skilful adaptation of Occidental arts. They coveted the position of tutor to the great empire whose inexhaustible natural resources would so complement their own power as organizers and industrialists. Had they sought this by peaceful penetration, they might have gained their end, in which case the whole western world would now be at the mercy of a united East.

In 1894 Japan precipitated a war with China that brought terror to

North China. Shantung peninsula stretches out toward Japan and is the western post of the gateway to Peking. It was especially vulnerable. Knowledge of geography was vague. All other countries were considered as a fringe around the Middle Kingdom. The word spread that Outside Kingdoms had rebelled. In the popular mind, there was no distinction between friendly and unfriendly peoples. All were alike *outside* and therefore enemies. Chinese soldiers, ignorant and rabid, thought that short work should be made of *all* foreigners.

The danger to the east coast was real. The port city of Tengchow was repeatedly bombarded by Japanese gunboats. One shell burst in Miss Moon's yard. The feeling of the Christians in the city was expressed by one brother who said, "I'm not afraid to die, but I don't want to be dismembered." They fled to Hwanghsien, walking the twenty miles to safety over roads deep in snow, carrying food on their backs. They found a haven in the quarters that the Boys' School had recently evacuated. Six miles from the coast they now felt secure from gunboats, but no one knew when the Japanese army might land and march to the capital.

The American Consul repeatedly sent word to the stations advising all missionaries to seek safety in Chefoo. A United States gunboat made its way through uncharted fields of ice along the north coast of Shantung, and gallant blue-jackets assisted women and children, Americans, Swedes, and English, down ice-covered cliffs to board the ship of safety.

The Pruitts in Hwanghsien, hosts to fifty Chinese guests, did not wish to leave. They entrenched themselves in their strongly walled compound, barricading the two great doors, front and back. Hastily made United States flags were ready to fly should the Japanese come. Undisciplined Chinese troops were more to be feared. A national flag would have no meaning for them.

All of the neighbors knew that the Americans were in constant communication with their consul in Chefoo, so they watched them with desperate scrutiny. Were *they* to prepare to leave, everybody would know

that destruction was imminent. Panic would surely have followed such a start. While they remained the situation could not be hopeless.

At the outbreak of the war the guns on the city wall had been directed threateningly toward the Baptist compound. Later, the city fathers heard of the flags and had exaggerated ideas of their potency to insure people and property against the hazards of war. A delegation of men of high rank requested the missionaries to move into the city and to fly the flag of their country over all its citizens and buildings. They had learned to discriminate between friends and foes. The missionaries were recognized not as outside enemies, but as friends.

### *Foreign Prestige*

There followed a brief season of peace when American missionaries had most undesirable prestige in Chinese law courts. Their power was feared and their protection sought. It was harder to keep undesirable people out of the church than to get the right ones in. With no conception of spiritual religion, *joining the church* meant to them nothing but adhering outwardly to certain regulations of a particular society able to give them the protection denied by their own government. Men in difficulties with their neighbors, or having lawsuits, readily assented to all that might be asked of them. They were ready to donate houses for chapels or land for schools, if only their property rights were recognized by the foreigner. No Chinese judge would dare to invalidate his claim. A man having a feud with his neighbor could easily claim religious persecution. Such cases multiplied till the plaintiffs realized that the missionary wielded no magisterial power and would not assume the place of judge or divider. French Catholic missionaries pursued a different policy and gathered into their communion a gang of devout ruffians who dared any desperate game strong in the backing of a foreign government.



## **SECTION THREE**

### **PERSECUTION AND GROWTH**

1897-1910

#### *A Discordant Decade*

The next decade recorded many and divers disconcerting experiences for the members of the North China Mission. A few recruits came to reinforce the staff, but in spite of these rays of hope, dark shadows covered these years.

Dr. Horace A. Randle came under the influence of a doctrine known as the Millennial Dawn and promoted by an American preacher named Russell. Dr. Randle accepted this Russellite teaching and resigned from the Baptist Mission. Dr. and Mrs. W. H. Sears and family returned to America on furlough.

But, in spite of a feeling of loneliness and sadness over a depleted force of workers, the Mission was encouraged to welcome Rev. and Mrs. J. W. Lowe and small son. Dr. Lowe had taken enough medical training to give him the added talent of medical ministry. They settled at Pingtu. The following year brought Rev. Jesse Coleman Owen over to strengthen the Tengchow station. When Rev. and Mrs. Peyton Stephens returned from furlough, they brought with them a new recruit for Hwanghsien, Miss Emma Thompson, Mrs. Stephens' sister.

But the labors of both old and new were repeatedly interrupted and thwarted as China experienced one of her most tragic eras.

#### *Germany in China*

When Germany used the murder of two German missionaries as her excuse for seizing a large tract of land around Kiao Chio Bay in southern

Shantung, and built the beautiful city of Tsingtao, the Chinese people of the province were not disconcerted. Chinese Nationalism had not yet been born. There was a pride of race and an ardent love for individual homes, but patriotism was not apparent. Home life was the center of the thinking of the Chinese people. The economic struggle for daily bread was too severe and insistent to leave any energy for national problems. The coming of the Germans was interpreted as a blessing instead of a calamity for it brought many new jobs and better pay. The government in Peking could manage its own affairs of state. The opportunity for carpenters, masons, cooks, and laundrymen to earn good wages was a godsend. Even uneducated coolies were better off financially than ever before. Students who knew English were able to raise their families to affluence. The building of the railroad from Tsingtao to Peking furnished much well paid work. The construction of the many new homes for German officials and business men supplied jobs for scores. And the humble people were glad that the Germans had come and taken their city.

### *The Boxers*

But there were other Chinese who were roused to increased hatred of foreigners and all things foreign. They saw outsiders taking Chinese territory and making fortunes, living in luxury that they would not share with Chinese, creating beautiful parks from which "natives and dogs" were excluded, looking down upon Orientals as inferiors, and treating them with contempt, even with abuse. These malcontents saw no distinction between American business men who sold kerosene that was fast displacing the peanut oil lamp, and the missionary who only spreads the Light of God's Word. The native Christian was in the same traitor class with the laborers who helped to build a railroad through cemeteries, despoiling graves and demoralizing *feng suei*. Foreigners of all kinds were devils and their adherents were secondary devils.

The influence of Catholic missionaries in Chinese courts, often protecting rascals at the expense of plain justice, added to the flames of hatred and the desire to drive the foreigners into the sea.

The Boxers, or Harmonious Fists, were a secret society outlawed by the Manchu Government because their avowed object had been to drive out the Tartars and put a Chinese Emperor on the throne.

When these Boxers espoused the cause of the anti-foreign agitators, the Empress Dowager, accepting the advice of her least intelligent officials, took the bloodthirsty outlaws into the Imperial Army. It seemed the part of wisdom to turn their cruel zeal against foreigners rather than against herself and her throne. With one hand she aided and abetted the Boxers in their anti-foreign crusade, while with the other she wrote profuse promises of protection to all guests from outside countries, and lavished hypocritical gifts of silks and satins upon the wives of foreign diplomats. The statesmen of Peking have always prided themselves upon the ease with which they have been able to fool the simple-minded Westerner.

The Chinese Post Office had been recently established. Among the first messages sent over the newly-opened postal routes were reports of the killing of Chinese Christians in West Shantung, at the command of the Governor, *Yu Hsien*.

All through the year 1899 the disorder spread, but so long as the massacre was only of native Christians, the Legations in Peking took no notice, and were deaf to warnings from those who saw the storm of hatred brewing.

### *Testing Time*

The year of 1900 was a time of terrible fiery trials to all who in any way served foreigners. Satan's powers seemed let loose for a season. Hatred of foreigners could be explained but not the frenzy of blood lust, the hypnotism that set old women and young girls to dancing like dervishes, and falling down in trances. Young and old, men and women were deceived into believing that certain incantations could make them invulnerable to knives, arrows, and bullets.

Many who were carried away with the extravagant propaganda and

joined in the excesses of the Boxers, look back upon it now as a time of demoniac possession. The Boxers with Imperial Command and in conjunction with the Imperial Army did their best to exterminate foreigners and all their adherents, and to cleanse the Middle Kingdom from all commerce with the West.

Not until the missionaries realized that their presence would draw down the Boxer lightning upon the Chinese Christians did they seek safety in flight, and give heed to the repeated demands of the United States Consul to flee to the ports.

The Consul chartered a small Chinese steamer, put a well-armed Presbyterian missionary in as Captain and sent it along the coast picking up foreigners of every nationality.

In the excitement and uncertainty of the hegira, Mr. J. C. Owen and Miss Rebecca Miller, of the Presbyterian Mission in Tengchow, were united in marriage, only to be separated the next day when most Americans were taken aboard the rescue steamer while Mr. Owen and Dr. Neal of the Presbyterian Mission stayed behind to look after the property and to strengthen, if possible, the determination of the Mandarin to control the Boxers.

At this juncture, leaving their beloved brothers and sisters in Christ to persecution and possible death, while they themselves sought safety not open to the Chinese, was a bitter trial. On that Sunday afternoon of July first, they were spared the knowledge of the massacre of their Christian Chinese friends in Paotingfu, and they did not see the bloody hand of *Yu Hsien* beheading the men, women, and children whom they knew and loved, in Taiyuanfu. The victims might so easily have been the missionaries themselves.

In the Baptist church that afternoon the missionaries heard an earnest young Chinese preacher exhort the assembled Christians from the text, "Though He slay me, yet will I trust in Him."

The Baptist work suffered less than did other missions. Pingtu was sacked and the leading Christians beaten, and imprisoned in the Laichow jail. Evangelist Sun was caught on his way home from Shangtswang and beaten to death. Two volunteer evangelists from Pingtu were buried alive because they would not disown Christ.

God raised up for the unhappy prisoners in the Laichow prison a deliverer in the person of a wealthy man of influence, not a Christian. He said to the magistrate, "These are not bad men. They are loyal, well-behaving citizens. They should be set at liberty."

Many endured severe beating. A few of the younger, recently baptized converts recanted. At the time they justified their action as they said, "*Muh yu fa dze*" (there was nothing else to do). Lying to save life was no sin. To some the test had come in the form of the question, "Do you worship the foreign god?" To this they truthfully answered, "No," for, as they said in their hearts, "We worship the God of the whole earth." They did not realize till later that they were denying their Savior. The great majority of church members faced imprisonment, torture, and death rather than deny their Lord.

### *The Chinese Calendar*

To keep the Chinese lunar calendar of 360 days from running hopelessly ahead of the sun it is necessary to add an intercalary moon twice in five years. For the year 1900 the heavens declared that this extra month must be the eighth, a month historically associated with war and rebellion. The astronomers and astrologers in Peking tried their best to read the oracles differently. A double eighth moon multiplied the inauspicious auguries. But they could not change it.

On the first day of that tragic year Rev. Mr. Brooks, a young English Baptist missionary, was cruelly murdered by Boxers in Shantung. Pressure from foreign diplomats forced the Empress Dowager to remove Yu Hsien, the arch-Boxer, from his post in Shantung, and ostensibly disgrace him by

sending him to the more lucrative post in the province of Shensi. Many of the missionaries of this province owe their lives to the fact that she made the worldly-wise Yuan Shi Kai governor of Shantung. He received the command from the throne, "Exterminate the foreigners." With cunning he changed it to, "Protect the foreigners." So, though Chinese Christians were beaten and killed, and much foreign property destroyed, no other foreigner in the whole province lost his life.

### *Dawning of a Brighter Day*

Terrible as were the sufferings of that awful summer, the escapes and deliverances were more marvelous than the martyrdoms. Afterwards the Spirit of God was poured out in richer measure upon those who had suffered most. More believers than ever were added to the Lord.

The Boxer uprising with all its atrocities also seemed in some of its aspects to have been the birthplace of patriotism. The whole movement, and the good and bad of it, grew out of the desire, a terribly mistaken one, to save China for the Chinese. It opened the eyes of the rulers to the necessity for progress. Out of it grew many far-reaching changes. The army was reorganized along western lines. The archaic and corrupt Civil Service examinations were given up, but nothing better put in their place. The Manchu rulers made belated efforts to put an occidental veneer on the decadent body politic.

The missionaries returned to their stations in 1901. Chinese Christians had maintained religious services in the presence of danger and the absence of their foreign pastors. They had learned to depend upon the Lord of hosts instead of on the arm of flesh. A brighter day was dawning.

### *God's Partners*

The Hwanghsien station had long been praying for a medical missionary, not only to safeguard the lives of missionaries and their children, but that the Chinese might see Christianity in action, in the saving of life and in the alleviation of suffering. The deaths of two little ones

from the Pruitt home without the medical care that might have saved them stirred the hearts of Georgia Baptist women. They quickly raised the money to send a doctor to Hwanghsien. The money stayed in the bank, because Dr. Willingham wrote that no suitable physician was in sight.

Dr. T. W. Ayers, though Georgia born, was living in Alabama at that time. He knew nothing of this special call for a doctor. But God knew and God called. This miracle of God's planning loosened Dr. Ayers from a position of great usefulness in Alabama, enabled his consecrated wife to be willing to leave a comfortable home and three grown children to begin a hazardous life in an unknown land that had so recently been red with the blood of missionaries and of Chinese Christians. Man's most skilful planning could never have fitted these three parts into a complete whole—the need in China, the prayers and offerings of the Georgia women, and the effectual calling of Dr. and Mrs. Ayers. Only God could have created such a threefold plan.

The Ayers family reached China in time to be among the first who dared to settle in interior stations after the bloody year 1900, in which 15,000 Chinese Christians laid down their lives.

Some criticized the Board for not sending a young unmarried man for what was, at best, an experiment. God knew that a younger man with zeal untempered by mature experience might spell disaster to the work. Dr. Ayers left his three older children in America and took the little ones with him. His age and experience, as a father and physician, inspired confidence, and his knowledge of human nature gave him the necessary caution to make a success of what might easily have been a hazardous undertaking.

The coming of the Ayers family to Hwanghsien in the fall of 1901 was the answer to many prayers and the beginning of a new era of blessing. Medical work in the hands of consecrated doctors is a most efficient evangelistic agency. To appreciate its value one must know something of the existing need.

Chinese wise men of past centuries discovered some worthwhile remedies for certain specific diseases. They have drastic medicines that have cured cases of rabies. One family has, close in its possession, a reputed cure for leprosy. But at the beginning of the present century there was no medical profession. Drug stores dealt largely in dried spiders, scorpions, and the precious bones of prehistoric animals, labeled as genuine dragon's bones. There were no surgeons, not even a doctor capable of setting a broken bone.

A favorite Chinese mode of treating disease is still the science of acupuncture, which is the art of providing an exit for the evil spirit (They call it *spirit* instead of *germ*.) by inserting needles from two to four inches long. The needles for the wealthy are of gold or silver, but steel, brass, or iron are for poorer people. Over three hundred places on the human body have been charted where the needle can be safely inserted, perpendicularly. The use of the hypodermic needle of modern science, though quite unlike acupuncture, is more readily acceptable because it uses the same terms. Surgery has always had a hard time with conservative Chinese. The belief that the scars or amputations of this life persist in the next world makes them face death rather than submit to a life-saving operation. Valuable lives of enlightened students have been sacrificed because a grandmother refused consent to the operation that was necessary.

But during the twenty-five years since Dr. Ayers entered China to build the first hospital that Southern Baptists ever built on foreign soil, mission hospitals have done marvelous things, and surgery enjoys today a spectacular advantage absent in other lines of mission work. The opening of blind eyes and the removal of huge tumors are notable benefits that widely advertise Christian surgery. Dr. N. A. Bryan, of Warren Memorial Hospital at Hwanghsien, tells of one operation about which he says that he did not remove the tumor from the woman, but he removed the woman from the tumor. The tumor weighed over eighty pounds while the relieved



patient weighed well under eighty pounds.

The practice of foreign medicine has its drawbacks. The Chinese are used to large and powerful doses of their medicines in which they continue to have great confidence. If the first dose of the foreigner's remedy does not effect a cure, it is discarded as useless and the "devil bottle" put to some other use. If it is successful, and the patient is given a supply to take home, he may generously administer it to others, no matter what the ailment, and in that way lies tragedy.

