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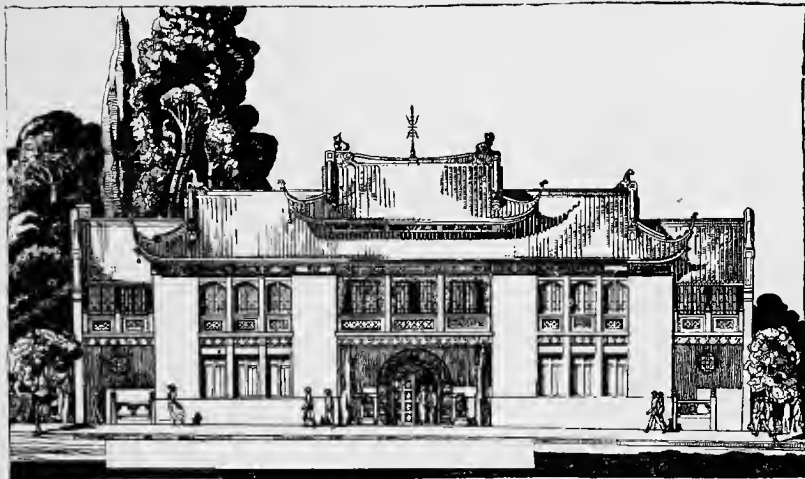
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CONFERENCE GROUP, DECEMBER 1919

The Conference group, December 1919.

Reading from left to right, First row :—Mr. Burket, Dr. Groesbeck, Mr. Lewis, Mr. Adams. *Second row sitting* :—Miss Sanderson, Dr. Ashmore, Mrs. Ashmore, Miss Prescott, Foreign Secretary, Miss Ramsey a visitor, Mrs. Lewis, Miss Miller. *Third row standing* :—Miss Foster, Mr. Baker, Miss Ogg, Mr. Speicher, Mrs. Speicher, Mr. Giffin, Mrs. Giffin, Mr. Page, Mrs. Page, Miss Campbell, Miss Simonsen, Mrs. Groesbeck, Miss Sollman, Mrs. Baker, Miss Withers. *Back row* :— Miss Traver, Dr. Leach, Miss Culley, Mrs. Adams, Miss Aston, Miss Wellwood, Miss Fielden.

Dr. and Mrs. Foster, Mr. and Mrs. Waters and Dr. Everham who were at the Conference did not get into the picture

THE SOUTH CHINA MISSION
OF THE
AMERICAN BAPTIST FOREIGN MISSION SOCIETY

A HISTORICAL SKETCH
OF ITS
FIRST CYCLE OF SIXTY YEARS

BY
LIDA SCOTT ASHMORE.
MISSIONARY IN CHINA SINCE JANUARY 1880

ILLUSTRATED



PRINTED BY
METHODIST PUBLISHING HOUSE
SHANGHAI.

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To my
Husband
Whose encouragement and help
have made possible this
Short History of
our Mission

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FOREWORD

THE pages that follow make no pretension to being a full and complete history of the South China Mission. They only seek to gather up, and preserve for those interested, some of the more important events and movements of the cycle covered, and especially those that relate to the earlier years when the foundations were being laid.

It has long been felt and often mentioned, that some of the earlier facts relating to the history of our Mission ought to be put on record before it is too late, and this is an effort to meet, in some measure at least, that oft expressed thought.

We are deeply conscious that our work is far from complete, and that many interesting facts, well worth recording, but perhaps unknown to the writer are not included. We would have liked to make as careful a study of each field as we did of the early history of the Swatow field, but even if that had been practicable, it would have made our story too long. As the development of all the fields has been along very much the same lines, it would also have involved no little repetition. The fields opened later have been able to make more rapid progress than the earlier ones inasmuch as conditions have changed greatly for the better among the Chinese. We have tried to make note of any special development on the several fields.

We do not venture to hope that no errors will be discovered, or that the dates given will invariably prove to be correct, and especially is this liable to be the case in the Roll Call. We can

HISTORY OF THE SOUTH CHINA MISSION, SWATOW

only say that we have tried to do our best, and must beg for a kindly judgment, where we have not succeeded in coming up to the mark.

It has been impossible to get photographs of all who have been members of the Mission. Some of the pictures have been enlarged from old albums, some from the Conference groups, some from old time daguerreotypes. We are glad that we are able to give the reader a glimpse of so many.

We are greatly indebted to Miss Ogg for typewriting most of the copy for the printer; to President White of Shanghai College for the loan of the volumes of the Missionary Magazine that we lacked; to all who have helped with the photographs for illustrations; to Dr. Ashmore who wrote the chapter on Bible Translation, and has made numerous suggestions throughout the book; and to all who have helped with words of encouragement and appreciation.

Swatow, June 30, 1920.

CHAPTER I.

INTRODUCTORY

WE must go back, far beyond a cycle of time, to find the beginnings of our Swatow work. Browsing in old musty volumes of Reports and Magazines, almost miraculously preserved from the ravages of white ants, book worms, mould and decay, evidences of which remain in abundance, we find ourselves conjuring with names, that the oldest of us have always associated with our work at Ningpo, and the work of the Southern Convention, names, many of which, even to us, are only names, and to our later comers are probably wholly unknown.

When China was still a closed empire; when no missionary was allowed to live within her boundaries, and even the few other foreigners were virtually prisoners in the quadrangle called the "thirteen hong^s or factories" in Canton, where they were allowed to live and do business only with such of the Chinese as were officially appointed to meet them; when every box of books entering her ports was carefully looked-over and everything about the foreign religion burned; when every avenue of approach seemed closed to the gospel of Jesus Christ; our Mission Society passed the following resolution, in the year 1839: Resolved:—that it is expedient to commence a mission in China as soon as God's providence shall put the facilities for doing so within our reach.

It seems that "the facilities for doing so" were being prepared, for we find that Rev. J. T. Jones, who had been sent to Rangoon in 1831 for mission work there, after consultation with the brethren, went on to Bangkok, Siam, where he arrived March 25, 1833, and

began work for the Siamese. There were about 200,000 Chinese immigrants living in and around Bangkok. As Mr. Jones was a man of great linguistic ability he must have picked up a working vocabulary of Chinese, for his first converts were three Chinese who were baptized December 8, 1833, the year he arrived in Siam. These three men seem to be the first fruits of American Baptist work for China. As in the beginning, so the work continued to prosper among the Chinese and Rev. William Dean was sent out to work for them in 1835, arriving on his field in Siam the next year; and in 1836 Rev. J. L. Shuck; then Mr. Reed, who died soon after, and Rev. J. Goddard in 1839, followed by Mr. Roberts in 1841.

These men, and others of different Societies, sent to all the cities of the Straits Settlements, were doing their foundation work. China, the proud, intolerant empire, which treated all outside of China as barbarians and vassals, who could only bring tribute to her, needed to learn something of other countries, and the foreigners needed to learn how to approach and to deal with the Chinese. So these years, spent for China outside of the country itself were not lost time. The missionaries learned the language, translated the Bible, prepared Christian literature, and trained their converts.