### *A Medical Crusade*

Many people who love the Chinese in the abstract, find it difficult to be courteous, considerate, and loving to garlic-scented, vice-scarred individuals who come about them for help. Dr. Ayers' unfailing courtesy, as well as his skill, won the confidence of the people. To see him and his helpers, with their own hands, treat the offensive scores of the poor and outcast, as well as of the rich, was a vivid lesson of Christianity in action.

Dr. Ayers was not content to limit the blessings of healing to his center at Hwanghsien, where he dispensed cure both for body and for soul. He and his assistants, evangelistic as well as medical, took the double healing to new regions in the country, and churches soon sprang up as a result of his doctoring-preaching crusade.

Dr. Ayers soon proceeded to the erection of the Warren Memorial Hospital and a residence for his family. This was no easy task with no reliable contractors, and no artisans skilled in the building of two story houses. Panel doors, sash windows, plastered ceilings, and staircases were all innovations in the building trade. Dishonesty of those employed to weigh and measure materials was a constant burden. Probably all heathenism never offered severer tests to Christian patience than did the erection of modern buildings at that time.

Even while the erection of the hospital was in progress a missionary nurse came to assist Dr. Ayers. This trained nurse was Miss Jessie

Pettigrew. She (now Mrs. W. B. Glass) is still Superintendent of Nurses at the Baptist Hospital in Hwanghsien, which is known as the Warren Memorial Hospital.

### *Illness and Death*

The summer of 1902 was one of excessive heat and cholera raged in all the cities. Missionaries' children were attending schools of the China Inland Mission in Chefoo. An epidemic broke out there in early July that in three short days caused the deaths of one-fourth of all the students in the boys' school. The youngest of the Hartwell children was taken before his parents could arrive. Carey Ayers and John Pruitt escaped, but there were many anxious days for parents.

Again in the spring of 1904 an epidemic laid a grim and cold hand upon the Mission. Mrs. Sears was stricken with scarlet fever and died before medical aid could be summoned. At Mission meeting the previous autumn, in one of the devotional services, she had risen from prayer with a face illumined by spiritual light and told of a new experience of consecration and joy. She had come to China with her husband and labored faithfully without having felt a distinct, personal call. Now there had been given to her the glorious happiness of entire surrender and consecration to the work. She was being fitted for service, yes, for the higher service in the presence of the Master.

### *Russo-Japanese War*

The bitter war between Russia and Japan was next door to the Shantung stations. The continued heavy bombardment of Port Arthur was for months a day and night undertone to all the work of the coast cities. Baptists had already done much evangelism on the Manchurian side of the gulf. There was a group of Baptist Christians and a rented chapel in the port of Dalny. They were all preserved from harm. But the hillsides back of the port were deeply indented with shell holes, as though the fields had suffered a severe attack of smallpox.

Even though the first years of this decade were dark, drab and dangerous, the last years were milestones of progress for the Kingdom. Not only did medical work gain a permanent place in Shantung, but the Mission was strengthened, schools and a seminary were started, and a new station was opened.

Rev. and Mrs. W. Carey Newton came from a promising pastorate in Greensboro, North Carolina, to reinforce the Tengchow station.

Rev. and Mrs. John Lowe in going from Hwanghsien to Pingtu frequently stopped in the important prefectural city of Laichow, located on the great road to the capitol of the province. They recognized the opportunities waiting for missionaries to claim in Laichow. They felt called to respond to the needs in Laichow. Not long after they settled in their new station, Miss Mary D. Willeford came to join them. The next year Dr. and Mrs. W. B. Glass were added to this station. Soon Laichow was one of the most active centers in Shantung.

Pingtu also received reinforcements from home when Dr. and Mrs. J. M. Oxner came to add their medical ministry to that station. Hwanghsien welcomed Rev. and Mrs. Emmett Stephens, and Rev. and Mrs. E. L. Morgan. The Morgans, however, were soon transferred to Chefoo to assist in the Baptist work in that port city.

#### *Pastor Wen of Chefoo*

When Mr. and Mrs. Morgan arrived in Chefoo they found one very active and faithful Christian. He was Mr. Wen Gway Fen, who had been blessed with a Christian mother and a Christian education under the careful guidance of Mrs. Crawford. He had already become a successful business man in Chefoo. He and his active Christian wife were a great help to the missionaries as they organized a church in 1906 in Chefoo.

A unanimous call from the church to Mr. Wen to become the pastor

was not easy for this successful business man to accept, but the call was from God. He gave himself to the work of the Lord. His sermons and chapel talks were eloquent and very practical and sensible. He well understood the temptations and hardships of Christian living in a port where the vices of East and West meet and fructify. He was tireless in evangelistic work among Chefoo's changing business population.

One young man from a distant western county was converted and joined the Baptist church. When the time came for his return to his heathen home, he sought his pastor's sympathy, saying, "Pray for me. I shall be the only Christian in my whole village."

A quick reply, not lacking in sympathy, came with a genial smile. "If you *remain* the only Christian, it will be your own fault."

The young convert started home with this for his inspiration. In less than six months there came for Pastor Wen an urgent request that he visit the village to baptize the dozen or more members of the family who had been won to Christ.

Pastor Wen and other Christians went and found that a real work of grace had been going on through the whole village. At the next New Year they could report an entire village without a single idol. Those made of paper and wood had been burned. The mud images had been demolished, and those of stone had been built into permanent walls. A few of the old people had not so far out-grown their heathen superstitions as to be free from fear of the consequences. These weaker brethren (and sisters, particularly) apprehended poor crops and other calamities. But the next year's crops were especially good, "*twelve tenths*" when a really satisfactory harvest is rated as "*ten tenths*"

Pastor Wen did not live to old age. He laid down his burdens when only a little past middle life. But his work is still growing and bearing fruit in Chefoo even to this day.

With the coming of the new missionaries, a new interest was created among the Chinese, and new courage and zeal was inspired in the hearts of the missionaries and Chinese Christians. Souls were being saved, and many of the saved were eager to give their lives to the winning of others to Christ and to telling the Gospel.

The need for a school in which preachers, teachers, and other Christian leaders could have efficient Bible teaching was deeply felt. The Mission set apart Drs. Hartwell and Pruitt for this work. Vacant rooms on the Tengchow church lot gave temporary housing to this budding enterprise. Eager students came from all over the field. Some were young, but most were middle-aged. In education they varied widely, but all were eager to learn more of the Bible. One was a truly converted gambler; another a former Mohammedan. The Baptist Seminary thus began in a lowly place with no equipment save the prayers of the whole mission. Dr. Hartwell held the chair of New Testament and Dr. Pruitt taught the Old Testament. It was noticed that Dr. Hartwells sermons were always from the Law and the Prophets, while his younger colleague invariably took his texts from the Gospels.

Teaching singing to the students, mature men with ears untrained to western scales, was discouraging. Chinese music is pentatonic, lacking *fa* and *ti*, those half tones that are sometimes ignored even by the occidentals. They sang the songs of Zion, making melody in their hearts, but the gain in artistic psalmody was conspicuously lacking. There was no note edition of the Baptist Hymnal. The church organist was obliged to carry to every service a stack of song books in order to have the right tune for every hymn that might be called.

Most of the hymns were translations or paraphrases of songs dear to the missionaries and many of the tunes fairly bristled with *fa*'s and *ti*'s, tunes that these mature students never learned to sing correctly, yet they remained in happy ignorance of any failure. *Foundation* and other naturally pentatonic tunes were great favorites and were always sung with joy.

The system of numbering the tones, one for *do*, two for *re*, and so on, and placing the correct number beside the word in the book was a great help. Not many of the students were familiar with the Arabic signs, but Chinese characters, though harder to make, did as well. Thus eyes were summoned to assist ears, and the students made progress.

In non-Christian China singing has not been fostered as a religious exercise, though priests and nuns do chant prayers. Chinese tunes in general are associated with words that are far from elevating, and many are really obscene. Song was the province of the blind musician or of the sing-song girl. Even Buddhist chants had become demoralized. This prejudice, however, was soon overcome, and some fine Chinese melodies have been Christianized and endowed with sacred words.

### *Music Today*

The Seminary today is largely composed of men and women who have learned to sing in Mission Schools, and it is famous for its wealth of trained musicians. The faculty and students have recently compiled and published a comprehensive hymn book with tunes, for the use of Mandarin speaking churches all over China. Some of the best songs are original. Pastor Ernest Tsang is a sweet gospel singer as well as a teacher in the Seminary. Evangelists now graduating are fitted to lead the singing in church, tent, or wayside gathering. Instrumental music is taught to students who have the time and taste for it. They learn to play the baby organ, for it is hoped that even country churches may sometime acquire this modern equipment.

### *Mrs. Goiv Feng Kiao*

One of the students in the first theological class was a mature man who had been a bitter persecutor. His wife was an outstanding saint of blessed memory, one who "made perfect through suffering," will shine as the stars forever and ever, for she led many to righteousness.

Mrs. Gow began her life as daughter of Mr. Sun, one of the first

members of the North Street Church. In early girlhood she compared the Gospel of Christ with the religion that she saw and heard around her, and was convinced that Christianity was, not only true but was the *Truth*. She attended Mrs. Hartwell's school and learned more of the Bible.

She used to say of herself that she was not naturally good and pious. She had a quick temper and a great deal to provoke it. Her hair was not the shiny black that Chinese admire, but had a rusty tinge. The neighbor boys called her "Red-head" whenever she appeared, and she answered their taunts with language that seemed to her at that time eminently suitable. The meek and quiet spirit did not come naturally to her. Those who knew her in later life, however, saw only a purified character of spiritual sweetness and power, nourished by Bible study and communion with her Lord.

She had been early betrothed into the well-to-do family where she became the wife of the eldest of five sons. The mother-in-law was a refined, cultured woman, far above the ordinary mother-in-law. But she felt keenly the disgrace of having in the family a follower of the foreign devils. Christianity was a cult of which she heard only evil. This daughter-in-law defied the rules of filial piety and absolutely refused to bow down and worship the tablets of her ancestors, thus threatening the family with dire misfortune. She was very industrious for six days, but folded her sewing and put it away for the seventh. She would not take garments to the river to wash on the day that she called Worship Day. She would not even lend her skill to prepare the delicacies that were to be offered to the idols. She was made to feel that she was a disgrace to the family, and all misfortunes were laid at her door. Her husband tried strenuously to conquer her. Her Bible was torn from her hands and burned. Her times of prayer were interrupted with blows. Chinese homes have no privacy for the individual, no closet where the worshiper can be alone with God. Most Christians suffer from this handicap.

Mrs. Gow had no strengthening fellowship with other Christians. She was denied the privilege of meeting with God's people except on the rare

occasions when she could be spared to visit her father's home. She came out pure gold from this furnace of affliction. As her husband's family saw her steadfastness and her sweetness in trial the more violent persecutions ceased. She was able to gather her own and the neighbors' children about her for Bible stories and Christian teaching on Sunday afternoons. Deep in the heart of each of her own children was planted faith in the true God and reverence for His commandments. But there were no Christian schools for them after they had learned what she could teach them. Her heart sank at the prospect of her sons' being sent to non-Christian schools where divine honors were daily paid to Confucius. Her girls' feet would have to be bound and they given in marriage to unbelievers. Earnestly she prayed that Christian schools would be opened. She rejoiced at the answer to her petitions.

Her husband and his father and mother were won to Christ. Her son and his aged grandfather were baptized together. Her educated daughters have married strong Christian men and are raising fine families. One son is a pastor, the other a skilful doctor. After her husband completed his work at the Seminary he was called to the pastorate of the Tengchow church. As a pastor's wife she was a spiritual power. At her death her husband went back to his home in the country.

### *School for Bible Women*

At the time that theological training for men was begun in Tengchow, Miss Willeford was asked by the Mission to open in Laichow a Training School for Bible Women. This made it possible for uneducated, but Christian, wives of preachers to grow into efficient helpmates for their husbands. The wives often brought their children. Miss Willeford soon found herself head of a kindergarten for the little folks as well as the director of a Bible school for their mothers.

Some widows were glad to avail themselves of the opportunity to become better students of the Bible and better evangelists.



*Another Educational Center*

With the establishment of the Christian Institute by Mr. Owen, Pingtu also became an educational center. It was soon thronged with young men and boys seeking Christian education. Some students came from the far western territory of the Gospel Mission.

The Effie Sears Memorial School for Girls was also begun and operated by Mrs. Grace Boyd Sears, whom Mr. Sears had won from the China Inland Mission. She had learned in her native land of Australia many practical accomplishments that stood her in good stead as a teacher of Chinese girls.

The work grew. Believers multiplied. New churches were organized. Pastors Li of Pingtu and Tsang of Hwanghsien were tireless in ministering to the flocks over which the Lord had made them overseers. They also led others in evangelistic work in new territory, and in instructing inquirers in out-stations.

*Help from Home*

The newly opened Training School in Louisville, Kentucky, began to enrich the North China field. Miss Alice Huey and Miss Cynthia Miller went to Laichow, Miss Ella Jester to Tengchow, and Miss Jewell Leggett to Pingtu where she was later joined by Miss Ella Jeter.

Material progress was in evidence when the Bush family of Alabama sent \$10,000 for a Seminary plant in Hwanghsien, and when Deacon John Carter of Georgia built a girls' school in Hwanghsien for his daughter Mrs. Emmett Stephens to superintend.

Mr. Stephens, whom the children of the mission delighted to call "Jolty Happy-chap," conducted the boys' school in Hwanghsien, built the Carter School and a residence, and also erected a church building, made possible by gifts from Jackson, Georgia.

Dr. and Mrs. R. J. Willingham visited the Mission in 1907. They were in Hwanghsien at the dedication of the church, now the school chapel. He rejoiced in the new buildings for the Baptist Seminary, a main building and two faculty residences.

When Dr. J. B. Hartwell went home on sick leave, Mr. Newton was called from Tengchow to take the chair of New Testament in the Seminary. Later, Dr. Glass was drawn from Laichow to supply the place of Dr. Pruitt, who was transferred to Chefoo, commissioned by the All-China Baptist Conference to do literary work.

### *Coming and Going*

Dr. and Mrs. E. Maurice Huckaby came to open medical work in Laichow, but returned to America to die of tuberculosis, before they had made a beginning.

Dr. James M. Oxner was called to his heavenly home a little while before the coming of the eagerly longed-for money to build a Pingtu hospital. Dr. and Mrs. T. O. Hearn went to Pingtu, built the hospital, and named it the Oxner Memorial Hospital.

Dr. Ayers widened the scope of his own work by training several classes of young men in medicine. The wives of a few took the same course as their husbands, and have even eclipsed the men in usefulness.

Dr. and Mrs. J. M. Gaston had many years of successful medical work in Laichow. There, besides the Mayfield-Tyzzler Hospital for men, Miss Jeanette Beal, M.D., came to care for the Kathleen Mallory Hospital for women. The efficient missionary nurse, Miss Florence Jones, joined the nursing staff of the Oxner Memorial Hospital at Pingtu, and later was joined by Miss Blanche Bradley. Rev. and Mrs. W. D. King came from the Gospel Mission and were assigned to Tengchow, but Mr. King died before reaching there. Mrs. Mary King, a skilful doctor, with Miss Eula Hensley and Miss Gertrude Abernathy, were appointed to Chefoo in 1908. Rev. W. W. Adams joined the Tengchow station that fall. Miss Hensley died the

next year. Dr. King was transferred to the Interior China Mission, and is now in service in Pochow. Miss Abernathy returned to America ill with tuberculosis.

The autumn of 1909 saw an unprecedentedly large number of additions to the mission force in North China. Miss Floy White came as helpmate to Mr. Adams. Miss Luella Houston located in Chefoo. Miss Jane Lide went to take charge of the girls' school in Tengchow. Rev. and Mrs. J. V. Turner were sent to Tengchow, but did not stay many years.