Now the British Navy and her soldiers appear upon the horizon of our story. England's cup of humiliation was full. Her representatives, sent to China, had been rebuffed, scorned, refused audiences. She had to send in her petitions as an inferior nation, and only the lowest Chinese officials were allowed to receive them. It had been wormwood and gall to the English, and the time came when they were not allowed to live even in the Thirteen Hongs in Canton, but had to retire to Macao. They were unwelcome guests there, for the Chinese made it uncomfortable for the Portuguese who received them, and again they had to move on, this time to the harbor of Hongkong, where

they dropped anchor August 26, 1839, the same year that our Society drafted its resolution. Then followed the war, with its peace treaties, made and signed by inferior officials, only to be repudiated by the Emperor. At last, when China had learned something of the foreigners, a treaty was made August 29, 1842, and Hongkong was ceded, for what proved to be the last time, to the British. At the same time Canton was made an open port, along with Amoy, Foochow, Ningpo and Shanghai. In these cities the British could live and engage in trade. What had been granted to the British was soon granted to other nations. When the French made their treaty, they included a clause stipulating that Christianity should be tolerated.

During the next few years the Chinese officials, who had signed the peace treaty with no thought of living up to its agreements, spent their time getting ready to drive out the foreign barbarians. They seized foreigners in Canton—kept some in prison, some they brutally killed, and all they treated with insolence. The opium question was a feature of all these ways. It was a feature greatly to be regretted; but even without it there would have been war, for the British Government would not endure such treatment, and the Chinese Government would not change its policy.

So the wars went on, and more cities fell before the British guns. With the peace treaty, made in Tientsin June 26, 1857, a new era was entered upon. China entered the comity of nations, with ambassadors from other nations in Peking, and representatives from China in the capitals of the great nations. In this way China learned still more of these nations she had been treating with such contempt. The treaty of Tientsin was to go into effect in 1859. Several new ports were opened for foreign business and residence. Swatow was one of them. S. Wells Williams, United States Secretary of Legation interested himself in the selection of this port, having in mind not only

its advantage as a business center, but also as an opening for the Tie elin mission work, in which he had become interested.

There were glad hearts in the cities of the Straits. As the war had progressed the missionaries had made ready to move on. With their knowledge of the language, with the scriptures translated, and with tracts and books and Christian converts, they were ready to take the land.

The first of our missionaries to move on was Dr. W. Dean who arrived in Hongkong in February 1842. He had married Theodosia Barker, a daughter of an English gentleman living in Macao, in March 1838, and had taken her to Bangkok. With the coming to Hongkong of so many business men and army and navy men, as well as missionaries, no doubt there were housing problems in the little fishing village. At any rate the Deans went over to Macao for the summer, and returned to Hongkong in October of the same year.

Prior to 1841 there were only a few Chinese families living on the island of Hongkong, engaged in fishing and farming. After about two years of British occupancy there were reported to be between 25,000 and 30,000 people living there, mostly Chinese.

Mr. Shuck and Mr. Roberts, with their families, soon followed Dr. Dean, and in 1843 were busy getting the mission established. Buildings for dwelling houses, for chapels and for schools were put up. The following published in the May Magazine of 1844, is of interest:

“Chapels of the Baptist Mission, as will be seen in the following card, have been erected by the foreign community in China.

A Card

“The undersigned begs respectfully to offer, in behalf of the American Board of Foreign Missions, his sincerest thanks to the

foreign community in China, who have so kindly and liberally aided in the erection of places for Chinese Christian worship on the island of Hongkong. Large congregations of Chinese auditors assemble at the hours for public preaching in their own language, every Lord's Day, at both the Queen's Road and Bazaar chapels. Both of these chapels are also adapted for schools.

"The whole amount of subscriptions received by the undersigned has been \$1,672 and the entire disbursements as follows:

For the Queen's Road chapel	\$1,180.04
For the Bazaar chapel	500.25
Paid to Mr. Roberts for school room purposes	9.50

Total disbursements	\$1,689.79
Total receipts	1,672.00

	17.79

"Signed, J. LEWIS SHUCK,

Hongkong, October 8, 1843."

When Dr. Macgowan arrived in Hongkong from home, via Calcutta, he brought with him a contribution given by the friends in Calcutta to open medical work in China. He was in Hongkong only a short time, and went on to Ningpo.

We have had a very vigorous growing tree in our Swatow Mission, called, "get-your-own-equipment-for-your-work" if the Board fails to give it to you, and I am thinking this tree was sprouted in Hongkong, and successfully transplanted to our Swatow soil.

In our reports of work in Hongkong, reference is often made to the Medical Missionary Society's work under Dr. Hobson. The report of the dedication of the building, gives the location with its beautiful outlook over the harbor and main land, and the plan, with the dimensions of the rooms for the residence part, as well as the hospital part. I leave to the medical historian the work of finding out whether this Medical Missionary Society was transferred to Canton, when so much of the Hongkong work moved on to China proper.

The Tie chin church of Hongkong was organized May 28, 1843. Dr. Dean had prepared a constitution which was signed by Hok Heng who came from the Bangkok church, and Tang Tui and Koe Bak who had been recently baptized. These, after appropriate services, were recognized as a Christian church.

In doing street preaching in the villages on the main land, they came to one small hamlet of "Keh" or Hakka people. Mr. Roberts' teacher could speak this dialect and through him they gave these Hakkas the gospel. This was probably the first time that anyone, of our Society at least, had preached the gospel of Christ to this great clan.

Mr. Shuck and Mr. Roberts pushed out into the surrounding villages where the Canton dialect is spoken. Mr. Roberts succeeded in renting a place in Canton, at a convenient distance from the Thirteen Hongs, where he spent about six months in the year 1844. Two schools were opened, one a boarding school for boys, with from fifteen to twenty pupils opened in March, 1844, and supported chiefly by the foreign community, the other a girls' school which had, at the time of Mrs. Shuck's death, thirty pupils. A temporary theological class was started near the close of the year, in connection with the Tie chin branch of the mission. A dispensary was opened in Kowloon in

1844, in a heathen temple which was provided by the Mandarin, rent free, provided the foreigners would not spend a night there.

Dr. Goddard, Sr., from Siam was a bird of passage in the Hongkong mission, but later went on to Ningpo. His translation of the New Testament, one of the very best of the earlier translations, has been in use in our mission from the beginning of our work and is still a favorite, though now out of print.

The work in Hongkong was in a prosperous condition. Nineteen in one year were added to the church. Schools for boys and girls were in full swing and medical work started, when another crisis was reached by the Board.

For some time a strained state of feeling had existed in the United States between the North and the South on the question of slavery. The Alabama State Convention, through its president, sent to the Triennial Convention a preamble and six resolutions, in which the demand was made that the Mission Board state their position in the matter of appointing as missionaries of the Board men who might be slaveholders. In the reply to this communication the following occurs:

“If, however, any one should offer himself as a missionary, having slaves, and should insist on retaining them as his property, we could not appoint him. One thing is certain, we can never be a party to any arrangement which would imply approbation of slavery.”

As a result of the differences existing among the constituency of the Society, delegates from Maryland, Virginia, North and South Carolina, Georgia, Alabama, Louisiana, Kentucky and the District of Columbia met at Augusta, Georgia, May 8-12, 1845, and organized the Southern Baptist Convention. This left the Triennial Convention

with the work organized and a debt of about \$40,000. They called an extra session of the convention to meet in New York November 19, 1845. The American Baptist Missionary Union was organized, and held its first meeting at the Pierrepont Street Baptist Church, Brooklyn, New York the 21st of May, 1846. Communication was slow in those days, so it took some time to adjust everything. Missionaries were given the choice as to which society they would serve. At last, these difficulties were dealt with and our Hongkong mission divided, the men from the South going with the Southern Baptist Convention which took over the Canton work, purchasing the mission premises there, and leaving Dr. Dean and the Tie chin work for the Northern Board in Hongkong.

The work in Hongkong was reasonably successful. Converts were added to the church, but like the work in Siam, it needed the family life to work upon. The Tie chin men in Hongkong were shifting, coming and going, and the workers there were eagerly awaiting the time when they could move on to the native district of this people and meet them in their own homes.

CHAPTER II.

PREPARING WORKERS

EXTRACTS from the address of the Executive Committee to the new missionaries about to sail, given at the annual meeting at Buffalo, New York, 1850. The Foreign Secretary being ill, the address was read by the Home Secretary.

This address seems so unique that the writer has thought that others might be interested to know what our fathers and grandfathers were expected to do on the foreign field.

In the introductory part, the fields and names of those going out are mentioned, and among them is the following: "Mr. Ashmore is to join the Mission at Siam, to fill the place once occupied by Dr. Dean and afterward by Dr. Goddard. There he will receive the fellowship and counsel of brethren connected with the Siam department of the same mission; but on him will rest the sole responsibility of guiding a church embracing thirty members and of making the truth known to the thousands of Chinese residing in Baugkok."

Point one of the address is, "the design of your appointment" which is "to diffuse the knowledge of the religion of Jesus Christ. Your work is *there*, the foreign not the home work of missions. The work abroad claims *all* your time and strength. It is greater than our work and there are fewer to do it. Tell us that you need helpers, tell us that you need the means of efficient labor; but lay on us, and leave on us, the responsibility of sending the men and the means." A paragraph is given warning them against getting so interested in the foreign community with its social attractions that "unwittingly you may rob the heathen. You are debtors to the

heathen, the knowledge you seek to communicate is the knowledge of Jesus Christ; Christ and him crucified; Christ first, Christ last, the Alpha and the Omega, the beginning and the ending of your mission."

Point two relates to the carrying out of the design of their appointment. "A knowledge of the language, character and state of the people to whom you are to communicate the knowledge of Christ. You must know their language, not simply read it, or understand it, or understand it read or spoken, but speak it correctly, fluently as your own native tongue. And to do this you must mingle and converse with the people. Dictionaries and grammars and reading books and Pundits will not do it. They may make you correct critics but stammering preachers. Our earlier missionaries without grammar or dictionary, except as made by themselves, have not betrayed any special unfamiliarity with the languages of the heathen among whom they have preached the word."

Point three "relates to the *doing* of the work. Our answer is *preach the word.*" The address goes on to say that it is not the writing of books and tracts, the providing of a Christian literature, nor the translating of the scripture. All of this is good service and if made a duty of a Christian minister under the providence of God, it is by a new and special assignment. Nor does preaching the gospel mean school teaching. Schools must be taught, but this is confessedly distinct from preaching the gospel. Schools help in various ways; schools rightly taught are agencies in diffusing the gospel among the heathen, they separate the young from the debasing influence of heathenism; they are nurseries to congregations, auditoriums for hearing the word, and often forerunners of the faith of the gospel. "Apart from their pecuniary expense drawing largely upon resources demanded elsewhere, they make still heavier drafts, both in teaching

and superintending, on strength and time which were intended to be given to the direct ministration of the gospel. On your part brethren, it would be an unauthorized substitution, and as unwise it might prove as unauthorized." Preaching the gospel is not colportage nor the superintendence of churches or preachers. "Would that every missionary had native churches and preachers to superintend. But native preachers cannot do *his* preaching. You brethren are not to preach by proxy. You are sent to the heathen face to face, and from *your* lips must fall on *their ear* the words which shall make wise through faith to salvation. See that you make full proof of your ministry; and if the heathen perish let it not be laid to your charge."

The address urges these new missionaries in preaching the gospel to do it faithfully, purely, and with plainness and directness, not only so that they themselves will understand what they mean, but so that the heathen will understand and retain the thought. "Beware of substituting for God's wisdom man's inventions. It has been said by some that the teacher must go before the preacher, man's word before God's word. Believe it not, the gospel can work its own way; this is God's plan. Christianity will civilize; civilization cannot Christianize. Illustrations of the justness of the views now presented are abundantly furnished in the labors and successes of the missionaries now with you They have wrought other labors, diverse in character and greatly useful, but so far as they have been honored to win souls, whether in city or jungle, on hill or plain, by the wayside, in the *zayat* or in the schools, the weapon of their success has been eminently the preached word—speaking the word in God's way, to the ear, the eye, the conscience of the stricken sinner standing with them before God. Jesus Christ in whom were hid all the treasures of wisdom and knowledge, went about the cities and villages of his missionary field preaching the gospel; and when his mission was fulfilled he commanded others to do the same work throughout and to the end of the world.

.....Serving the same Lord, authorized by the same commission, sustained by the same promise, animated, as we trust by the same spirit, you are sent, dear brethren, to preach Christ crucified to the heathen, bearing the message which giveth light, life—immortality.”

Following this is a paragraph to the returning missionaries. So far as the language and preaching are concerned, Mr. Ashmore certainly fulfilled this commission, for he spoke it so like a native that it was said if the Chinese listening to him had not seen him, they would have supposed that one of their own countrymen was speaking. He learned to speak from hearing the natives talk.

In the year 1849 the Mission Board appointed William Ashmore, then a pastor at Hamilton, Ohio, to the Tie chin work in Siam. Because he received his appointment in 1849 he always called himself a “forty-niner.” He married Miss Martha Sanderson of Brookline, Massachusetts and they sailed for China August 17, 1850, in the ship “Channing.” From the Sea Journal written for the family we find that Capt. Johnson had his wife with him this trip. The two passengers with the captain and his wife, two mates, three Chinamen and the crew were the entire number on board.

The last entry in this sea journal was made when they were one-hundred miles from Hongkong. With a good breeze they would land the next morning. The great number of fishing boats attracted their attention and the captain said “there was a boat for every fish in the China Sea.” They landed in Hongkong January 4, 1851, after a voyage of one-hundred and thirty-nine days. Here they had to wait for a ship to Siam and here they began the study of the Language.

It was during the long voyage of nearly five months, shut up in a sailing ship with nothing to do, that this young active missionary began that study of the Old Testament which resulted in his being such a marvelous Bible student.

After a short waiting time in Hongkong these two missionaries went on to the work awaiting them in Bangkok, which city they reached early in 1851. January fourth of that year, shortly before their arrival in Siam, a destructive fire had burned all the mission premises and the press, and all the books, which might have helped in learning the language, had gone up in smoke. It was a most discouraging outlook. Interested in everything going on about him, Mr. Ashmore went out to see what the workmen who were rebuilding the houses were doing. When a man with a carry of lime passed a certain man, a bamboo tally stick was handed out and a word called out. The new missionary's quick ear soon caught the words "cek, no, sa, si," and he found he had learned to count.

Somebody must have saved a New Testament from the fire, for the writer has heard Dr. Ashmore tell how he tried to learn to read with an old style teacher droning along in the singsong way, "O, Theophilus," of the first chapter of Acts. After many many trials the teacher, with a shake of his head and despair all too plainly written on his face, went on with the rest of the verse.