Rev. and Mrs. T. F. McCrea, suffering from ill health in Central China, came north and settled in Chefoo. Charles Norris Hartwell, with his already fluent Chinese tongue, took charge of the boys' school in Hwanghsien. His wife, proficient in music, was a great help with the students.

Christians at the Chaoyuan county seat organized a church and called a pastor. New churches were organized in Pingtu, and new pastors ordained.

### *The Home Mission Society*

The five Baptist Mission stations, Chefoo, Teng-chow, Hwanghsien, Laichow and Pingtu, were all in the eastern end of Shantung. Farther to the west lay hundreds of cities and thousands of villages where no Christian work had ever been done.

Stations that the Gospel Mission had opened, then abandoned because of lack of workers, were calling for help. The Baptist Association took a great step forward when it inaugurated the *Tstvan Dao Boo*, or Home Mission Society, for sending evangelists into the extensive wilderness of untouched heathenism. Pastor Sears was the prime mover in this missionary enterprise, and pushed it with his natural vigor and courage. The evangelists chosen must work for small salaries and endure many hardships. Their most luxurious transportation was donkey-back, but usually they went a-foot with the bedding-roll across the shoulders. Inns

in the poverty-stricken areas where flood and drought alternate to make life hard, were bitterly cold in winter and hopelessly vermin-infested in warm weather. To be housed in stables was no novel experience for these pioneers of the Gospel. Christian homes, wherever found, gave them hearty welcome, but few private houses had any "prophet's chamber," however small. Where a family of wealth possessed a spare room, it was liable to be a repository for coffins, some waiting for the death of the old folks, others already occupied, awaiting suitable time for burial. What stories those brave evangelists could tell of the triumphs of faith and the overcoming of difficulties!

Once when the countryside was in the worst grip of bandits, Dr. W. C. Newton and Mr. Do, a Chinese evangelist, were asked by the Home Mission Society to visit, encourage, and strengthen scattered churches in the West. They were in daily peril and their preservation was of the mercy of God.

## SECTION FOUR

### PESTILENCE AND REVOLUTION

1910-1919

#### *Baptist Orphanage*

The year 1910 saw several valuable additions to the Baptist missionary forces in North China. Rev. and Mrs. C. A. Leonard came with hearts already dedicated to the uncultivated field of Manchukuo. They never wavered in their choice even though it was fourteen years before they could be spared from the Laichow station to begin their work in the North. They did valiant service as evangelists and teachers in Shantung.

Under the leadership of Dr. J. C. Owen the North China Association opened an orphanage that was begun by Dr. J. C. Owen as a private charity. It is located in Laichow. For years the responsibility for the well-being of the increasing number of fatherless and motherless children was upon Mrs. Leonard. These homeless children were fed and clothed, and given schooling and training to fit them for usefulness in the wider life that they must eventually enter.

Mrs. Leonard was much relieved when the Association chose as Superintendent of the Baptist Orphanage, Mr. Wong, a graduate of the Seminary, an efficient teacher and good executive. He and his wife have been greatly blessed in their consecrated work for the orphans.

#### *New Stations*

Laiyang—Rev. J. C. Daniel arrived with his heart set on opening Laiyang city, the county-seat of the county by the same name, and one of the major cities where Dr. T. W. Ayers' campaign of healing had borne fruit in the establishment of several churches. This city has the unique

distinction of being just two days' journey from every other station. Its reputation was checkered with stories of bandits and robbers. It was a daring deed for Missionary Daniel to take up his residence alone in this turbulent city.

Tsinan—Rev. and Mrs. J. V. Dawes, trained workers from the Gospel Mission, joined the Board's Mission and settled in Tsinan, the capital of Shantung province, a wealthy and conservative city, important both commercially and politically. They were soon joined by Dr. and Mrs. John W. Lowe from Chefoo.

Tsinan is a large city, great in territory as well as in population and influence. Several other mission boards have strong stations there. It is the seat of Cheloo University in which several American and British missions unite. In the medical department Southern Baptists' own Dr. P. S. Evans was a valued instructor for more than thirty years. His wife, Mary Levering Evans, belonged to the evangelistic and educational force of the station. They returned to America only last year when the Sino-Japanese war made it necessary to call home many of the missionaries in China. Miss Ethel Ramsbottom was there till her marriage.

Baptists, though late in entering this strategic city, have been much blessed in their work. There are good schools, a strong city church, and several flourishing out-stations. For many years Mr. J. V. Dawes was able to pastor several flocks that the Gospel Mission had turned over to him. There are always students from our Baptist schools attending the University. Their church home is the Baptist church. The Registrar of the University is a deacon, and several professors attend the Baptist church. The Governor of the Province has manifested his sympathy and has been an occasional attendant upon the services.

Tsinan has railroad connection with Peiping (formerly Peking) the old northern capital and with Nanking, the present seat of government until the war of 1937, and also with Tsingtao. Tsinan is very near the treacherous Yellow River.

The stupendous city wall, no longer a protection against modern enemies, has been glorified by being turned into an elevated boulevard, extending many miles around the vast city. It is wide enough for several cars to travel abreast.

Both the Dawes and the Lowe families of Tsinan have recently retired and come to America. Rev. and Mrs. John Abernathy, also from the Gospel Mission, and Miss Mary Crawford find their hands more than full with the growing work in Tsinan city and country since these older missionaries have returned to America.

### *The Bubonic Plague*

The year 1911 goes down in Chinese history under two important headings, first the PLAGUE and then the REVOLUTION.

Missionaries were accustomed to periodic epidemics of the Bubonic Plague and thought that they had learned how to guard against it. It was considered a tropical disease and was virulent only in summer. But the new plague coming from the North in the bitterest winter weather was quite another matter. The best of doctors were powerless before it. It was one hundred per cent fatal and brought death without warning.

Mission doctors, city boards of health, and foreign consuls, though working in the dark with this new and mysterious disease, issued orders drastic enough to have caused general panic if they had had any but Boxer-hardened missionaries to deal with. It was truly the pestilence that walketh in darkness.

Coolies returning from Manchukuo for the Chinese New Year broadcast the disease throughout the province. Dr. Ayers with a corps of trained workers from the Warren Memorial Hospital, at the request of the government, established quarantine stations, detention camps, and pest houses. The best that anyone could do was try to prevent the spread of the disease. Not a single case recovered.

Letters from Tengchow told of dead lying in the streets unburied. Travelers were overtaken by death at the thresholds of the homes. Others, apparently in good health, died by the roadside.

Poor Chinese in Chefoo dreaded the ruthless destruction of clothes and bedding, insisted upon by the Foreign Health Officers, more than they did the plague. Where extreme poverty reigns, property often ranks higher than life. Many cases of plague were not reported. Bodies of victims were smuggled out of shops and homes in packing cases.

A magistrate in Laichow thought he had done much to suppress the pestilence by ordering each person to wear a horse's bone tied in a red rag; women to wear it on the right side and men on she left. They were also instructed to throw black beans into the wells at night, when no one was looking.

The progressive Taotai at Chefoo advertised for a doctor who would guarantee to *cure* the plague, and not merely try to prevent it. All of his boastful volunteers fell victims to the trouble that they promised to remedy.

For weeks all public gatherings in schools, churches, or theatres were forbidden. Those who must venture on the streets wore masks. None of the missionaries and few of the native Christians contracted the disease. They paid more attention to sanitation than did their unbelieving neighbors.

### *Revolution*

With the coming of warm weather the plague subsided. Then came the stormy days of the Chinese Revolution that overthrew the Manchu Dynasty, but failed to establish any efficient substitute.

Every city had its own local battles between Revolutionists and Imperialists. The disturbed times gave opportunity for smoldering personal jealousies between minor officials to flame into action. All



interior stations had to be evacuated. Since Hwanghsien was a city of coveted wealth, it was the worst sufferer in the North China field. It was first taken and held by a band of revolutionary outlaws from Manchukuo. They, in turn, were hotly besieged by the Imperial Army. Firing from the city wall and the return fire were continuous. Death and destruction were all around.

Dr. T. W. Ayers, safe with his family in Chefoo, was greatly burdened for the Hwanghsien Baptist Hospital where Dr. Chu alone was in charge at this time of great peril, and when there was the greatest need for medical work. He begged the American Consul for permission to return. "You would be killed before you could reach there," was the answer.

Dr. Ayers persisted and was permitted to make the journey after the thorough understanding that he went at his own risk, and would not hold his government responsible whatever the consequences might be. Mr. Charles Hartwell would not allow him to go alone. They reached Hwanghsien in safety, and were surprised to find Miss Lottie Moon there, encouraging the staff and cheering and serving the patients. Since Tengchow was an open port, it was not included in the Consul's ultimatum, and Miss Moon had come over to Hwanghsien to assist in ministering to the wounded.

The Hospital was in direct range of the guns on the city wall, less than a quarter of a mile away, but with the co-operation of wealthy Hwanghsien citizens and of Chinese Christians who had flocked to the foreign compound for refuge, Dr. Ayers organized the Red Cross Society of Hwanghsien. This organization was partially respected by all parties in the conflict raging around them. The wounded from both armies were treated in the hospital.

When, under a flag of truce as well as the Red Cross insignia, word was sent to both armies that Miss Moon was about to return to Tengchow, a truce was called till she was safely out of sight.

In the midst of the siege, word came to Dr. Ayers that his wife was at death's door in Chefoo. He started on a forced night trip, and was attacked when less than half way there. The robbers meant business, but when they learned that their victim was *Ai Dai-foo* of Hwanghsien, they hastened to return all his possessions to him, and begged him to resume his journey in peace, with their sincere apologies.

Dr. W. B. Glass came over from Laichow to join the Red Cross work in Hwanghsien. Twice he was preserved when he was caught between contending armies in serious danger.

Dr. Gaston refused to leave Laichow while so many there were also needing help. Mr. Dawes accompanied the army from the West, administering first aid whenever he could.

The Revolutionists were driven out from Hwanghsien and the Imperialists entered. They were in turn evicted by fresh Revolutionary troops. Each army took time to loot before leaving.

The queue was the original sign of subjection to the Manchu rule, and though originally a badge of servitude, had now become the chief masculine adornment. It was parted with reluctantly even by some good republicans. Anyone who lacked it was known as a rebel. The Imperialists took great care to behead every man without a queue. They left a pile of dead at the city gate. Word came to the hospital that some were living among the dead. Dr. Glass with intrepid Chinese stretcher-bearers went through the city and picked up three victims who still breathed. One died on the way to the hospital. The soldiers who saw them did not molest them but hurried away. They were intent on getting safely away with their own heavy burdens of stolen silver and gold that their horses were carrying.

### *Dr. Hartwells Death*

While yet a refugee in Chefoo during the bloody Revolution, Dr. Hartwell finished his earthly course. The last letter he ever wrote was one of loving sympathy to the Pruitts on the death, in America, of their son,

John. For several days before the end Dr. Hartwell seemed living in another world. He was conscious and answered questions put to him, but he was already glimpsing the Better Land. He was greeting old friends gone before. Sometimes he put out his hand as if to grasp another; again he joined his two hands in Chinese salute; once he put up his mouth to be kissed and murmured, "Mother." When he exclaimed in astonishment, "Why Brother Greene," the family thought, "His mind is wandering." All supposed that Dr. Greene was in usual health in distant Canton, not knowing that Dr. Greene had preceded Dr. Hartwell to the heavenly home.

### *The Chinese Republic*

The sympathies of the missionaries were with the leaders of the Revolution. They knew the inefficiency and corruption of the Imperial Government and hoped for better times for the suffering people. When members of Parliament were being elected they tried to excuse the bribery and vote-selling that were so evident. They hoped that the men chosen were real patriots and that better laws and just enforcement would result. When word came that the representatives of the people were in Peiping wrangling over their own salaries, fond hopes declined. It was slowly realized that changing the form of government while the hearts of the governed and governing were still unchanged was no improvement. The rapid rise of selfish, unprincipled warlords and the unholy power usurped by the corrupt military have disillusioned the most optimistic expectations.

### *New Wine in Old Wineskins*

After the Revolution changes many and rapid took place, especially on the outer fringe of this great country. The solid mass of interior China is not easily made over into the new pattern set by the mechanically-minded West.

Missionaries of the tobacco companies have worked zealously to make good their aim—"A cigarette in the mouth of every man, woman, and child

in China." The apostles of Standard Oil have penetrated interior fastnesses with courage and enterprise carrying the light of the small tin kerosene lamp where even missionaries have not been. They have financial backing that the bearers of the Light of Life have never realized.

The disciples of selfishness made good use of their national opportunities. Yuan Shu Kai inaugurated a new silver coinage, silver dollars bearing his own image and superscription, replacing the Mexican dollars formerly used in the ports. Later mintings have the likeness of Dr. Sun Yat Sen, father of the Chinese Republic. Ten and twenty cent pieces were also current. The government was not strong enough to make them pass at face value. So China has had the anomaly of twelve dimes to the dollar since the coins are worth only their weight in silver. The coppers that should represent cents vary in value in different cities from 13 to 18 to a dime. Of late paper money is gradually taking the place of all coins save coppers. China soon had several reliable banks more or less under government control.

Tobacco, oil and coins have combined to spell progress for China in many sections since 1911.

### *Changes*

At the close of the Revolutionary period, several changes took place in the North China Mission. Dr. R. E. Beddoe came from the South China Mission and robbed the North of Miss Louella Houston for his bride.

Miss Ella Jeter married into the English Baptist Mission.

Miss Ida Pruitt, with her birthright in the spoken language, spent six useful years building up the William's Memorial School for Girls in Chefoo. After her first term she resigned from the Mission to do Social Service in the Rockefeller Hospital (P. U. M. C.) in Peiping.

Miss Clifford Hunter came in 1913 and gave thirteen years of valued work in the girls' school in Hwanghsien. In 1913 Miss Florence Lide, and

in 1915 Miss Ada Bell came to add their talents to the educational work in Tengchow. It was a sore disappointment when Miss Bell's failure in health kept her from inaugurating the Kindergarten Normal so much needed in the growing work.

*Tragedy in Laiyang*

Mr. J. C. Daniel married Miss Leggett in 1914, and together they made a new home in Laiyang. After only four months, however, Mr. Daniel was drowned while returning from a Sunday service in a country church. Thinking anxiously of his wife left alone in an unfriendly city, he attempted crossing a river swollen with heavy rain. The last seen of him he was riding his familiar white horse in drenching rain, but singing lustily as was his wont.

All night the wife waited anxiously for the return of her husband. The horse reached home with saddle soaked and empty. For four days the body was not found. Friends from Hwanghsien and Che-foo went to aid in the search. Chinese sympathizers told Mrs. Daniel of similar tragedies in which the bodies had been found by parish dogs and devoured. God's Word was her constant refuge and comfort. She was given the assurance that He would deliver her darling from the power of the dogs.

Thursday afternoon a Chinese woman brought to the door Mr. Daniel's saddlebags that her son had found while wading. The contents in one end had been completely ruined by water. The other end containing his Bible, account books, and a precious letter that he had written his wife in moments of leisure during their brief separation, were almost uninjured. Not a word of the letter was illegible. This seeming miracle can be easily explained, but it was none the less the loving hand of the Father preserving important records and bringing comfort to the stricken young widow.

After all it was the dogs that found the body and they that saved it by attracting the attention of a farm laborer to the place where a hand pro-

truded from the sand that covered the body. Heavy rains made it impossible to take the remains to Che-foo for burial till the following winter. At the suggestion of the Mandarin the coffin was placed in a temporary tomb in a temple courtyard. Those who knew Mr. Daniel's keen sense of humor thought how he was perhaps enjoying the joke, to be resting among heathen idols.

Mrs. Daniel returned to America and did not come back to Laiyang till her son, Gary, born the next Christmas, was five years old.

### *Miss Moon's Answered Prayer*

Miss Lottie Moon's breakdown and death in 1912 left a vacancy that no one can ever fill. Her prayer for admittance into city homes had been answered. Her unselfish generosity to the needy won for her the admiration of the whole city. But that same unstinted, loving response deprived her of the nourishment that she herself needed. She went without milk and other strength-giving foods that she might support a company of helpless old women. She had an enviable reputation among non-Christians and the love of her neighbors.