The next few years were full of all the different kinds of work a general missionary finds at hand to do; helping to teach the preachers, street preaching, Sunday services, prayer meetings. One report says he had talked with every member of the church, trying to bring them up to the "measure of the stature of the fullness of Christ."

On account of Mrs. Ashmore's health they left Bangkok to go to Hongkong with their two little boys,



ASHMORE HOUSE, BANGKOK, SIAM.

William Jr. and Frank. Soon after leaving Bangkok they met a most violent storm which so battered the ship that they had to put back to Bangkok. Again sailing they reached Hongkong early in 1858. The question of removing the station to Swatow was at once taken up with Mr. Johnson, then in charge at Hongkong, and was agreed upon.

But Mr. and Mrs. Johnson needed a furlough and they with Mrs. Ashmore and the two boys sailed in March 1858, on the troopship "Imperator" for England. One dark night this ship after leaving Singapore was in collision with another, and sustained such injury that they had to put back to Singapore for repairs where they were delayed three weeks. The shock of the accident and the delay in the great heat were too much for the frail body of Mrs. Ashmore who died and was buried at sea off the Cape of Good Hope. Mrs. Johnson stopped off in England and went to visit Holland, her native land, while Mr. Johnson took the two boys on to America and gave them over to their grandfather Sanderson.

After the party had sailed for the United States Mr. Ashmore visited Swatow in the summer of 1858. He was the first of our Society to visit the place. The small old-fashioned side wheeler Toewan upon which he went, cast anchor just inside Double Island, where the few foreigners then lived. Mr. Burns of the English Presbyterian Mission was there, and in company with him a brief visit was made to the very hostile village of Swatow. Plans were made for occupying the district by our Mission. Mr. Burns generously agreed to share half of the lot upon which his small house was built. Having made his survey of the place, Mr. Ashmore returned to Hongkong and sent his report to the Executive Committee, in favor of transferring the Hongkong mission to Swatow.

It is interesting to keep in mind that the Treaty of Tientsin opened seven ports of which Swatow was one, and that this treaty was to go into effect in June, 1859.

At the meeting of the Missionary Union in May 1859, it was voted to recommend the sending of two men to labor at Hongkong and the Tie chiu district. In June, 1859, the Executive Committee voted "that Mr. Ashmore be requested to repair to the Tie chiu district to open a mission station there at such a place as he may deem most judicious, renting the necessary premises." He was the first missionary appointed to Swatow, by our Board. When this action of the Executive Committee reached Mr. Ashmore in September, 1859, he began at once to make preparation to carry it out. But he was stricken down with tropical dysentery and brought to the verge of the grave, which sickness disappointed one of the most dearly cherished purposes of his life. When Mr. and Mrs. Johnson reached Hongkong in December 24, 1859, accompanied by Mr. and Mrs. Sawtelle, they found him alone in his house, wasted to a skeleton. He was moved to ask the four to join him in prayer for his recovery. The Lord heard the prayers and he was healed. He had been out on the field ten years, and it was thought best for him to return to the homeland to regain his strength before going on to Swatow, so early in March 1860, he started across the Pacific in a sailing vessel. The only other passenger was Hon. S. Wells Williams, then Secretary of the American Legation, going home on furlough.

And here ended the Arabian preparation of this peerless missionary for his life work to the Chinese at Swatow.

The faith of the early fathers who directed our Mission Society has been honored and "the facilities for doing so" have been provided.

CHAPTER III

SWATOW



Swatow, the bay and the hills beyond. In the middle foreground are the Academy building, the Theological School and the Ashmore house. In the center is the bay and Swatow with the plains and hills beyond.

BEFORE we move on to the account of our work at Swatow let us take a survey of what the place is, and of where it is. We can then better understand the setting of our story.

Swatow is situated on the coast line very near the place where the Tropic of Cancer crosses it, and is 190 miles, as the steamers go, up the coast from Hongkong. It is a busy mart and ranks as fifth in importance in China as gauged by the imports which pass through the Maritime Customs.

Put on your imagination spectacles and vision it. An arm of the sea runs inland for fifteen or twenty miles, making a harbor which was one of the determining factors in the choice of this location for the open port. Masu or Double Island lies at the mouth of the bay, with the deep narrow steamer passage on the south side and the broad junk and fishing boat entrance on the north. Five miles inland the bay narrows until it is only one mile wide, while just above, it broadens to six miles with acres of mud flats bare at low tide. Evenings when the tide is right, this mud flat is covered with small lights darting back and forth,

carried by men who are catching the kind of fish due to be eaten at that season of the year. On the north side is Swatow, rightly named "sand-head." Beyond the city is the broad delta of the Han river coming down from the mountains at the north. Twenty-five miles inland we find the great city of Chaochowfu, the district city of this prefecture, and the treaty port, Swatow, being only the port of entry. At Chaochowfu the river divides and finds its way to the sea through many mouths.

To the west is the Kityang plain, with hills in the distance among the Hakka speaking people. All over these plains are many villages, with here and there a pagoda pointing its finger upwards, built by some devout Buddhist for the sake of merit.



Kakchieh looking down the bay. Compound on the hill in the distance.

Kakchieh, appropriately named "rocky-corner," is on the south side of this one-mile wide part of the bay. Here, nestling among the hills and valleys, we find the American Baptist Compound, and the residences of some of the foreign officials and business men, hiding behind great rocks, banyan trees and clumps of bamboos; some of these

bamboos, seventy or more feet in height, are gracefully swaying back and forth in the breeze.

Innumerable fishing boats which go by twos, as they did two thousand years ago in Galilee, take advantage of the tide when possible. The tide turned to ebb very early this morning, and the bay between us and the sea is alive with boats going out to gather their toll from the ocean. The sails are dim in the semi-darkness. The peaks of the island of Namoa come out of the darkness, and stand out clear against the brightening sky. Soon Lotus Mountain appears rising out of the plain. The clouds grow brighter and reflect the rays of the rising sun giving to the scene the brightness of the rainbow colors. A little rim of light appears on the sky line of the ocean horizon, and presently the whole orb of the sun appears transforming everything. The dim sails, even the old tattered ones, are all lighted up and we seem to see a fleet of silver boats floating on a sea of gold. As the sun rises higher, the haze which has hidden the landscape is dissolved and the great plains to the north and west come into view. The mountains beyond capped with fleecy clouds come out in their familiar outlines. Hong-huang Mountain fifty miles away lifts its head five thousand feet high and its grim giant face carved on the top by the winds and rains of the centuries outlines itself against the sky, as if it would seek from the beyond its Maker.

The balls on the semaphore are up. The flags soon float out in the breeze and the mail flag is among them. "As cold water to a thirsty soul, so is good news from a far country." The steamers with their line of smoke trailing along behind come up the bay and even before they stop moving are surrounded by native boats with scores of men climbing up their bamboo poles to take off the native passengers and their baggage. The steam launches leave for the nearby towns and cities, the ferry boats begin to ply back and forth across

the mile of water, and a day with its multitude of activities is well begun.

Look again! The sun is nearing the Hakka hills in the west. The white smoke is rising from the villages of the plains as the people light the grass fires to cook the evening rice. The coast steamers unhook their chains from the buoys and quietly move out of the harbor. The night fishing boats come around the rocky corner from Gochan ready for their work. The white egrets come winging their way from their fishing haunts to the big banyan trees for the night's rest. The magpies are noisily chattering about their places in the trees. The sea fishing boats come in on the end of the tide with the sea breeze to help, all hurrying to their mooring places. The steam launches shrilly announce their arrival and are soon at their anchorage. The tide is full and just turning to go out. The river Han bringing down with its cur-



Looking west up the lay from the Ashmore house, Kakchieh is at the left hidden by trees.

rent earth from many a field, is determined to reach the sea by creeping along behind Swatow. Baffled in its progress by the incoming sea water it has had to bank up and wait, and only the dykes have prevented it from flooding the fields on either side.

The Kityang river has also felt the mighty force of the tide as it found its way up the bay. But the battle has changed now and the river is sending long tongues of muddy water down into the blue, dividing it into great plume-like fronds which extend for miles up the bay. As the sun sinks lower, the reflection from the floating clouds lights up these blue and yellow currents and paints the surface of the water with blue, mauve, red and golden tints—a most fascinating picture that holds us entranced as we watch the rapid changes until the sun sinks out of sight, and the quick tropical darkness shuts down over everything. The Southern Cross lifts its arms in the southern sky and gives us the blessing for the night.

And this is Swatow, the place which the Mission Society entered to occupy the land. To tell the story of this entering in and of the beginning and growth of the work is the motive of this short history.

Swatow, when opened to foreigners, was a small dirty fishing village, noted chiefly for opium smuggling and the coolie trade. Edict after edict had been issued that no opium should enter the land. There was, however, much money in dealing in it, and opium came in. Men were wanted for work in the lands of the south and in the islands of the sea even as far as the West Indies, and men went out. The first traffic was against the laws of the land and the second was against the personal liberty of human beings. Men were forcibly seized wherever they could be found and were taken to the coast where detention sheds had been put up to keep them in until a sufficient number had been collected. A junk would then come along and take them to Macao

where they were distributed to different places. It is no wonder that the foreigners were hated and called devils, pig-stealers and anything else the people cared to apply to them, for the foreigners had a hand in all this traffic. So when they appeared in Swatow, stones, brickbats and vile language with curses that included their remote ancestors and their descendants to the end of time, were the greetings they received. Can we really blame the Chinese for giving them such a reception?

A foreigner who had incurred the hatred of the Chinese was murdered in open day not far from where the foreigners lived. A Jesuit priest was taken by pirates and obtained his liberty only by paying a large ransom. Violent clan feuds raged between different villages, and often it was dangerous for even Chinese to move about in the country. It was a sorry outlook to the missionary who had looked with longing eyes to the main land where he had hoped to be received in the homes of the people.

Unable to buy land and build in Swatow, the foreigners first built their homes alongside the coolie detention sheds on Double Island, at the entrance to the harbor. Here the foreign pilots lived, who brought in the clipper ships for tea and such other things as found a ready market



Double Island where the mission first lived

in western lands, and the merchants at first had to do business on the island. After awhile one firm succeeded in renting an office in Swatow,

through the Chinese comprador. The other firms followed along as they could get offices, and after a few years the violent opposition subsided. It was five long miles back and forth between the island and Swatow, and the tides and winds were not always favorable. So they were ever watching for the time when it would be safe to live in or near Swatow.

Mr. and Mrs. Johnson with Mr. and Mrs. Sawtelle reached Hongkong December 24, 1857. Mr. Ashmore, whose visit to Swatow and subsequent illness have already been mentioned, sailed for America January, 1860, leaving to Mr. Johnson the carrying out of the order of the Board. This order, to the effect that the mission should move to Swatow, was sent in response to his report of the visit to Swatow, and was received by him in September, 1859. Early in the year 1860 Mr. Johnson made the second preliminary visit to Swatow and looked the place over. As it was impossible at that time to live anywhere except on Double Island he rented a house there for six months, and made arrangements to bring his family and helpers to the home of the T'ie chiu people. In this move were realized the hopes of the missionaries who had been working for the T'ie chiu people in Siam and Hongkong for more than a quarter of a century, and in the language of the Chinese, "The kingdom of God has been set up in T'ie chiu."

Mr. Johnson returned to Hongkong, and in June, 1860, with his wife and four helpers came up to Swatow and occupied the rented house. On May 21, while still in Hongkong but without special orders and the funds necessary, he wrote to the Rooms as follows: "Packing up and getting ready to move! What does this mean? You may well ask." Two of the native helpers were on the Swatow field, and had been working temporarily with the English Presbyterians. These helpers had been taken over by Mr. Johnson, and he felt it necessary that some

one be on the field to direct things. He goes on in that letter to say, "I of course supposed I should be able to let the house here for sufficient to meet the expense of removal and rent at Swatow, etc., till we could learn the mind of the Executive Committee. I have been back here a month or more without securing a suitable tenant. This has embarrassed me. What should I do? Where is the money to come from?" But he went on up to Swatow, and from there under date of July 14, 1860, he writes, "The very day we sent our last things out of the house, a tenant came desiring the house for six months, just the period for which I had taken the house at Swatow." He afterwards bought a house from Bradley & Company. Mr. and Mrs. Sawtelle joined them in April, 1861, but with health quite gone they were obliged to leave for America after only five months, and did not return to the mission field. In the spring of 1863 Mr. and Mrs. Telford from Siam, arrived to join the mission, and Mr. and Mrs. Ashmore (née Miss Dunlevy) arrived in July of the same year. Mr. Ashmore had been ready to return in 1861, but on account of the Civil War was detained at home. S. Wells Williams gave the Society \$150 toward his return passage. They sailed from New York in March, via Cape of Good Hope, and had a most exciting voyage being chased, and in danger of capture, by the Confederates. However, they reached Double Island and lived with the Johnsons. In May, 1864, Mr. and Mrs. Telford left for home with loss of health, and later terminated their connection with mission work.

Mention has been made of Mr. Burns of the English Presbyterian Mission. He was joined by Rev. George Smith and still later by Rev. H. L. Mackenzie, and by Dr. Gauld, who opened the medical work in Swatow. Mr. Burns with his pioneer spirit soon went on to new fields leaving the others to carry on the work at Swatow. These with our own two men represented the mission forces here for the next few years. In planning their work the two missions soon agreed that they

would not both occupy the same small village with a chapel, but that in large cities there would be room enough for both. This plan of work has been observed down to the present time.

In 1864 Mr. Ashmore, looking forward into the future needs of the mission, bought a few acres, consisting of rocky hills with the valley between, from a Mr. Botifuhr. As he was an American, there was no trouble about the deed and middleman. For this very rocky hill and valley, with not a tree or bamboo to take away its bareness, he paid the sum of \$800 Mexican. He had to take a good deal of chaffing from the people of the foreign community, who said that if he built there the houses would never stand against the typhoons. But with only a very limited amount of money to put into land and houses, he could not buy the expensive garden lands in the valleys, but was compelled to buy as he did. His buildings have stood the typhoons of sixty years and the bare hilltop has been transformed into a compound, of exceptional beauty and attractiveness. After buying the land "the



The Chinese characters at the top of the page mean "A picture of a baptism at K. Kel ieh in winter time. The left hand part of the building in the background was the first house built on the Compound and was occupied by Mr. Ashmore, Sr., until he had built his own dwelling house. It was then used for class rooms.

want of funds arrests his plans and he awaits, as the executive committee does, better rates of exchange."