No other station has suffered as much from the vicissitudes of mission work as Tengchow. Time and again the station has been called upon to give up its workers to other stations, but now old, aristocratic Tengchow was calling for help. Rev. and Mrs. T. F. McCrea went to her rescue. Mr. and Mrs. W. W. Adams went to Laiyang.

### *The World War*

The Great War that broke out in Europe the following year affected the North China Mission only incidentally. Many coolies went to France from this territory and came back with new ideas of the size of the world and of the modern weapons with which so-called Christian nations slaughter each other. The prestige of the European distinctly declined as the Chinese better understood his limitations, spiritual and physical.

Dr. Charles A. Leonard went to Europe as an interpreter for the coolies from the Laichow district. He knew their background as well as their language, and was at times able to prevent riots and disorder. For example, the word "Go" in Chinese means *dog*. When an officer in loud voice called the word "Go," he could not understand the "black" looks of the men, for he did not know they thought he was reviling them.

Warren Memorial Hospital was called upon for the supreme sacrifice for the World War. Miss Grace McBride who came to China in 1916 and who had given only two years to the hospital, responded to the call for nurses to go to Siberia with the Expeditionary Force. There she laid down her valuable life, a victim to typhus. In America her memory is kept "green" by numerous Y. W. A.'s among hospital nurses. They are called by her name.

Rev. Dr. J. F. Love was visiting the North China Mission in the fall of 1918. He was in Laichow at the annual Mission Meeting when news of the armistice was telegraphed from Chefoo. Great was the giving of thanks!

#### *More New Workers*

Additions to the mission in the war years were Miss Bonnie Jean Ray who joined Miss Pearl Caldwell at Pingtu, Rev. and Mrs. David Bryan for evangelistic work in that great county, and Dr. and Mrs. A. W. Yocum for the Pingtu hospital, which has a most enviable reputation for cleanliness. Difficult as it is, the staff under the leadership of Miss Florence Jones compromises with no detail of the rigorous order and cleanliness of an up-to-date American hospital. To enforce such law and order for sanitation and cleanliness among the myriads of poor, ignorant country people, to whom a bath instead of being an infrequent luxury is an unwelcome, even repugnant ordeal, is a never ending problem.

The year 1914 also brought Rev. W. W. Stout and his wife to the Hwanghsien station. His work was varied. He served as teacher in the Baptist Seminary, assistant pastor of the church, educational director of

the whole North China Mission, with arduous country trips whenever possible. He instituted helpful summer conferences that were a combination of Teachers' Institutes and Bible classes.

### *Tsingtao*

Beautiful for situation is the port city of Tsingtao on the south shore of the Shantung Peninsula, just at the dog's neck. It first flew the German flag, then the Japanese, then the Chinese, and now again the Japanese.

When first seized by Germany, it was a treeless, uninhabited tract of land, altogether uninviting except for its strategic position around Kiaochow Bay.

The Germans saw its great possibilities for beauty, for commerce and for fortification. The German government spared no expense to make it inviting. Trees were planted in orderly profusion. The harbor was improved. Expensive docks and breakwater were built. Wide streets were laid out and handsome buildings erected. Strict sanitation made of this new city, a model, the like of which is seldom seen on any continent. The city has grown into a famous summer resort, with bathing beaches, shade groves, and easily accessible forests and mountains.

Large ocean-going steamers come to Tsingtao harbor bringing butter from Australia and other commodities from the ends of the earth. They carry away cargoes of peanuts, straw-braid, and eggs to European ports.

The people of Shantung were glad to have the Japanese drive the Germans out of Tsingtao, for they expected that beautiful city to be turned over to China at once. But when Japan took the ground that the valuable port belonged to *her* by right of conquest, popular feeling against Japan grew strong, especially among students. Small school girls were moved by eloquent propagandists to want to go out to kill Japanese, so pronounced had been the growth of Nationalism in twenty years. Students cut classes to parade the streets with banners demanding the return of Tsingtao to China. The Washington Conference gave them their de-sire. But 1937



reversed the situation in favor of Japan.

From the time the Germans entered Tsingtao it offered unusual opportunities to enterprising young men, especially to those who knew some English. Many went from Baptist schools and have greatly prospered in worldly matters. They early organized a Baptist church and asked Pastor Pruitt to shepherd them. He could not be with them often, but they rented a chapel and had regular religious services. They now have a beautiful church house, and a school with Christian teachers. A goodly number of the members of the church tithe. The deepening of spiritual life is evident.

In 1919 Mr. and Mrs. Emmett Stephens opened Tsingtao as a station of the Mission. They trained and led a band of ardent young evangelists who, with song and instrumental music as well as preaching, "prophesied" in all that region. Mrs. Stephens is still doing evangelistic work there and in the neighboring city of Tsimi. For a time Mr. and Mrs. Morgan conducted a branch of the Baptist Publication Society in Tsingtao and put out valuable Christian literature. The C. W. Newtons and the J. W. Lowes have also had a share in the work of this important center.

Dr. J. M. Gaston, though retired, now carries on a free clinic for women and children. They rent their own building, pay their own nurses and Bible women, and give freely of their energies. They are doing unmeasured good with spiritual healing along with the physical.

### *Chinese Festivals*

During the half-century of service in North China the missionaries had gleaned much interesting knowledge about the indigenous religion of these people. Some of it was purely and simply superstition, while some of it seemed to have a relationship to Christianity. In order to understand the people and to give them the Gospel the missionaries needed to know about these ideas of worship.

The Chinese New Year begins with the second new moon after the winter solstice, and may come at any date between January 10th and

February 19th. Birthdays may be celebrated with feasting, but do not bring increased age. On New Year's Day everybody in the whole nation becomes a year older. A child may be born toward the end of the old year, yet is called two years old when the new year begins. This method is just as logical as ours for all who are born in the same year are of the same age. On his first birthday a boy baby is placed in a round basket surrounded by implements that represent various life-time activities. A book, a pen, a piece of money, a hammer, and other familiar utensils. His infant choice *may* guide his future life.

The progressive Chinese government has made strong effort to induce people to discard the lunar calendar and to adopt the year that begins on January first. The old Kitchen God with his calendar heading has been outlawed and a price put upon his head. But he persists. The solar year has been established by law but is ignored by the people. The new calendar is quite blatantly a man-made thing, with nothing in the heavens above nor the earth beneath to justify it. What a travesty in a month that has no relation to the moon, its mother!

Birthdays and market days, feast days and fast days, school days and holidays are thrown into hopeless chaos by an attempt to change the calendar. Modern schools have adopted the solar year and the seven day week, but to most of China the days are divided into tens instead of sevens.

Each New Year is a new beginning. Debts have all been paid or adjusted and must be forgotten. Death must not be mentioned. New garments are donned, though possibly they cover the patches and dirt of the old. Every one has holiday. Even the little children who put in long hours at match factories or other modern industries have three days in the year when they are free. Housewives and cooks can play, for they have quantities of good food ready prepared.

The Lantern Festival on the fifteenth of the First Moon is a time of gayety and sport. Swings are erected where old ladies as well as children love to disport. Kite-making and kite-flying are highly developed arts as

well as sports. Paper and silk lanterns of wonderful design illuminate the streets. Stilt walkers in fantastic dress perform unbelievable antics on tall stilts. This is the oriental Mardi Gras. Monkey shows and conjurors have their harvest time. It is greatly to be regretted that the games with which the people at leisure entertain themselves are almost all gambling games, banned by the government except for the brief time of the New Year's festivities.

Ground Hog Day evidently had a very ancient origin. With the Chinese the second day of the second moon is the date on which hibernating animals are expected to waken from the winter's sleep. On that day the Dragon lifts his head.

In the spring at about the fourth of April is the Chinese version of Easter, the Tomb Festival called Ching Ming. Instead of joy in a risen Savior, two days are dedicated to the worship of dead ancestors whose spirits are honored with propitiatory offerings of food and wine and repeated *kowtows* performed at the graves. To advanced Republicans who wish to throw away all religions and superstition, this day has a new name. It has become Arbor Day and planting of trees is encouraged. But comparatively few people are aware of the new name.

Whatever progress is made on earth is thought to be paralleled in the spirit world. In the past when accounts were in sycee silver instead of dollars, imitation ingots of gold and silver were burned at a grave to provide spirit money for the use of the departed parent. Now Yuan Shi Kai dollars of silvered pasteboard, and bank bills which plainly state that they are "Currency for the World of Shades" are lavished upon the graves.

Horses and carts were once the acme of luxury in Heaven as on earth, and funeral processions were enriched with life-like models of these utilities, and numbers of effigies of men-servants and maidservants to attend the dead. The ordeal of fire was supposed to metamorphose them into active spirits. Being burned at the grave they should be able to find the right soul to whom they were accredited. Now, improved life-size

dummies of automobiles complete with chauffeur, large homes, and beautiful gardens are sent up in smoke for the use of deceased parents. To a westerner these offerings to the spirits of the dead are like a burning fair or museum.

Several weeks after Ching Ming, on the Fifth Day of the Fifth Moon is a lesser feast when eggs and rice dumplings are the prescribed food. Ceremonies on this day are emblematic of house-cleaning and disinfection. Bunches of fragrant *Artemisia* are hung over doors to ward off disease. Tiny brooms are carried as ornaments or appliquéd on garments. Perfume bags beautiful in design and wonderful in skilful manufacture are worn. Cloth lizards ornament the coats, for lizards destroy scorpions and other vermin.

The Seventh Day of the Seventh Moon is dedicated particularly to unmarried girls who perform many mystic rites. One ceremony supposed to insure happy marriage within the year if successfully performed is threading a needle with the fine, stringy tail of a bean sprout, in the dark. That is the day when the Heavenly Maiden crosses the Golden River (the Milky Way) to go to her earth-born husband. She goes weeping, often copiously, for that is in the midst of the rainy season.

The Fifteenth Day of the Eighth Moon is the greatest festival of all—the Moon Feast. It comes just when the Lord's people in Palestine dwelt in booths, and in the light of the Harvest Moon observed the Feast of Tabernacles. It partakes in a measure of the gladness of that time. It is a season for giving of gifts, remembering the poor, and rejoicing with feasting. At night tables are set in the courtyard of each home. After pouring out libations to the moon and *koitoimng* humbly to her beauty, the family eat, drink, and make merry in worshipful honor of the Queen of Night.

### *The Feast of the Double Ten*

The setting up of the Chinese Republic on October 10, 1911, has given

to China a new holiday not recorded in the old calendar. This is the one and only Feast Day that has its date in the solar year. It is known as the Feast of the Double Ten. It is Independence Day and corresponds to our Fourth of July. Its celebration is still limited to a small fraction of the population.

### *Divine Revelation in China*

Even in pagan China there are traces of divine law in which China must once have shared. At the death of a parent, there is the Pentecost of mourning, seven periods of seven days. On each seventh day the descendants don white mourning garments and go to the grave to wail and worship.

There are indications, too, that China was once monotheistic. Besides the symbol for Heaven there are the Temple and Altar of Heaven where worship was made without image or picture.

The patriarchal religious rites as set forth in the Old Testament have their shadow in the annual ceremonies that used to be performed in Peiping. On the night before the winter solstice, when Heaven seemed most estranged from earth, the Emperor went to the Temple of Heaven. He spent the night in fasting, and supposedly in prayer, preparing for the ceremonies the next day. Then bathing and donning special ceremonial garments, sitting under the three blue roofs of this symbolic temple, he wrote out the history of the year's reign, confessing the sins of the people like Israel's High Priest. This history was later in the day wafted to Heaven in flames. An entire day was spent in various ceremonies, burning of sacrifices, changing of garments, and worship of Heaven.

The Grand Altar remains in perfect preservation today. With its three marble terraces, its three staircases, each with three times three stairs, this beautiful and massive altar causes one to wonder if it may not be vaguely reminiscent of the once known and worshipped Triune God. The floor of the altar has an arrangement of stones in which multiples of three figure to

the exclusion of any other number. The center circular block has nine encircling rings of stones, the first of nine slabs, the second eighteen, and so on to the outer round of eighty-one. Here the emperor on that one day prostrated himself before heaven and worshiped with nine times nine *koivtoius*. Now that there is no emperor the temple grounds have become a delightful park with signs of decay in walks and outbuildings.

In the transfer of a piece of land from owner to purchaser, even as when Abraham bought the Cave of Machpelah from Ephron the Hittite, the trees must be particularly mentioned, or they will belong to the former owner.

Moses' earnest exhortation to Israel to keep God's commandments ever before their eyes, writing them on doorposts and lintel, is reflected in the Chinese custom of decorating doors and gates at each New Year season with bright papers, on which are inscribed in large characters choice extracts from the classics.

The custom of sending for invited guests to tell them that the feast is ready and to escort them to it, though not a religious ceremony, is the same as in New Testament times.

In China as in Judah *the first fruits* of the harvest must be offered in worship, either to living parents or dead ancestors before the farmer himself is at liberty to eat thereof.

Certain sacrifices presented to the gods are held up in both hands, an act of worship like that of the ancient heave offering. Others are devoutly waved in the presence of the divinity to be propitiated. New moons and full moons are still worship days.

But all of this worship is not such that the pure and holy God can accept it. It does not cleanse the life nor bring forth the fruits of righteousness. God has truly not left himself without a witness here in China, but the adversary has substituted form for truth, and real heart religion has decayed under the stifling weight of fear and superstition,

95 Up from Zero

false teachings and the turning unto strange gods.





## SECTION FIVE

### GROWTH AND EXPANSION

1920-1937

#### *Steady Growth*

The history of the North China Mission in its first quarter of a century centers in Tengchow, the mother station. Then Hwanghsien and Pingtu come in for attention. Early in the present century Lai-chow and Chefoo were added, then Laiyang and Tsingtao; and Tsining and Tsinan.

With the coming of new missionaries, the moving about of old ones, the opening of new stations, and the inauguration of new enterprises, the threads of history may easily become tangled, and some may be inadvertently dropped from the thinking because of the mind's inability to hold so many in the consciousness at once.

To Americans Chinese names are not only puzzling in pronunciation, but meaningless and difficult to distinguish. Lai-yang and Lai-chow look so much alike, it may be well to remember that *yang* means ocean, and *chow* indicates a seat of government. *Tsi-nan* the capital of Shantung province must be kept distinct from *Tsi-ning* a metropolis in the southern part of the Province.

#### *Tsung Shi School in Hwanghsien*

In 1920 the Mission set apart Hwanghsien as educational center. The Junior College was to serve the whole mission. It offered courses from the kindergarten through the Bush Theological Seminary. It included a normal department, industrial training, and the beginnings of an agricultural school. The name *Tsung Shi*, meaning *Pursuit of Truth*, was given to the combined institution. Dr. Pruitt was chosen President, Dr. W. B. Glass,

Dean of Theology, Mr. Charles N. Hartwell, Dean of Arts, Miss Jane Lide of the Normal, and Miss Clifford Hunter of the Carter School. The year began with a fine corps of Christian teachers, Chinese and American. The desire to make all the classes distinctly Christian was uppermost in the hearts of the teachers. All classes above the six years of primary were co-educational, a daring experiment. Middle-aged women of impeccable reputation and unimpeachable manners were employed as *bow-moo* (protecting mothers). They led the young lady students from their dormitories, saw them seated in order on their own side of the classroom, and sat with them through all their classes. For them it was a severe trial of patience, for to these chaperones algebra and physics were as incomprehensible as English.

When the terrible famine struck the western part of the province the students and teachers responded gloriously to the opportunity for raising money for the starving millions. A party of relief workers went out from the school to places where destitution was so acute that human flesh was sometimes secretly eaten by the starving. The students made eloquent addresses in public places, soliciting help for the suffering. Through these contacts Tsung Shi School was widely advertized. Many non-Christian students sought eagerly to come to this Baptist school where the students were taught this new, unheard of attitude toward suffering, starving people.