Meanwhile he rented a "low squat house" in the back street of Kakchieh, and moved up from Double Island. The first building put on the new compound was in the valley just north of the present Woman's School. It was the east end, the original part of the house which was demolished at the time the woman's school was built. The west part was added many years later when the building was used for the Theological class. It faced the baptismal pool. This tiny building was Mr. and Mrs. Ashmore's temporary home for some time.

Mr. Johnson expressed a desire to move up from Double Island and was given the choice of location for his house site. He chose the Middlemarch site, the place subsequently occupied by Dr. Partridge for many years. When Mr. Johnson left Double Island, he bought for temporary use a house in the back street of Kakchieh, where he lived while development went on in the compound. His house was the first permanent dwelling house built on the compound. The hillside was cut away leaving a sheer perpendicular bank of earth just to the west of it. All of the present garden was at that time still a part of the hill west of the seminary road as we now know it. The earth taken from the garden site has been used in the building of the many different houses and walls about the compound. Teak in those days was cheap, and the shutters of the doors and windows were made of that now expensive wood. The downstairs rooms were all provided with iron rods in the windows. When finished, the Johnsons moved in, with the girls' school housed in the iron barred lower rooms. They had been much crowded in the small house down in the back street. Of his removal from Double Island Mr. Johnson writes: "At our last communion season on Double Island, as I sat and looked upon the large company of believers the Lord had given to us from among this people,

more than had been gathered into the church during all of its existence in Hongkong, I felt that we had abundant cause to thank God and take courage. He had most manifestly set his seal of approval to our removal to T'ie chiu. It was a cheering and delightful close to our work on Double Island and a pledge for the future."

At the close of the year Mr. and Mrs. Ashmore moved into their permanent house. The down-stairs room under the large south end was used for a chapel. These two houses with the land cost \$6,000 Mexican, so the report says.

The missionaries having moved to Kakchich the buildings at Double Island were no longer needed and were sold. In the Treasurer's report



Dr. Ashmore's first permanent house in the Compound

I find this item, "From sale of property at Swatow, \$792." Whether this represents all that the pilot, Mr. Piersdorf, gave for the property, there

seems no way of knowing. The senior missionary now on the field says he remembers hearing Dr. Ashmore say that the property was sold for very little. No one was left on the island except the pilots, and those connected with the coming of steamer-, and there was very little demand for houses.

CHAPTER IV

PLANTING CHURCHES

PAUL, a prisoner of Christ Jesus and brother Timotheus, to our beloved fellow-worker Philemon, to our sister Apphia, to our fellow-soldier Archippus, and to the church that meets in your house: grace and peace to you from God our Father and the Lord Jesus Christ. PHILEMON 1:1-3.

When we read this beautiful letter of Paul to Philemon, "the church that meets in your house" strikes a very sympathetic chord in our hearts.

In the history of our church here in this part of China, no small proportion of the two-hundred and two places for regular meetings, began with the church that met in some brother's house. The history of the evening prayers, when perhaps one family began its Christian life, and then some other family who had discarded its idols joined the first, and the two families had daily prayers together, can never be written. These prayers from the hearts of the new believers, almost too ignorant to know how to pray, are all known to the Father who careth for all his children. It was such a comfort to them to meet together, to feel that there were others who understood their position, and to know that they were not alone, with nothing but heathenism about them. What an encouragement it was when a new timid believer, not quite satisfied to wholly trust the Lord Jesus, came in to join them! The idols might still be on the idol shelf, but there were prayers for those new ones, and the Lord can and does answer prayer. The little room became too small for the believers, and lo! there was a small church which needed a chapel—And this is one way in which our work grew.

Soon after coming to Double Island Mr. Johnson organized a church. The helpers he brought from Hongkong and a few others were all the Christians there at the time, and made up the church list. During the year a preaching station was opened at Tat-han-po, a town of 30,000 and about six miles distant, the reason being that it was the home of two of the assistants, who had come up with them from Hongkong. Just here, at the beginning of our work on this field, let us note this fact, the first station opened was in a village where some believers lived. This policy has run right along through the sixty years, and our work at any given place has prospered according to the faithfulness of the first believers. Their lives put a stamp upon the worth-while-ness of Christianity in the eyes of the Chinese around. Whatever we may think of the Chinese it is true that they can size up a person and distinguish the real from the sham; and our work has prospered at the different stations in proportion to the genuineness of the making over of the "old" man into the "new" of the first believers.

We have not, with possibly a few exceptions, looked the field over and found a place and said, "Go to, we will have a chapel here. It is a strategic place and ought to be occupied." Instead we have been providentially led and gone into new places by following the light the Lord has put into the heart of some one living there who has invited us to enter. We have from the first worked "with" the Chinese, not just "for" them, and we think that a large part of our success has been the result of this policy.

During the year Mr. Johnson was greatly cheered by the visit of three aged brethren who had been baptized in Siam by Dr. Dean and Mr. Goddard, one twenty and the others eighteen years before. These men had been back in China about a dozen years, and lived in the Chung-lin Tang-leng part of the field north of Double Island.

They kept up services, taking turns at meeting in each other's houses. Efforts to rent a suitable place for chapel services were violently opposed by the Chinese, who were determined to keep the Christians out. Likewise efforts to rent in Swatow were unsuccessful, and the regular preaching places were confined to Double Island and Tat-hau-po. The assistants at T'ie chiu lu had rented an upper room large enough to receive one or two visitors at a time. But the opposition was so great they could not stay there long. Two were baptized at Double Island and a few more joined by letter.

When Mr. and Mrs. Sawtelle left Hongkong the Mission premises, chapels and everything were sold for \$20,500 and the most of the money was deposited in the Oriental Bank in Hongkong. Later when Dr. Dean was passing through Hongkong he called together the T'ie chiu Christians still there, borrowed the use of a chapel from an English Mission, and had services with them. He called in question the wisdom of selling everything, leaving not even a place for the Christians to meet together. They took on a new assistant, and the brethren proposed to mainly support him. Thus early was a beginning made in the matter of self-support.

In 1862 nine converts were baptized, one a petty mandarin, and one a young man Chai-ki, both of whom afterwards became preachers.

In the report for the year 1863, Mr. Johnson says, "We have now to report seven baptized during the year. One of these from Tangleng had two wives and caused the missionary a deal of anxious thought. A precedent is so easily established, and so hard to change, that in this they moved slowly, and waited a long time. At last the second wife was provided for, and the difficulties in the way of his being received removed. He was a man of more than ordinary ability and influence in his native place. Six candidates were from Mrs.

Johnson's school. They had for a year professed to love the Savior." The outstations reported are Hongkong, T'ie chin hu, where, as already noted, they had an upper room rented for the helpers to live in, Tat hau po, Chung lin and Tang leng, where the men from Siam lived. Much work had been done in the two last named regions. At T'ie chin hu but little could be done. The brethren had visited the city a number of times, but the way to enter in had not yet opened. Nothing could be done in Swatow, but opposition was dying down. Mr. Telford reported visiting all the members in his part of the field, and being cordially received into the homes of all. After Mr. Ashmore's return to the field he reported the changes coming to China, in the following words: "Ah, it was all very well so long as these Christian teachers got 'only a few simple minded, easily persuaded people to join their new doctrine,' but it takes on quite a different aspect when they see some gray-haired and studious idolater breaking up his idols, chopping them to pieces and then declaring in the midst of his own people, far away from a missionary settlement, that he means to become a follower of Jesus, and when they see persons of standing and marked and conspicuous talent adorned with academic honors, who have nothing to gain and a vast deal to risk by becoming disciples.

"Such witnesses to the truth are being multiplied. A more robust and vigorous offspring is being welcomed to the bosom of the churches. By many of them the faculties of the new life are striking from the outset. They seem awake to the full consciousness of the change which has passed upon them, evince a readiness to accept any and all the vicissitudes it may bring upon them. There are among them exhibitions of a spirit not unworthy a martyr age. Not a communion passes in which we have not present some who have come out of tribulation, in order to fill their places at the Lord's table. All of them have endured reproaches for Christ's sake, some of them the losing of worldly goods. Some of them have been in prison for a testimony,

and at least half the church could tell of blows and beatings and stonings they have undergone because they would not refuse to worship Jesus. . . . In days gone by conversions have been isolated, one here another there, but with no effect upon those round about. But we discern one thing. The heathen whose perceptions in this matter have a wider field for exercise than our own, think these cases of conversion are assuming a contagious aspect, and even threaten to become epidemic."

During the year 1864 Dr. Dean and family on their way from the United States to Bangkok visited Swatow, and Dr. Dean baptized six converts at Double Island. It was a great pleasure to him to see the work among the Tie chiu people in their homeland. His long mission life was spent for them in the dispersion, sometimes in Siam and sometimes at Hongkong, back and forth wherever the need seemed greater.

One of the native assistants, A To, preferred to return to Hongkong and work among his old friends and relatives there. Two new men, Chai Ki and Hu Sin se, were taken on as assistants. It may be asked how these men just out of heathenism could be used as preachers. In the first place, they had to be taught much before they could believe, and together with other believers, were constantly being taught the Bible truths. Very early in the life of the mission, all the preachers and teachers, and any church members or inquirers, who could do so, came to the central station for a week of study. They met early in the morning, again in the forenoon, and twice more in the afternoon. Some of these meetings were prayer meetings with a short exposition of scripture, followed by many prayers, while others were more like a Bible class, and the scriptures were studied and explained. The class absorbed what they could, and went out and gave it to others wherever they could find anyone to listen. At a later day as the mission grew

larger it was found that six of these meetings a year were more than could be carried, and they were changed to quarterly gatherings, meeting in January, April, July and October, and were called the quarterly communions. After the theological class was regularly carried on these meetings continued, as it was necessary to help those who had never had the regular teaching in the class. The culmination of this week was on Sunday when baptism, preaching, receiving the hand of fellowship, and communion made the day a very full one.

In the report for this year of 1864 we find the following about the changes that were coming so rapidly in the T'ie chiu lu, the district city. "This city has hitherto borne a disagreeable reputation for hostility to foreigners and everything emanating from foreigners. It was here as you will remember that Mr. Burns was arrested a few years ago and sent, caged like a canary bird, overland to Canton, some two hundred miles distant. It was here also that A-Sun and A-Ee were imprisoned and beaten for the testimony of Jesus, as you have heard brother Johnson tell when in America. Nor had their rancor died away during the eight years that had elapsed since then. Only last year, and since my arrival, no less a personage than a British Consul was driven back in an attempt to reach the place, and that too while under charge of a special envoy of the Governor General of Canton sent to escort him. He was confronted by an angry populace who went so far as to roll down the great stones from a bridge under which they were passing, crushing in the boat and endangering the lives of those on board." * Attempts had been made to rent a preaching place but all had come to naught, and the work was confined to a small upper room over a drug shop. But things were changing: "Accordingly it was thought desirable to send forth the dove once more, to see

* The British Consul was accredited to the District city, but the magistrate did not wish to receive him there. He preferred to come down to Swatow and receive these consuls from foreign hands in the temporary place, in the small village of the port of entry, Swatow.

if this time he would not return with the olive leaf in his mouth. A To sinse was sent upon this special errand. He and his mission were made the burden of many prayers. God prospered his way. Almost immediately he lit upon a suitable house and had no difficulty in hiring it for two years, with the privilege of immediate occupancy. Without delay he started religious services. . . . Since then there has been a storm that threatened for a while to destroy everything but our good brethren there did not quail. They stood nobly to their post and all is quiet again."

Under date of November 6, 1865, Mr. Johnson writes of the communion season, when the week of meetings were held with the people who came from the different stations: "Yesterday was our communion season. . . . Sixty-two beside ourselves sat down to the Lord's table, thirty-four brethren and twenty-eight sisters. Of this number fifty had been baptized on Double Island. We have received into the church by baptism since the mission was removed to this place, sixty-one. Truly have we reason to exclaim, 'What hath God wrought.' Today has also been to us a day of much joy, especially has it been so to Mrs. Johnson. Two of her pupils, members of the church, were married this forenoon to young men, also Christians. These make seven of her scholars Christians, married to Christian young men."

Much of interest happened to the mission during the year 1866. The chapel at Tang leng was attacked and leveled to the ground. After the delays of diplomacy the mandarins compelled the guilty ones to refund, and a proclamation was posted prohibiting interference with the Christians. A larger building was secured in a better location and the brethren were able to use it.

Ampo now appears on our horizon. The place was occupied in December, 1865. "The location is a good one but the poor man

who rented it has been so persecuted he declares he cannot rent it another year." Fortunately as soon as they were compelled to give it up, they had another building ready to go into. Ampo has been very hostile to foreigners. One of the English Presbyterian missionaries met with very rough treatment there. When the church had moved into the new place, about sun down one evening, a large number of people came in, armed with sticks and knives, and demanded a contribution for the idol festival near at hand. The whole street was assessed for this, and the Christians had to meet their share. The brethren said they could not help support heathen practices, but the leaders, some in long gowns, insisted, and the Christians at last gave them the assessment under protest, and came out to tell the missionaries. Mr. Ashmore in reporting this says, "There is no cause for discouragement in such an outrage as this. It publishes the gospel to a surprising extent. The whole country around Ampo has heard of the new house of worship and the new religion. The brethren might have been months in giving as much publicity to their views on idolatry as was done two or three days after the matter was noised abroad and everywhere talked of."

Swatow was added to the number of regular outstations, with a hired house and a helper stationed there. The village was rapidly growing, and occupied about three times the space it did three years before. Large buildings were going up. From forty to seventy foreign ships were in the harbor at one time, and they represented a large amount of tonnage, and an extensive trade with other ports.

During this year of 1865 Mr. Ashmore and Mr. Johnson began holding English services for the foreigners every Sunday afternoon, taking charge of it turn about. Mr. Ashmore says, "It is a pleasure to observe that this was done in compliance with a publicly expressed desire on the part of the small foreign community we have around us.

.....This service is not without some good results. Whatever may be said of the Swatow side as yet, surely the Sabbath is being treated with more respect every month." In connection with this service a few years later seven foreigners were reported among those baptized, one an American sea captain, two sailors from an English ship, and one a colored man, who had the reputation of being an eloquent preacher along the wharves of London.