### *A Ship-load of Missionaries*

In the fall of 1920 the Foreign Mission Board did the unprecedented thing of sending a ship-load of missionaries to China and Japan. Some were returning from furlough, but most were coming for the first time. This marked a memorable advance and promised great things for the future.

The North China recruits went first to Peking for a year of language study. Miss Doris Knight was sent to share with Miss Mary Willeford the responsibility of the Training School for Bible Women, Mr. Robert Jacob

was for school work in Laichow, and Rev. Frank Lide looked forward to helping in theological work. The two bachelors soon became benedicts. Mrs. Lide was Miss Betty Stephens of Oklahoma, and Mrs. Jacob was Miss Floy Wright of Kentucky.

Rev. and Mrs. J. Walton Moore were for Che-foo, and N. A. Bryan, M.D., and his wife were for Hwanghsien. Dr. George Herring and his wife enriched the Pingtu station. The George Herrings, however, served only one term in China.

### *Tsining Station*

The second largest city in Shantung is Tsining occupying a strategic position not far from the main north and south line of the railroad connecting Peiping with Nanking. It was formerly a hotbed of anti-foreign feeling. The Gospel Mission first opened Baptist work there. The Home Mission Society of the Baptist Association took over the property when it was abandoned by the Gospel Mission, and continued evangelistic work. At the urgent request of the Association, Rev. and Mrs. Frank Connely left Pingtu, Mrs. Connely's birthplace, and January 1, 1921, opened a station of the Baptist Board in the city of Tsining.

The old buildings were now sadly dilapidated, so the Baptist church was known as the "broken-down" church in distinction from the buildings of the Presbyterian and German Evangelical Missions.

The first work of the missionaries was to build a home of mud brick, repair other buildings, and foster religious services and schools. That winter they were in the midst of severe famine, the result of drought. When crowding duties seemed almost too heavy to be borne, sickness attacked the children. Scarlet fever followed whooping-cough. Fortunately, Miss Lila Watson joined the station in time to be a help and comfort when the Connely baby was taken.

In 1922 disastrous floods caused even greater famine than the previous year, and deeper need for famine relief. Workers from other

stations helped. Native teachers and preachers carried heavy burdens in seeking to minister to the starving. Money in the hands of the sufferers was of little avail. It was food that they needed and the transportation of grain or flour was a problem almost incapable of solution.

Rev. and Mrs. John Littlejohn and Miss Mary Crawford came to Tsining in 1923, and the work of preaching and teaching advanced. Schools outgrew their quarters. Evangelistic work in the prison resulted in the conversion of the Superintendent who became a power for Christian work in a very needy place.

From the first the educational work of this station aimed at benefitting the poor, especially the children of Christians. There was no effort to attract the rich. Twenty-five children were picked up from the street, fed, clothed, and educated. Many of these famine refugees have grown into earnest, active Christian workers.

When the Board sent \$5,000 it had to be stretched to cover a church building, a residence, a boys' school, and a deep bore well. Tsining's water supply was especially poor and unwholesome, so the well was a need of first importance. Without architect or builder, to Missionary Connelly fell the job of making plans, buying materials, over-seeing the work, and preventing loss whether by dishonesty or extravagance. Under such stress some might have excused themselves from religious work, but the missionary worked all the harder at preaching and teaching that the workmen, too, might have the offer of salvation. Three protracted meetings were carried on simultaneously, one for boys, one for girls, and one for adults, during the six months of building. In turn the larger students taught the smaller, and became leaders trained in soul-winning.

Great was the thanksgiving when the church was completed, with an auditorium seating 700, and 20 smaller rooms for Sunday school and other work. Baptist stock was up. Spiritual growth had more than kept pace with material progress. Missouri friends gave the missionary a Ford car, which doubled the area that could be reached with the Gospel.

Continued, unbroken growth, however, does not seem to be the order of mission work. When success was quite evident, the Little Johns moved away and the Connelys were forced by illness to go on furlough.

### *A Pioneer Passes*

In 1922 Dr. William H. Sears, who had worked so successfully in the Pingtu field, laid down his earthly burdens. It is not often given to a worker in the Master's Vineyard to see in his lifetime on earth such rich fruitage of his labors as was granted Dr. Sears. Thirty-one years in Pingtu had multiplied the one village church to more than two score, each with its Christian school. Many other villages had communities of believers.

The strong Pingtu City Church was flanked on one side by the Effie Sears Memorial School for Girls, and on the other by Pingtu Institute for Boys. A well equipped hospital brought the blessing of healing within reach of the whole broad county.

That same year of 1922 Rev. and Mrs. Earle Parker came to share with Rev. and Mrs. David Bryan the arduous work of ministering to the churches and schools of that large field.

### *Laiyang and Laichow*

Miss Alda Grayson came to Laichow as a nurse in 1921. She was so impressed by the diseased, crippled, and under-nourished souls about her that she left the nursing of sick bodies and went into direct evangelistic work. She is now alone, bravely manning the Laiyang station. Rev. and Mrs. I. V. Larson also worked faithfully in that needy place. When called to Laichow they tried their best to work Laiyang from Laichow. Now that Laichow has the young couple, Rev. and Mrs. Deaver Law-ton, the Larsons have moved to Tsingtao, and are doing double duty between Laiyang and Tsingtao. They give Miss Grayson all the help possible. A bus line from Tsingtao to Chefoo makes a stop at Laiyang, so it is no longer a two days' journey from every other place, as it used to be.

Georgia women gave Dr. T. W. Ayers funds for building an institutional church inside the city of Hwanghsien. On the ground floor are kindergarten, dispensary, drug room, and reading room. Throughout the hospital one finds skilled doctors, trained by Dr. Ayers, and evangelists always ready to tell the cure for sin to all who come, whether drawn by curiosity or by need of medical aid. A good will center, a primary school, and a parsonage are also parts of the compound, not to mention the artistic bell-tower and the bell whose inviting tones resound over all of the city and surrounding villages, and welcome the people to come to worship.

The Chinese tell the time by the sun. The shadow of a door post on the ground gives the hour with sufficient accuracy for every-day occurrences. Gatherings with a definite hour for beginning are an innovation from the West and require more accurate signals. Clocks are increasingly common, but these can tell many false stories without losing face, so the church bell is not a mere ornament. It is a real necessity.

The \$75,000,000 campaign gave to the Hwanghsien schools much needed equipment. The Primary Department was built on the site of an ancient monastery whose monks became so profligate that the citizens took matters into their own hands and buried the wretches alive, or rather, buried them with only their heads exposed, then ran sharp-toothed harrows over them. Many stone images have been exhumed from the foundations of our Christian schools.

For the buildings needed by the Junior College a wheat field east of the city was purchased. When the lot was bought it contained two unhallowed places, evidences of pagan superstition. One was a small hillock where three roads meet. Shallow depressions in the sides of the mound received the bodies of dead babies, placed there, preferably at night. It was hoped that demons, traveling in straight lines might be confused by the crossroads. By morning there would be only a few rags or bits of matting to show where the dogs had feasted.

The other blot on the Christian campus was temporary tombs of two young girls who had died unmarried. There they waited till dead husbands were found for them. Spirit marriage qualified them for immortality by the adoption of living children to keep their souls alive with offerings and worship.

A handsome main building was erected for the college, with dormitories, dining-hall, and two faculty residences. Girl students planted seeds of shade trees and now an inviting grove is one of the attractions of the campus. Superior mulberry trees with extra large leaves were grown and freely distributed to the surrounding country where the raising of silk cocoons is an industry that brings to the women in the homes a bit of well-earned money.

Neither church nor school has any heating arrangement. Fuel is too expensive. Frosted fingers and toes are common, for Shantung winters are severe. "Cold sores" on the back of the hands and on the ankles are very common and very painful.

When the depression greatly reduced appropriations, the Junior College was reduced to high school grade. It was necessary to raise the tuition fees, and to lower drastically the teachers' salaries.

The failure of Mr. and Mrs. Ullin Leavell to return to China after the upheaval of 1927 was a sore loss to the schools of Shantung. Mr. Leavell had the gift of pre-vision, planning for the future as well as working for the present. He sent the principal-to-be of the Boys' School of Hwanghsien, K. S. Wang, to Georgetown College in Kentucky for wider training. Other promising students were put into other institutions to gain useful education in agriculture, science, and mechanics.

### *Manchukuo*

For many years the hearts of Baptist Christians had turned toward Manchuria, now called Manchukuo, that vast territory almost untouched by Christian missions.

It was the ancestral home of the Chings, the former ruling dynasty of China, yet nothing was done for its improvement. It suffered the neglect of the proverbial red-headed step-child. Roads were not built and the hordes of bandits were not interfered with. Both Russia and Japan cast covetous eyes upon the fields of Manchukuo, rich in timber, and in minerals; but China, under the emperors to whom it naturally belonged, missed the opportunity to make of it a valuable part of the empire. It was *Outside*, beyond the Great Wall, and never counted as an integral part of China Proper, the Eighteen Provinces.

Its fertile fields and thick forests were in great contrast to the treeless, over-worked lands of Shantung. It attracted crowds of coolie laborers who spent most of every year there, but returned to their homes for the New Year. Permanent removal from the home of one's father is a disgrace for the living and an affront to the dead. Duty to the shades of the ancestors and hope for recognition in the spirit world require that each one shall at death *sleep 'with his fathers*.

Migration from the over-populated Shantung to Manchukuo was for many the unhappy alternative to starvation. The bandit situation was bad enough to discourage any but the most desperate, and this meant hundreds of thousands of poverty-stricken families in Shantung. Driven by excessive taxation, poor crops, drought or flood, crowds of them endured the indescribable hardships of the journey of 1,000 miles, leaving behind them ancestral gods, temples, and tombs, to make new homes in the wilderness.

They were menaced not alone by bandits, but by the severe, prolonged cold of the northern winter. Some of the settlers were Baptist Christians.

Rev. and Mrs. W. W. Adams heard the call to preach in Manchukuo. For almost twenty years they have held the fort alone in the vastly important port that has been variously named *To. Lien*, *Dalny*, and *Dairen* as it has been successively under the rule of China, Russia, and now Japan. At the southern end of the South Manchukuo Railway, it is a rapidly growing



city with busy docks where huge steamers load and unload commerce from the ends of the earth. Japan has laid out fine streets and beautiful parks, and built handsome public edifices. Splendid hospitals put up-to-date medicine and surgery and dentistry within the reach of a wide area. Electric car lines make it possible for Mr. and Mrs. Adams to do intensive gospel work in several widely scattered sections of the great and important city.

Most of the Shantung emigrants settled in North Manchukuo, a vast field centering in the city of Harbin on the Sungari River where it makes its bend to the northeast to flow into the Amur.

The Baptist Association felt a growing sense of responsibility for the un-evangelized in that region and called for volunteers to go. Pastor Yang Mei Tsai, consecrated, young and ardent, responded. As a boy attending the Mission School in Pingtu, he had continued to think of Christianity as a foreign superstition unworthy of any "Son of Han." But the faithfulness of Christians made deep impression upon him, and when he was saved from death by drowning he was led to acknowledge the goodness of God, and dedicate his life to His service. Two years as a business man in Siberia fitted him for service in North Manchukuo. There he worked single-handed for three years.

In 1924 the Leonards realized the desire of their hearts and undertook work in Manchukuo. With them went Dr. and Mrs. C. E. James, well fitted to do medical as well as evangelistic work. Dr. James was an ordained preacher and Mrs. James was a well trained nurse. There were four children in the party. This whole mission was supported by the gifts of one devoted Georgia woman, Mrs. Ashburne of Moultrie.

These two families were joyfully welcomed by Chinese Christians and also by Russian Baptists who sang songs of praise as the train came to a stop in the Harbin station.

Dwellers in the sunny South can scarcely imagine the rigorous climate

to which these brave pioneers went. Below zero weather characterizes the winter. Houses can with difficulty be ventilated on cold days because of the icy outside air. Harbin, the metropolis of North Manchukuo, has a population of 150,000 Chinese, 100,000 Russians, 5,000 Japanese, and hundreds of British, Americans, French and Germans.

The missionaries with a band of zealous Chinese evangelists, mostly trained in the Hwanghsien Seminary, have preached, taught, and baptized in the large city and in an ever-increasing number of out-stations. Railroads and river boats make it possible for them to cover much territory, not with ease, for they travel third and fourth class, but with greater expedition than over in Shantung. Dr. C. E. James and his heroic wife lived and suffered in Harbin till her health made further stay impossible. She died on the way to America.

The growth of the work has been phenomenal. There are now twenty Baptist groups in as many centers, some very close to the Siberian line. These are in large and important cities.

Since Manchuria became Manchukuo many improvements may be noted. Currency has been stabilized and interest rates lowered. The people are protected against corrupt officials, lawless soldiers, and bandits. The improvements in communications embrace new railroads and motor roads, airplane routes, and better river navigation. It is possible for the missionary to reach many places hitherto inaccessible.

Farther south in Manchukuo there is Baptist work in Antung (New Chuang), Moukden, and Hsinking the new capital. Rev. and Mrs. Victor Koon and Miss Reba Stewart have recently been transferred from other parts of China to strengthen the Manchukuo Mission.

On account of the size of territory and the distance from Shantung, the work was organized in January, 1937, into the fifth Mission of Southern Baptists in that northern territory, which is still called China. Some of the needs of this field may be glimpsed in the verses written by Mr. Koon for

A PRAYER FOR RECRUITS

Lord, give us men whose bodies are strong,  
Who can shoulder their baggage and press through the throng;

Who can hike weary miles or sit up half the night,  
Or sleep on a *kong* while the crawley things bite.

Lord, give us a man with manner most gracious  
Who can smile and keep cool while small soldiers, pugnacious,

Search through all the baggage and leave it awry  
Because they suspect him of being a spy.

Lord, give us some man who, on train or on boat;  
Is not overcome by the opium smoke;

Who can eat Chinese food and keep feeling cocky  
On Russian sa-koo-sky or Japan su-ki-a-ki.

But more, Lord, we pray that the man whom you send  
Have a passion for souls and can love to the end;

Be filled with Thy Spirit, and in prayer can plead.  
Lord, this is the kind the Manchurians need.

*Being Cheated Saved His Life*

The bitter cold of North Manchukuo is as much to be dreaded as the ever-present bandits. But the missionary and his corps of faithful helpers is not deterred by either. Once, Dr. Leonard, in addition to the cost of his third class ticket on a bus, paid extra to ride in a "warm wagon," a rude wooden trailer fitted with stove and chimney. When the caravan started, he was much provoked as well as dismayed to find that he had paid in vain, for there was no wood to burn in the stove. In order to avoid freezing

to death he was obliged to wrap in all the fur coats and blankets his baggage afforded, and lie down on the floor of the car.

Bandits attacked the train of cars, robbed, kidnapped, and killed at pleasure. Seeing no smoke coming from the chimney of this van, and no movement through the windows, they concluded that it was empty and allowed it to proceed unmolested.

### *Old Tengchow*

As other stations grew in importance it seemed best to give up Tengchow as a main station, so that other, newer places might be strengthened. Located only twenty miles from Hwanghsien and on the motor bus line between Chefoo and the railroad to the West, Tengchow is not cut off from Christian fellowship. The church and the schools carry on. Dr. W. C. Newton, Professor in the Seminary at Hwanghsien, served as pastor of the Monument Street Church until by orders of the American Consul he was forced to evacuate and come home in December, 1937. This was his first and last pastorate in China.

### *Troubled Times*

Ever since the Revolution China has been in a more or less unsettled state. Rival warlords, antagonism between North and South, and official corruption have brought prolonged civil war and widespread distress.

Shantung has also suffered much from flood and famine, but its sorest affliction has been the insatiable greed of the warlord. Efforts to unify the country by force multiplied the number and increased the power of the outlaws. Bandits were taken in to swell the ranks of the army. Soldiers, when defeated, kept their guns and turned bandit. When one was caught and executed, his body was left for the dogs, his head was hung over the city gate where, perhaps, a few days before, he had stood as the uniformed guard. His heart was taken out and consumed by his executioners who hoped thus to obtain fresh supply of courage.

Pastor Lin was robbed and killed by men from a government barrack. Students were robbed and wounded on the highway. There were communists in the regular army. After the terrible outrages in Nanking in the spring of 1927, all mission work in the interior had to stop for a time.

Until a few years ago the Chinese people abhorred the military calling. Soldiers, butchers, actors, and lawyers were not allowed in the Civil Service examinations. It was against the law to own a gun. Sulfur and brimstone were contraband. All this, however, has changed during the past decade. Citizens have been pressed into the ranks of both soldier and brigand. To banditry was added the profitable side line of kidnapping. Families of wealth dared not live in their village homes, but placed themselves and their valuables under the protection of gunboats.

The extortions of the military called into being bands of outraged citizens who sought to cast out Satan by the only way they knew, which was to "out-Satan" the evil one himself in violence and cruelty. Their object, almost plausible at first, became more revolutionary as their numbers were recruited from the Sons of Belial found in every community. They became a terror to soldiers and citizens alike. Like the Boxers in 1900, they claimed invulnerability and occult power. Armed with homemade weapons, they relied upon the effect of certain drugs which gave them, for a time, frenzied strength and bravado.

The ignorant soldiers sent against them believed and feared them. No wonder their bullets failed to kill. Between the soldiers who wreaked vengeance upon unprotected villages, robbing, raping, and killing at will, and the guerrilla bands of outlaws who tortured isolated bands of soldiers, and tax collectors, the peace-loving citizens had a hard time. They fled to the "Dens that are in the mountains and the caves and the strongholds."

Two Christian men who unwisely dabbled in politics and sought to uphold the authority of Chang Tsung Chang, that most rapacious of military rulers, were cut down and chopped to pieces by enraged fellow citizens.

Summer after summer the American and British Consuls pressed the missionaries to evacuate interior stations. Hwanghsien, Pingtu, Laichow, and Laiyang each suffered severely from warring factions when both besiegers and besieged destroyed and killed. In Laichow when the missionaries left in the face of contending armies, the children of the orphanage were driven out by soldiers and not allowed to take bedding or extra garments. Even the hot breakfast prepared was confiscated before their hungry eyes and they were sent away empty. Damage to mission property was great, and missionaries' possessions were looted. But this hardship was small when compared with the sufferings of the Chinese.

### *Deliverances*

A volume could be written about the escapes from death and the deliverances from danger. The wealthiest citizen of Shantswang was kidnapped. His young daughter ran for refuge to the Christians at the opposite end of the village. Before retiring to rest on the *kong* of Mrs. Tsang, unknown to her hostess, she placed a homemade bomb on the dresser at the head of the bed. The Christian woman, as was her wont, knelt and committed them all to the keeping of the Heavenly Father. In the night the bomb exploded of its own internal viciousness. The window was blown out. The wall in front was demolished. The terrified villagers believed that the bandits had come. The pillow under Mrs. Tsang's head was torn to shreds, but she complained only of a slightly wrenched shoulder and temporary deafness.

Another true story that reads like a miracle from God's Word is the escape of a Christian truck driver. When General Liu was preparing for the siege of Laichow, he commandeered the services of a Christian truck driver to take supplies of food into the city. The city gates were shut. The driver was told to convey ammunition to another part of the city. There was no gasoline. Because he couldn't obey, he was thrown into the guardhouse. For three days he was there, praying much, but with no idea of from whence deliverance could reach him.

In the night he heard a voice say, "Fear not. Go out." He looked carefully around to see who had spoken. No one was in sight. The words were repeated. He went to the door and saw the guard fast asleep. The street gate was unlocked and unguarded. On hands and knees he crept through the streets. His hands fell upon a coil of rope. This was another favor of God. After he had scrambled to the top of the city wall he was able, with the help of the rope, to let himself down on the outside. He crouched as he advanced, till well out of the range of the besiegers' guns. When he reached his family in Chefoo he was ragged, penniless, and half starved, but full of gratitude to God who had delivered him. Whether by the voice of an angel or of an unseen human friend, he knows it was the Heavenly Father who answered his prayer.

While fighting persisted the capacity of mission hospitals was taxed to the utmost. Many of the wounded men were clad in heavy armor of looted dollars quilted into their garments. The wounded soldiers brought armies of insect retainers that are harder to exterminate than the bandits.

Not until 1933 when General Han, the efficient governor of Shantung had driven out General Liu, the last of his rival warlords, did peace come to the impoverished cities of this long-suffering province.

### *Mission Schools and Communism*

Only slightly allied to communism in the army was the Russian propaganda in the schools. Communistic literature flooded all schools, and there his Three Principles were advertised as the only Gospel that China or the world needed. His debt to Christianity was repudiated. His commentators called the Bible a pernicious book. Christians were either swept off their feet by anti-Christian patriotism or severely persecuted for adherence to Bible Christianity.

The teaching of the Bible as a required subject was forbidden in many schools that sought government recognition. But this regulation was as varied in its interpretation and enforcement as the numbers and numbers

of men who served as officials in the educational department of the government.

The Nationalist Party was oppressively represented by local, often self-appointed members who were so obnoxious to business houses as well as to mission schools, that they were generally hated even by those who submitted to their rule. They claimed that all buildings on Chinese soil belonged to China and must be controlled by the Party. School buildings were appropriated. Hospitals were looted and defiled. Chapels were turned into stables.

All the stations in North China suffered, but Tsining perhaps the worst. When the Connelys returned from furlough in 1928 their beautiful new buildings were all occupied by the Tongpu, or Party. Their houses had been looted and everywhere was filth and desolation. They were gladly welcomed by non-Christians as well as by Christians. Their return gave to the respectable citizens the courage and backing necessary to rise up and drive out the usurping Party.

The Board at that time was too deeply in debt to repair the damages, but sacrificial gifts from friends enabled the mission to clean and repair, and re-open schools.

The work again prospered until the depression in the United States caused drastic reductions in the appropriations from home and efficient school work was impossible. The Tsining station generously turned over their half loaf to Tsinan, in order that one school might be kept open. The closing of the schools was the hardest, saddest blow that the Tsining station has suffered.

Miss Mary Crawford went to Tsinan. Miss Martha Linda Franks was called to the Hwanghsien Seminary. The Connelys were detained at home on sick leave. Tsining now had only two single lady missionaries, Miss Bertha Smith, and Miss Olive Lawton, a "ready-made" missionary from the Interior China Mission where she was born.



*Mistaken Patriotism*

In 1930 there was another strong but successful effort made to take over the Hwanghsien school property and turn it into a government institution. The schools, however, have slowly recovered from the setback caused by that tide of mistaken patriotism. The Theological Seminary is now distinct from the Tsung Shi Schools, and is larger and more efficient than ever.

In spite of demands for registration, the North China schools have remained Christian schools, putting first emphasis on God's Word as authoritative, and on the keeping of His commandments as the only sure foundation for national salvation. These schools are attracting large numbers of young people of other denominations, and also of non-Christian families.

*Miss Wang Su*

In those crucial days when missionaries were being denounced as enemies of the Republic and Chinese Christians reviled as "running dogs" of the foreigners, there were many spiritually-minded Christians who saw through all the sophistries of communistic patriotism, and who cheerfully endured persecution for the Truth.

One of these was Miss Wang Su of blessed memory. The fragrance of her devoted life will long continue to bless the North China field.

She was the daughter of a prominent Hwanghsien teacher, scholarly and progressive, but not a Christian. He refused to allow his daughter's feet to be bound, and wished her to grow up unfettered by ancient customs. In her early years she enjoyed the freedom given only to boys. She dressed just as did her older brother.

In the Revolution her father's family was marked in a desire for the conversion of others took the place of every other interest. Prayer was the very breath of life to her. Her deep, spiritual knowledge of the Bible gave

her power to lead others. When the schools were torn by anti-foreign nationalism, her wise judgment came directly from the Holy Spirit. Her unselfishness, her smiling meekness under ridicule and persecution, reflected Christ in her everyday life.

Her mother was so confirmed in the opium habit that she seemed past comprehending anything else. But the fervent prayers of her children brought a change. She was truly converted, and came to Miss Lide's school for girls where she taught them to do the daintiest Chinese cooking.

A member of the Methodist Foreign Mission Board visited Hwanghsien and was so impressed with Su's genuine, unassuming spirituality that he said repeatedly, "If all the money spent for the Hwanghsien Christian work had resulted in just this one convert, it would have been well spent."

Su's life was not long. She early ripened for Heaven. When taken to the Tsinan Hospital with serious illness, she said, smiling, "If God has no more work for me to do here, I want to go Home. But if He still has work for me on earth I want to live."

Her concern was never for herself, but always for others. Nurses, orderlies, doctors, and other patients heard her praying for them by name even as the gates of Heaven were opening for her entrance. Blessed is this dearly beloved dead, who died, as she lived, in the Lord, for her works do follow her and her memory is an inspiration.

### *Revival*

A period of great spiritual blessing is following the years of uncertainty, turmoil, and insurrection. It is rooted in a growth in grace of missionaries and Chinese Christians, manifesting itself in increasing Bible study, daily prayer meetings, many of them before sunrise, and accompanied by much heart-searching and deepened consciousness of personal shortcomings.

One consecrated Bible woman was convicted of failure to love her cantankerous mother-in-law as she should. A faithful and devoted teacher realized that he had been untrue in misrepresenting to his wife the amount of his salary, because he wanted money that he could contribute to the Lord's cause without bringing on one of her dreadful tantrums. His humble confession opened her heart to the Gospel.

A primary teacher confessed how remiss she had been in reading God's Word. In chapel she exhibited a well preserved Bible, saying, "I've had this book ten years. See how clean it is! I took it to church every Sunday, then put it away on the shelf. *Now I* rise at half past four in the morning that I may have time to study its precious truths."

School children were remorseful over small thefts of money or food, pencils slyly pocketed, or remnants of cloth cabbaged. Matters that had seemed mere trifles were revealed to quickened consciences as sins. Especially did they realize that hard feelings towards other sinners was contrary to the teachings of Christ.

One cook who had served his mistress faithfully and well for many years confessed that in handling her money he had, now and then, as is Chinese custom, helped himself to a commission. He believed that his dishonest gains totaled ten dollars which he wished to repay month by month. When about half the amount had been refunded, the mistress said, "You have paid enough. I don't want any more." He quickly replied, courteously but firmly, "I am not settling accounts with you, but with God."

Restitution was made in matters small as well as great. Quarrels were lovingly made up. Christians as never before were moved to work and pray for the unconverted. Individual Christians were not content merely to accept salvation for themselves. They became shining lights to show the Way of Life to others. Telling the story was recognized as the privilege of every child of God. School boys went out in bands singing choruses, distributing tracts, and telling of the One True and Holy God.

What a difference did the revival make in the conduct of mission schools! Now, the teachers and students are working together with the same great purpose, to win others to Christ. As Mrs. Sears expressed it, "Our school is now a power house of divine energy for the salvation of the world."

One dear sister when thinking of Christ's return, as perhaps near, and seeing about her many unsaved, cried, "O Lord, don't come quite yet. Wait till we have given the Good News to all these people."

One young deacon of the Hwanghsien church gave evidence of a baptized pocket book. He sold part of his patrimony to help pay the church's debt for street paving.

Several business men have answered the call to go and make disciples. They are self-supporting volunteers whose labors have been richly blessed. Others go out on faith, and testify that they lack nothing.

Devoted women, unmarried, or widows are doing a great work holding Bible classes for Christian women, inspiring them to greater faith and more holy living. Miss Hou, the Bible woman at Pingtu, can take the strong spiritual meat of the Book of Romans and make from it a nourishing broth that the most ignorant and simple of the uneducated women can take and grow thereby.

All the main stations and some of the out-stations have Woman's Missionary Societies. Part of their personal service is teaching uneducated members to read. Daily prayer meetings and house-to-house visiting are among their volunteer services. The W.M.U. offerings are all sent to Palestine. It thrills the sisters to know that they are sending help to the very places where Our Lord walked and taught. On the World Day of Prayer they study the geography of different mission fields and enlarge the circle of their prayer life.

Young men, the finest from our schools have been distinctly called into the ministry. But still the harvest is vast and the laborers few in

comparison with the millions of un-evangelized.

### *Modern Roads*

A good motor road has been built connecting Chefoo with the Tsinan-Tsingtao Railroad at Weih sien, 300 miles west. Tengchow, Hwanghsien, and Laichow are all on the line. Though out of commission in wet weather, it makes possible speedy communication between stations. The trip from east to west that formerly took two weeks can now be made in a day. Each of the mission stations is blessed with an automobile more or less efficient. This saves much precious time and greatly widens the evangelistic reach of the workers. They preach in hitherto inaccessible villages and market towns. Volunteer workers crowd into a car for a day of preaching in places where the Gospel has never been heard. Conditions make it necessary that they take spades, shovels, and pickaxes for widening the road, removing boulders, and filling in mud holes and deep ruts. They return at night, tired, hoarse, and dust-covered, but happy as no other work can make them.

Mr. Walton Moore loves to take the gospel tent to some new village, and then carry his car full of workers, men one day and women another, to assist with the work. He modestly compares himself to the Irish hod-carrier who said, "No, I don't work. I only carry the bricks to the fourth floor and the masons do the work." But he does his full share of the preaching as well as the carrying.

### *Baptist Hospitals*

All of our three Baptist hospitals in North China are in interior cities where the missionaries are the only Westerners. They are very nearly self-supporting. They do not call upon the Board for appropriations. White Cross offerings of money are exceedingly helpful and have enlarged and strengthened the work as no American Baptist can even imagine without visiting China. Much charity work is done. No patient is refused treatment, no matter how poor. The charge of fifteen cents a day for food and care is

more than some of the sick can afford. The thousands of patients who spend an average of ten days in a Christian hospital, where the days are brightened by visits from the cheerful, attractive gospel workers, receive much more than bodily healing. There are records of many "miracles of grace," answered prayer for souls and bodies, and always enough money to meet immediate needs, though many times faith has been sorely tested.

### *Dr. Chu*

In the death of Dr. Chu Pao Chin, the Hwanghsien hospital suffered great loss. This loved physician was truly one who sat at his Master's feet and learned of Him. Faithfulness and humility were outstanding characteristics of this man of God, but they could not overshadow his virtues as a skilful doctor and an unselfish, progressive citizen.

As a child of Christian parents he had an unusually beautiful character. His playmates loved him for he was always gentle and considerate, willing to play what they liked. But on Sunday they could not entice him to play as on other days. He was reverent and devout when others of his age were neglectful of spiritual things.

As he grew older his delicate health caused anxiety but he persevered in his studies, and undertook the arduous profession of medicine. He studied first with Dr. Ayers and later took a full course in Cheloo University, Tsinan, from whence he graduated, receiving a diploma signed by the highest provincial authorities as well as by his qualified instructors.

He returned to the Hwanghsien Hospital and there he lived and worked till his death in 1934. His salary, though raised from time to time, was never large, but he never asked for an increase. Time and again he was offered many fold that income to go elsewhere. His loyalty to Dr. Ayers, his beloved leader and teacher, and to the Warren Memorial Hospital, which he helped to establish in the respect of the entire region, was second only to his loyalty to Christ whom he served without self-seeking or pride.

As a deacon in the church he was deeply interested in every phase of

the work, and gave of his time and strength as well as of his money.

The Christian schools were dear to his heart. The insurrection of 1930 was great personal grief to him, and he tried his best to find a helpful solution that would prevent the closing of the schools.

He as no other man, Chinese or foreign, had the fullest confidence of every one who knew him. Many who might dread to put themselves into the hands of a foreign doctor, yet, because they knew and trusted Dr. Chu, came boldly to be operated upon.

Others who knew and loved him echo the tribute that Dr. T. W. Ayers pays to his memory: "He was, without exception, the finest, purest man I ever knew."

*"In Prison Ye Visited Me"*

Chefoo has a prison that is called a model. However modern and humane the prison discipline maybe, the inmates are not models. They are there for murder, burglary, and kidnapping as well as for opium, gambling and smuggling. Many are political prisoners, incarcerated for long terms that their red communism may have time to cool. These political prisoners are allowed no literature.

When told that they might have Bibles, great was the demand for this book. They called for it in Russian, French, German, and English, as well as Chinese. There was even one call for a Bible in Esperanto.

Evangelistic work has long been carried on in both men's and women's prisons by Christians of the Presbyterian, Baptist, and China Inland Mission churches.

The Superintendent of the men's large prison was an earnest Baptist Christian. Mrs. Peng, a consecrated teacher from Williams Memorial School, was chosen to superintend the women's prison.

When first she entered upon her new task the atmosphere of the place

was so full of hatred, jealousy, and vice that she felt she could not stay. The youngest of the criminals had helped to murder her own father. Others had killed their husbands. As she worked and prayed, Mrs. Peng was conscious that the spirit of the place changed. Many of the women were eager to learn to read. She taught them. She prayed with them and for them.

There came a day of ingathering. Pastors from all the churches met and examined candidates for church membership. Over two hundred men and thirteen women were accepted.

Much of the teaching and preaching had been done by Baptists. But in reaping the harvest of union work in a prison, Baptists are at a disadvantage. A Presbyterian pastor sprinkled the converts and administered the Lord's Supper in the prisons. But all could rejoice in the work of grace.

#### *Watchman, What of the Night?*

The "signs of promise" are many and bright. It is impossible to set forth all that God has wrought in these past years of steady growth, through discouragements, difficulties, and disappointments that would have crushed any mere man-made enterprise.

Material advance is evident in substantial buildings, churches, hospitals, and schools. But brick and mortar cannot tell the story of the thousands of redeemed souls who have gone home to glory from this field, nor of the thousands still testifying to the saving grace of God. Church buildings have no voices with which to advertise the heroism of early converts or the persecution that still besets the path of many believers. The attractive exterior of mission hospitals can only hint at the saving of life, the amelioration of suffering, and, best of all, the winning of sin-sick hearts to seek the touch of the Great Physician.

In Pingtu County alone there are now thirty four Baptist churches. The Christians are so heart hungry that they are willing to sit and listen to preaching all day in a church without heat, even in December and January.



The people came eagerly to the Short Term Bible School directed by Miss Bonnie Jean Ray at Pingtu. The schools under Mrs. Sears and Mr. Jacob are full with a waiting list.

The hospital is always full and the waiting line in the two clinics frequently extends a block down the street. While they wait, they hear from the Bible women and evangelists, the Message of salvation.

Since Rev. and Mrs. Deaver Lawton have gone to Laichow, new enthusiasm has been stirred. The spirit of evangelism in the church, among the hospital staff and in both of the schools is most encouraging. Many of the inmates of the Old Folks Home and many of the little orphans in the Baptist Orphans' School have accepted Christ.

Tsining has suffered much and looks forward to the return of Rev. and Mrs. Frank Connely.

The work of Rev. and Mrs. John Abernathy and Miss Mary Crawford among the students of Cheloo University is far-reaching in scope and importance. These young people graduate from this great University to go back to lead in the civic life of their cities. The students in the Girls' School at Tsinan give evidence of the Christian training in many ways. Their spotless, neatly kept bedrooms are a challenge to any school girl's room in America or in China.

The Hwanghsien schools for boys and girls are under Chinese leadership. K. S. Wong, a graduate of Georgetown College, Kentucky, is principal of the boys' school, and Lee Mai Wong directs the girls' school. Both of these excellent Christian leaders are products of the Baptist Mission.

At the All-China Conference it was decided that Interior, Central, and North China should cooperate in the Hwanghsien Seminary. Students come from many distant places. Harbin, the most distant, has twenty-four students in Hwanghsien this year of 1937-38. Fourteen of them are taking the theological course. Many of the girls in the Baptist Training School

also came from distant places.

In the Hwanghsien field a fine new church, costing \$5,000 has been dedicated at Lungkou, the nearby port. All of the money was raised by the local Christians.

The vast North Manchukuo field reports many marks of progress. More prayer, more Bible study, more volunteer preaching, greater giving, and larger attendance at early-morning prayer meetings. Recently, five Chinese were ordained to the ministry. At this service the pastor of the Russian Baptist church prayed in German. Three nationalities and four languages were represented.

Second generation missionaries are an ever-increasing blessing. At the head of the list should be Miss Anna Hartwell, who, born in Tengchow, has spent more than three-fourths of her life in tireless work for the Kingdom of God in China.

Miss Mary Lawton, another second generation missionary, did good work in training a class of prospective kindergarten teachers. But she could not stay.

S. Emmett Ayers, the son of Dr. T. W. Ayers of Hwanghsien, had one year of faithful service in the hospital that his father built, the Warren Memorial Hospital, and then was transferred to the more needy Interior China Mission. His wife, Winnie Bennett Ayers, is his able life partner.

For several years Miss Rachel Newton, a missionary of the *third* generation, daughter of Dr. and Mrs. W. C. Newton, worked with Miss Pearl Todd in bringing the Williams Memorial School in Chefoo to a high degree of efficiency. Then Rachel married a Presbyterian doctor and is now giving her best to the Christian education of Chinese girls in that mission.

Miss Lois Glass, the daughter of Dr. W. B. Glass of Hwanghsien, has returned to Shantung as a missionary of the Foreign Mission Board. She is

not only a teacher but a fervent, earnest soul-winner and personal worker in Laichow.

Rev. Deaver Lawton, another second generation missionary, has come to Shantung, bringing a charming, consecrated bride, who also is a second generation missionary of another Board. This young couple has entered into the work at Laichow with zeal and earnestness.

The Hwan Wen School for Boys in Chefoo, in spite of poor equipment, attracts a large body of students. The staff of earnest Christian teachers work for the souls as well as the minds of their pupils. Many of the boys come from heathen homes. Converted in school they must return to the chilling atmosphere of their homes, often to acute persecution.

Valuable literary work has been done. Dr. C. W. Pruitt's greatest contribution to theological education was his translation of Dr. John A. Broadus' Commentary on Matthew's Gospel. This was a work of love, for Dr. Broadus was his well-beloved teacher.

Miss Jane Lide has prepared a valuable work on the New Testament church. It is greatly needed to assist Baptist Christians to avoid some errors in church government. They would naturally give to pastors and associations an authority not consistent with Baptist doctrine.

### *Open Doors*

*[Added to the author's original manuscript by the original editor]*

Before the Oriental Conflict that turned Shantung into a series of battle fields, the opportunities and progress were glowing challenges bidding Baptists to lengthen and strengthen their cords. The doors stood wide open, with the strengthening of the National Government and with the ever increasing loyalty to China's Christian Generalissimo, Chiang Kai-Shek, mission work became easier and more encouraging. Anti-foreign feeling had died with the coming of the revival. Together foreigners and Chinese were joining their Christian hearts in a great united effort to win North China to Christ. Within the hearts of the Shantung Christians was

burning a missionary zeal that yearned to witness not only to Manchukuo, but also to Mongolia and Tibet.

New recruits had been appointed and were studying in the College of Chinese Studies in Peiping. Miss Elizabeth Gray, a nurse, and Dr. and Mrs. J. H. Humphrey are the three new missionaries assigned to Laichow, and Miss Wilma Weeks is for Hwanghsien.

But with the dawning of the month of August, 1937, calm changed to chaos. The work in some places has been temporarily closed. Schools in the danger zones sent the students home. But on the other hand thousands of frightened, frantic, fleeing refugees running from death have found safety in Christian camps. They have heard the Gospel. They have eaten bread given in the name of Jesus, who said: "Inasmuch as ..." They have worn clothes made and given by Christians. They have received kindness and love from missionaries and Christians. Southern Baptist missionaries have not run away. They have stood by faithfully ministering in spite of danger. And these to whom they minister will return home some day to tell their families and relatives the Good News, which they never before have heard.

Whatever way this dreadful war of China may end, the doors are wider open than ever before to the missionaries and to their Message from God. Southern Baptists' greatest opportunity for evangelizing the Orient is just ahead.

It is true that some property has been destroyed. But the progress of Christianity cannot be measured by buildings, nor by material things. Christianity moves forward in the hearts of the people. Daily the letters from war torn China affirm the fact that a great revival is sweeping over China, even in the midst of war. Southern Baptists must claim these "signs of promise," and thereby claim China for Christ.

## TEACHER'S GUIDE

These *Suggestions* for *Study* are simple and easy to follow, and will help the teacher to create a clearer conception of Baptist work in China. These will also guide the teacher in inspiring a deeper appreciation, respect and love for both the missionaries and the Chinese, and will direct the teacher in leading the members of the class to respond actively and practically to their natural, friendly desire to help their missionaries in China to carry on the Master's work more efficiently and more effectively.

### TEACHER'S PREPARATION

The preparation of the teacher preceding the teaching of this course will determine to a great extent the success of the results. We urge the teacher to read the entire book, list and secure the materials needed, and adapt the *Studies* to the local situation before ever beginning to present this book to a group. The more the teacher uses the members of the class in preparing for the class and in the class, the more these members will receive from the study.

Also, we plead for the carrying out of this one all-important suggestion: let there be worship in every hour of study! Conscious that this is a study of Kingdom work, the teacher can lead the class into a spirit of praise and prayer, worship and devotion. Not only should the hour begin and end with quiet moments of seeking His presence and guidance, but often during the study, there will be times when hearts yearn to thank God for victories, or to seek the Master's guidance and blessings upon some child of his, laboring even today in China. Let's take time to pause to pray, and sometimes to sing!

Five senses are usually listed, but there is a sixth sense. It is that yearning to respond to an appeal; that impulse to do something about a situation that needs something done about it. To teach great truths, stirring facts and heart-breaking appeals is a colossal failure unless there is also given the privilege of response, the opportunity for constructive,

practical activity. Herein lies the teacher's responsibility.

## STUDY ONE TOPIC: UP FROM ZERO

### PURPOSE:

(1) To create in the minds of the class a consciousness of the absolute zero point of no knowledge of Jehovah, God, before missionaries entered China.

(2) To instill a feeling of friendly fellowship with the Chinese, recognizing then: delicious foods, their artistic genius and painstaking patience.

(3) To establish a sympathetic understanding of the difficulties and problems that the Chinese faced during their transition years and some conception of the natural suspicion that surely must have arisen in the hearts of the Chinese when white-faced foreigners came presenting the new God.

### MATERIALS:

*Free Packet* of supplementary materials; a poster portraying a large thermometer with the mercury at zero; tables set for Chinese feast; menu taken from *The Chinese Cook Book*, M. Sing Au (\$1.50); Chinese Place Cards (\$0.50 doz.); Relief Map of China as table's main centerpiece (make an enlarged copy of map from cover of book); a Chinese Village Cut-out (\$0.50) at one end of table, and exhibit of Chinese novelties for creating atmosphere at the other end (see list in *Free Packet*); Chopsticks (\$0.10 each); favors—Chinese Bookmarks (\$0.50 doz.); Victor Records Nos. 42480, 42180, 20395, 43756, 6616, 43756, 6844; Picture Map of China (\$0.50); *The Commission* (\$0.50); *The Conquering Christ* (\$0.25). (Since this was the 1936 special study preparatory to Lottie Moon Offering, copies will doubtless be available.)

### SUGGESTED PROCEDURE

#### 1. Welcome

(1) Two ladies dressed in the two styles of Chinese dress (see patterns in *Free Packet*) greet guests with Chinese bows and the distinctive Chinese handshake (clasp own hands in front of chest and shake up and down while bowing).

(2) The thermometer may stimulate thoughts and questions.

(3) Chinese Victrola music while the members are arriving and finding their places at the table will create a Chinese atmosphere.

## 2. Worship

(1) Hymn: "In Christ There Is No East nor West."

(2) Prayer of Thanksgiving.

## 3. Facts, Fun and Feasting

(1) Demonstration: The use of chopsticks (see illustrations for using chopsticks in *Whirligigs in China*).

(2) Riddles—A favorite pastime of the Chinese is to ask riddles and to play on words (let a clever person lead this).

(3) Singing: The Chinese delight to set to music the Psalms and favorite Scriptures. They are able to put any words to music and there seems to be a rhythm in the language that keeps them together and improvising in unison, without any set tune. They utterly disregard the rules of western prosody. The hyphenated words should be sung to a single note, and any hymn-tune may be chosen.

(4) Discussions: The three centers of Chinese interest may help the teacher to lead the class to discuss many details of China's life, customs, good qualities, achievements, etc.

(5) Blackboard: From outline of Section One, present these pages, letting members of class participate (by previous assignment).



4. Tomorrow's assignments

(1) Section Two.

(2) Chapter II—*The Conquering Christ*, Coleman, as a reading.

(3) Missionaries and stations in North China (see inside front cover of *The Commission*).

(4) Brief history of five Southern Baptist Missions in China.

(5) Picture Map of China.

5. Closing moments—Benediction

## STUDY TWO TOPIC: GAINS AND LOSSES

### PURPOSE:

- (1) To review the story of Southern Baptist Missions in China.
- (2) To recognize the great needs in China.
- (3) To appreciate the meaning of the days of missionary pioneering in China.

### TEACHER'S GUIDE MATERIALS:

Chinese Bookmarks (\$0.50 doz.); paper clips, slips bearing names of active missionaries in North China; table of Chinese novelties creating atmosphere of China (see list in *Free Packet*); Wall Map of China (\$0.60); Picture Map of China, red crayon; *Healing and Missions*, Ayers (\$0.40); *Lottie Moon*, Lawrence (\$0.40); Question Box (this may be a Chinese Lantern)—see patterns in *Whirligigs in China*, Pruitt.

### SUGGESTED PROCEDURE:

#### 1. Welcome

As members arrive, give them a Chinese Bookmark attached to which (by a paper clip) is the name of a missionary actually on the North China field today (do not use names of retired and furlough missionaries). Direct the members to observe the Chinese atmosphere table.

#### 2. Worship

(1) Hymn: "Rescue the Perishing."

(2) Isaiah 42:1-13.

(3) Chain of Prayers.

(4) Reading: The Conquering Vision (Chapter II, *The Conquering*

(5) Solo or Duet: "Living for Jesus."

### 3. Today's Study

(1) Report: Brief history of five Missions in China (use blackboard, wall map and picture map).

*South China Mission* (1845)—First Southern Baptists arrived in 1835—Canton, Shiu Hing, Shiuchow, Wuchow, Macao, Kong Moon, Kweilin and Waichow.

*Central China Mission* (1847)—Shanghai, Shanghai University, Soochow, Chinkiang, Yangchow, Wusih, and Kunshan.

*North China Mission* (1860)—Tengchow, Hwanghsien, Pingtu, Laichow-Fu, Chefoo, Laiyang, Tsingtao, Tsiningchow, Dairen, and Tsinan.

*Interior China Mission* (1904)—Chengchow, Kaifeng, Pochow, and Kweiteh.

*Manchukuo Mission* (1937)—Harbin.

(2) Temperature of North China: Let members call the names of their missionaries, marking up the mercury of the thermometer one degree (with red crayon) for every active missionary actually on the North China field today. What is the temperature? Let the frigid temperature stimulate the class to discuss the simile which it parallels, and talk of the dire need for more missionaries in vast North China.

(3) Discussion of Section II led by teacher and directed by outline on blackboard.

### 4. Tomorrow's assignments

(1) Story: Life sketch of Dr. T. W. Ayers and his beginnings in China (see *Healing and Missions*—Ayers).

(2) Story: Gleanings from *Lottie Moon*—Lawrence.

(3) White Cross: Report of local or state plan for doing White Cross work.

(4) Section III.

## 5. Closing Moments

(1) Question Box: Collect at least one question from every member.

(2) Chinese music played softly.

(3) Silent prayer.

STUDY THREE TOPIC: PERSECUTION AND GROWTH

PURPOSE:

- (1) To grasp the real reason for the Boxer Rebellion and to comprehend its significance for missions.
- (2) To make a thorough study of Southern Baptist hospitals in Shantung, their needs and ways by which this church may respond.
- (3) To answer questions that puzzle the class that they may know China better and feel closer to her people.

MATERIALS:

Chinese red Cut-outs (\$.10 doz.); Album of *Southern Baptist Foreign Missionaries* (\$0.50); *The Commission*; *National Geographic*—October, 1912; September, 1919; November, 1920; February, 1923; April, 1927; June, 1927; February, 1928; September, 1932; September, 1934; December, 1936; October, 1937; December, 1937; March, 1938; Kodak Pictures (\$0.05 each); Pictures of Baptist Hospitals in China (see *Free Packet*); *The Open Door* (see *Free Packet*); *The Missionary Review of the World*—current issues.

SUGGESTED PROCEDURE: Welcome

As members arrive give them a card on which is pasted a Chinese red cut-out and the picture of a North China Missionary (see Album of *Southern Baptist Foreign Missionaries*). Direct them to a wall filled with posters of China (construct these posters from Kodak pictures of China and pictures clipped from *The Commission*, *National Geographies*, and other periodicals, and from pictures of hospitals).

## STUDY FOUR TOPIC: PESTILENCE AND PERSECUTION

### PURPOSE:

(1) To create a more comprehensive idea of the needs of China.

(2) To inspire a zeal to work to give all of the people of China the Gospel.

### MATERIALS:

Pictures of articles made in China clipped from magazines and pictures of Southern Baptist interests clipped from *The Commission* and other Southern Baptist periodicals; paste; Motion Pictures of North China (order several weeks in advance from Miss Mary Hunter, Box 1595, Richmond, Virginia); World Almanac, 1938

### SUGGESTED PROCEDURE:

#### 1. Welcome

As members arrive give them a picture of some article made in China or some scene, person, etc., of Southern Baptist work in China. Direct the members to a large wall map where they will paste the picture on the proper location. Let teacher stand by to direct discussion.

#### 2. Worship

(1) Sing Chinese way a Scripture verse (see Study One—write words on blackboard).

(2) From memory and in unison: Psalm 23.

(3) Read: John 10:16.

(4) Silent prayer for the lost sheep of China.

#### 3. Today's Study

(1) Section IV (it will add much to this procedure if several colorful pantomimes are prepared for presenting the festivals of China).

(2) Reports: *The Open Door*.

(3) Reports: Current chronicles from current periodicals.

#### 4. Tomorrow's assignments

(1) Section V.

(2) Reports: Present conditions in China; China relief calls of today; prospects for Christian China; practical participation in Christian program for North China.

#### 5. Closing Moments

(1) Motion pictures of Southern Baptist work in North China.

(2) Benediction.

## STUDY FIVE TOPIC: GROWTH AND EXPANSION

### PURPOSE:

(1) To complete all the lines of thinking and discussion, answering queries and explaining any questions asked.

(2) To see China as she is today and to recognize the prospects for Christ in China.

(3) To plan definitely and practically how to have a larger part in giving China the Gospel.

### MATERIALS:

Chinese tea; Chinese play: *A Journey of a Thousand Miles*—Saxon Rowe Carver (\$0.10\$); *The Commission*.

### TEACHER'S GUIDE SUGGESTED PROCEDURE:

#### 1. Welcome

Two members in Chinese costume greet members with a cup of Chinese tea served (if possible) in handle-less cups. Reminding them that the Chinese women (with exception of very old women) go bareheaded, receive hats from women (and men if class is "co-ed") in exchange for a hat-check bearing a question on China. The answer to the question will be the required tip for receiving the hat later.

#### 2. Worship

(1) "O Love That Will Not Let Me Go."

(2) Scriptures of Love—Messages.

(3) Read again: John 10:16.

(4) Prayer: We thank Thee, our Father, for Thy abounding Love to us.



Our hearts burn within us at the thought that suppose we had never, never had a chance to hear about Thee and Thy Word. For the 400 million who have never had the chance that we have had and that we take so "matter-of-fact-like," we pray. Burn it into our souls that ours is the task to obey Thy commission to us to go and tell them of Thy Love and willingness to save them. Quicken our hearts to care. Stimulate our minds to wise response. Inspire us to make our Christian responsiveness active and practical. Reveal unto us Thy will in all things, and give us Love sufficient to make us match our lives with Thy will. In the name of Jesus and His Love, we pray. Amen.

### 3. Today's Study

(1) Return hats in return for answers to hat-check-questions.(2) Answers to additional queries in Question Box or Question Lantern.

(3) Section V.

(4) Reports from yesterday's assignments and round table discussion, emphasizing present needs of North China.

(5) Plans for a greater response to China's calls.

### SUGGESTIONS:

Adoption of a missionary (\$800 yearly); drive to enlist tithers; plans for increasing local gifts to foreign missions.

### 4. Closing Moments

(1) More motion pictures of North China; *or* the Chinese play: *A Journey of a Thousand Miles* (very easy).

(2) Poem: *Tears*—Kagawa (see *The Commission*, May, 1938).

(3) Prayers: For China and for Japan.

### SUPPLEMENTARY SUGGESTIONS BOOKS:

*Whirligigs in China*—Pruitt and Weeks (\$0.35); *Darings in the Dawn*—Little (\$0.50); *Healing and Missions*—Ayers (\$0.50); *China's Christianity Creations*—Bryan (\$0.25); *New Joy*—Sewall (\$0.75); *Ho-Ming*—Lewis (\$2.00); *Young Fu of the Upper Yangtze*—Lewis (\$2.00); *Boys and Girls in China*—Kent (\$0.25); *Let's See China*—Durin (\$0.25); *Let's Go to China*—Bradshaw (\$0.15); *My Country and My People*—Lin Yu Tang (\$2.50); *Christianity in the Eastern Conflict*—Paton (\$0.60); *World Almanac 1938* (\$0.70); *The Open Door* (Report of Foreign Mission Board 1938) (Free); *The Legend of Laichow*—Gaston (\$0.25); *Burton Holmes Travel Stories, China*—Tietjens (\$1.28); *A Commercial Geography of China*—Coole (\$2.00); *Album of Southern Baptist Foreign Missionaries*—Hunter (\$0.50); *Pioneering for Jesus*—Dunaway

#### PLAYS:

*A Journey of a Thousand Miles*—Carver (\$0.10); *A Year Hence*—Carver (\$1.05); *Second Son*—Carver (?).

#### MAGAZINES:

*World Comrades*; *The Window of Y.W.A.*; *The Commission*; *National Geographies*—October, 1912; September, 1919; November, 1920; February, 1923; April, 1927; June, 1927; February, 1928; September, 1932; September, 1934; December, 1936; October, 1937; December, 1937; March, 1938; *ASIA: TRAVEL*; and *The Graphic*; Royal Service.

#### MUSIC:

Victor Records Nos. 42480; 42180; 20395; 43756; 6616; 43756; 6844; *Songs of Cathay*, T. Z. Koo (\$1.50).

#### OBJECTS:

*Free Packet of Supplementary Suggestions*; *Kodak Pictures* portraying China (\$0.07 each; see list in *Free Packet*); *Chinese Dolls* (see list in *Free Packet*); *Pattern for Chinese Costume* (see *Free Packet*).

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MAPS:

*Wall Map of China* with Southern Baptist stations indicated in red (\$0.60); *Picture Map of China* with suggestions for coloring and pasting pictures (\$0.50).



## APPENDIX

## MEMBERS OF THE NORTH CHINA MISSION

FOREIGN MISSION BOARD SOUTHERN BAPTIST CONVENTION	
<i>Names</i>	<i>Years in North China</i>
Rev. James Landrum Holmes	1860-1861 k
Mrs. Sallie Little Holmes	1860-1880
Rev. Jesse Boardman Hartwell	1860-1875 1893-1912 d
Mrs. Eliza Jewett Hartwell	1860-1870 d
Rev. Tarleton Perry Crawford	1863-1889
Mrs. Martha Foster Crawford	1863-1892
Miss Edmonia Harris Moon	1872-1875
Miss Charlotte (Lottie) Moon	1873-1912 d
Rev. Ninian Weston Halcomb	1881-1887
Rev. Cicero Washington Pruitt	1881-1935
Mrs. Ida Tiffany Pruitt	1882-1884 d
Mrs. Mattie Roberts Halcomb	1883-1885 d
Rev. Enos Elijah Davault	1884-1887 d
Mrs. Laura A. Davault	1884-1888
Rev. James Monroe Joiner	1884-1887
Mrs. Mary Eager Joiner	1884-1887
Mrs. Anna Seward Pruitt	1888-1935
Rev. George Pleasant Bostick	1889-1892
Mrs. Bertha Bryan Bostick	1889-1890 d
Miss Fanny Sarah Knight	1889-1892
Rev. Thomas Jackson League	1889-1892
Mrs. Florence Nightingale League	1889-1892
Miss Laura G. Barton	1889-1894
Miss Mary Thornton	1889-1892
Rev. William Duncan King	1891-1892 1908-1909 d
Rev. William H. Sears	1891-1922 d
Mrs. Effie Johnson Sears	1891-1904 d

Mrs. Charlotte Norris Hartwell	1893-1903 d
FOREIGN MISSION BOARD SOUTHERN BAPTIST CONVENTION	
<i>Names</i>	<i>Years in North China</i>
Rev. Peyton Stephens	1893-1922
Mrs. Mary Thompson Stephens	1893-1922
Rev. Horace A. Randle, M.D.	1893-1898
Mrs. Randle	1893-1898
Miss Anna Burton Hartwell	1895
Rev. John W. Lowe	1898-1935
Mrs. Margaret Savage Lowe	1898-1934
Rev. Jesse Coleman Owen	1899-1911
Mrs. Rebecca Miller Owen	1900-1911
Miss Mattie Dutton	1900-1904
Miss Emma B. Thompson	1900-1917 d
Dr. Thomas W. Ayers, M.D.	1901-1926
Mrs. Minnie Sheleton Ayers	1901-1926
Rev. Philip S. Evans, M.D.	1901
Mrs. Mary Levering Evans	1901
Miss Mary D. Willeford	1902-1935
Miss Jessie Pettigrew (Mrs. Glass)	1902
Rev. William Carey Newton	1903-1937
Mrs. Mary Woodcock Newton	1903-1937
Rev. Wiley B. Glass	1903
Mrs. Eunice Taylor Glass	1903-1914 d
Rev. Silas Emmett Stephens	1904-1926 d
Mrs. Irene Carter Stephens	1904
Dr. James M. Oxner, M.D.	1904-1907 d
Mrs. Cora Huckaby Oxner	1904-1911
Rev. Edgar L. Morgan	1905-1927
Mrs. Lelah Carter Morgan	1905-1927
Miss Ida Taylor	1905-1922
Miss Ella Jeter	1905-1914

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Rev. Carl Vingren	1905-1907
Mrs. Vingren	1905-1907
FOREIGN MISSION BOARD SOUTHERN BAPTIST CONVENTION	
<i>Names</i>	<i>Years in North China</i>
Miss Cynthia A. Miller	1905-1936
Mrs. Grace Boyd Sears	1906
Dr. E. Maurice Huckaby, M.D.	1906-1908 d
MEMBERS OF NORTH CHINA MISSION	
Mrs. Fanny Ray Huckaby	1906-1908 d
Rev. T. O. Hearn	1907-1921
Mrs. Lizzie Hearn	1907-1921
Miss Alice Huey	1907
Miss Florence Jones	1907
Dr. James Madison Gaston, M.D.	1908
Mrs. Annie Gay Gaston	1908
Dr. Mary L. King, M.D.	1892-1910
Miss Eula Hensley	1908-1911
Rev. W. Adams	1908
Mrs. Floy White Adams	1909
Miss Jewell Leggett (Mrs. Daniel)	1909-1926
Mr. Charles Norris Hartwell	1909-1927 d
Rev. J. V. Turner	1909-1913
Mrs. Bonnie Tatum Turner	1909-1913
Miss Jane Wilson Lide	1909
Rev. Tulley F. McCrea	1909-1925
Mrs. Jessie Reed McCrea	1909-1925
Miss Luella Houston (Mrs. Beddoe)	1909-1911
Rev. Jesse Carey Daniel	1910-1914 d
Rev. Charles A. Leonard	1910
Mrs. Evelyn Corbett Leonard	1910
Miss Pearl Caldwell	1910
Rev. J. V. Dawes	1910-1936

Mrs. Laura Moore Dawes	1910-1936
Miss Ida Pruitt	1912-1918
Miss Clifforde Hunter	1913-1926
MEMBERS OF NORTH CHINA MISSION ( <i>cont.</i> )	
<i>Names</i>	<i>Years in North China</i>
Miss Florence Coker Lide	1913
Rev. W. W. Stout	1914-1926
Mrs. Harriet Campbell Stout	1914-1926
Dr. A. W. Yocum, M.D.	1914
Mrs. Daisy Disney Yocum	1914
Rev. David Bryan	1914-1926
Mrs. Mildred Bryan	1914-1926
Miss Ada Bell	1915-1920
Mr. E. M. Louthan	1915-1916
Mrs. Louthan	1915-1916
Miss Grace McBride	1916-1918
Rev. Frank Huchens Connely	1916-1936
Mrs. Mary Sears Connely	1916-1936
Miss Bertha Smith	1917
Miss Blanche Bradley	1918
Miss Bonnie Ray	1918
Dr. Jeanette Beal, M.D.	1919
Rev. Ivan V. Larson	1919
Mrs. Edith Drotts Larson	1919
Miss Minnie Ethel Ramsbottom	1919-1930
Miss Lila Florence Watson	1919-1927
Dr. George Herring, M.D.	1920-1926
Mrs. Marion Poulson Herring	1920-1926
Rev. Francis Pugh Lide	1920
Mrs. Betty Stephens Lide	1920
Miss Doris Knight	1920
Mr. Robert A. Jacob	1920-1936



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Rev. James Walton Moore	1920-1936
Mrs. Minnie Foster Moore	1920-1936
Dr. Nelson Augustas Bryan, M.D.	1920
Mrs. Frances Allison Bryan	1920
Dr. Sanford Emmett Ayers, M.D.	1921-1925 1934
MEMBERS OF NORTH CHINA MISSION (cont.)	
<i>Names</i>	<i>Years in North China</i>
Mrs. Winnie Bennett Ayers	1921-1925 1934
Miss Alda Grayson	1921
Miss Pearl Todd	1922
Rev. Earl Parker	1922
Mrs. Sarah Gayle Parker	1922
Rev. James Robert Mashburn	1922-1927 1930-1934 d
Mrs. Lois Howard Mashburn	1922-1927 d
Mrs. Floy Wright Jacob	1922-1936
Miss Mary K. Crawford	1922
Miss Lucy B. Wright	1922
Rev. John T. Littlejohn	1922-1927
Mrs. Margerite Littlejohn	1922-1927
Miss Mary Elizabeth Lawton	1922-1925
Miss Rachel Steves Newton	1922-1930
Rev. Carmen Easley James, M.D.	1923-1927
Mrs. Eula Pearson James	1923-1927 d
Rev. Charles L. Culpepper	1923-1937
Mrs. Ola Lane Culpepper	1923-1937
Mr. Ullin W. Leavell	1923-1927
Mrs. Charlotte Henry Leavell	1923-1927
Rev. John A. Abernathy	1924
Mrs. Jewell Abernathy	1928
Miss Martha Linda Franks	1925
Rev. Drure Fletcher Stamps	1920-1931
Mrs. Elizabeth Belk Stamps	1920-1931

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Miss Reba Stewart	1919
Miss Olive Lawton	1924
Miss Pearl Johnson	1936
Rev. Deaver M. Lawton	1935
Miss Lois Glass	1935
Miss Elizabeth Gray	1937
Mrs. Dorothy Dodd Lawton	1937
MEMBERS OF NORTH CHINA MISSION ( <i>cont.</i> )	
<i>Names</i>	<i>Years in North China</i>
Miss Wilma Weeks	1937
Dr. J. H. Humphrey, M.D.	1937
Mrs. Edith Felkel Humphrey	1937