During the year 1867 a number of things of general interest took place. Urged by home influence, two of the stations, Tang leng and Tie chiu hu, were set apart as independent churches. The work had been carried on under great difficulties and with much persecution. Again and again had the Christians been called upon to endure reviling and stoning, and many attempts had been made to drive them out. They had been able to maintain their position and converts had been made. Just before the church at Tie chiu hu was set apart as an independent church, a foreign hong succeeded in renting a place and putting it in order for business purposes. The literati and influential men of the city led a mob. They took possession of the building, and seized and maltreated the man who owned it. Their blood was up, so they came on to the chapel. They thought they might as well make a clean job of it and get rid of all the foreign influence in the city. They entered the chapel, drove out the chapel keeper, threw out a part of the furniture, and nailed up the door. This was the story which reached those here at Kakchih on Saturday, but they went on with the organization of the eight members into a church, ordaining the helper, A Ee, as the pastor. The church at Tang leng had twenty-eight members made up of people from Tang leng, Chung lim and some small villages near by, and from Ko tug. The opposition here was bitter and long continued. As soon as a house was secured, the mob came, and leveled it to the ground. A-Sun was ordained to take charge of this band of believers.

Two young men from the Tang leng region were baptized the same day that the church was organized. They both had endured no end of persecution from their own families, and had held back for more than a year. But they both came out to Kakelieh determined to publicly acknowledge the Savior. When the one from Tang leng threw away his idols, his wife joined with him in morning and evening prayer. This greatly exasperated his mother and the sister-in-law who made life so miserable for her that she made way with herself.

The young man from Ko tug had endured much persecution from his mother, who would follow him to church and wring her hands in agony, reviling him for forsaking the gods of his fathers. At last he decided to come out for baptism, and secretly left home on Friday, arriving here on Saturday with his heart overflowing with joy. Soon after, a messenger came saying his young bride of only four months had strangled herself. He was heartbroken but went on and followed Christ in baptism.

It was a settled policy of the Society to give each of its workers a definite field of operation, for which he must be responsible. In accordance with this plan Mr. Johnson and Mr. Ashmore divided the field. Mr. Johnson took the older stations, T'ie chin hu, Tang leng, Chung lim, Tat han po, Kakelieh, and Double Island, and the assistants A Sun ordained and in charge of the Tang leng church, A He also ordained and over the church at the district city, To sinse, T'ie pe, Chung chi hia, and Po San hia. Mr. Ashmore, following his preference, struck out into new fields, and gathered about him a new class of helpers. He reported on the stations under his care, Swatow, T'ie ie, An po Kit ie. The year 1807 was the first time that Kit ie was reported as a station. In regard to this new station Mr. Ashmore reports: "This place has just been opened to us within the past two

or three months. It is the third city in the district and contains a population estimated by the Chinese at 200,000 although I am inclined to consider that too high. The city is accessible by steamers, which occasionally are sent up by the English government for moral effect. It lies in the center of the sugar producing region, and is of course a rich and valuable part of the country. In addition to the above named four centers, an agent has begun negotiations for a house in Teng hai, a city said to contain 150,000." The Teng-hai negotiations were not successful and Mr. Ashmore had to wait, until nearly the end of his life on the field, before that city was really occupied by us, and a regular service opened, by one of the later missionaries.

For helpers he had Hu Sin se, Chang Lim and Kai Bun. In his report for the year he mentioned the importance of owning a chapel in the rapidly growing port of Swatow. Rents were very high, and the building he had, was unsuitable for his work. New comers, in these later years, are often troubled because they see open doors which they cannot enter, either from lack of funds or lack of men. This seems to have been an experience of all, from the early days even to the present time.

The report goes on to say: "The Swatow chapel is opened every day in the week, and it is my rule, when not prevented by unforeseen circumstances, to spend a portion of each forenoon either there, or at some other place in the vicinity, where I can get hearers to listen to the gospel. This exercise is varied by frequent visits to the adjacent villages, in which I hope, by making repeated calls, to form acquaintances and find persons who will have their ears opened to attend to the things which are said."

Many years after, the writer remembers hearing Dr. Ashmore tell of some of his experiences in this daily preaching at Swatow. One day he started out to return home with his old and reliable boatman,

but a heavy fog settled down and after a time they could not tell which way to go. Swatow has always been noted for its fine street restaurants with their savory fried ducks, chickens and other delectable things that smell so good to the Chinese. It was about noon, so every few moments the boatman turned his face to all the four directions and sniffed. At last he said, "There is Swatow, I can smell it." They turned their boat around and by keeping in the opposite direction reached the shore for which they had started.

During the summer of 1869 Mr. and Mrs. Johnson whose health for some time had been giving way, went to America, and stopped in California. Mr. Johnson's health improved, and he took charge of the church at Petaluma, where he had a successful pastorate. This left the whole Swatow field and work upon the shoulders of Mr. Ashmore. This brings forcibly to mind the necessity of better preparation of the native workers, and in his reports home during the year Mr. Ashmore emphasized this necessity and told of what he was doing to meet the situation.

This need of trained helpers was ever present with the missionaries. But where could they be gotten? It was impossible to wait for the education and training of a boy from childhood to manhood, a matter of sixteen or more years. The people were believing and were coming into the church. The missionaries could not keep up with the demand for training all these believers scattered here and there all over the field. They had done what they could to prepare men to tell the gospel story, by having them come in for the week of study every two months. But more was to be made of this week of study as time went on. Of one such week Mr. Ashmore writes: "The week of study has been very satisfactory. I had to chide them sharply for not having more thoroughly mastered the previous lesson. Notwithstanding they did well I knew they could do better, and they have done better. We

had ten of the class present the entire week, beginning with Tuesday. The book of Exodus had been assigned to them to be studied during the two months they were at the outstations. They had been over the ground before, so that it was chiefly a review. But they were told they must come prepared to give an account of the contents of the forty chapters continuously. Half of them did it straight along, naming the chapter and then telling what was in it in a general way. We were two whole forenoons hearing them, as each was required to go over the whole ground. The others got through tolerably well."

Early in 1870 a vessel was wrecked on the shoal near Tang-O and the lumber with which it was loaded drifted ashore and was gathered up by the people near by. The Christians of Tang-O got their wreckage along with the others. Then they came to Kakchieh and told the missionary about it. They were told that they must deliver it over to the proper authorities. This they did. The English Consul took up the matter and put it into the hands of the magistrate, who had the lumber delivered up, and an assessment of money besides, because Chinese-like, he had to have something to line his pockets with. It was put into the hands of the leading men of the village, and they in turn must add to the assessment to pay themselves for their trouble. The villagers, who were all very poor did not have the money, so a percentage of their next sugar crop was assessed. The Christian brethren said they would pay the first assessment, the one to the mandarin, but they refused to pay the second one to their own leading men. After consultation with the village elders, they agreed to put the amount of this assessment into a small chapel to meet in, and raised twenty dollars. This was added to, by the missionary and the American Consul, and a small chapel was built.

At another station repeated warning had been given of trouble. At last it came. A mob came, just at dusk, led with gongs, and the

two old men at the chapel were hustled out, the furniture broken up, the roof broken in and the house made uninhabitable. The brethren came to the missionary asking him to take the matter to the Consul. The missionary reports: "The case is undoubtedly one which it would be proper to take up under treaty stipulations, but I have been long convinced, and in other places have steadfastly acted in accordance with the conviction, that to seek this protection, except in some very extraordinary case, is a thing which, in missionary policy is not expedient." Mr. Ashmore goes on to say, "I must speak of the continual solicitude we have for the church members that they should grow in grace and especially in spiritual-mindedness. I sometimes wonder how it is that people at home get the idea that heathen converts are such models of perfection. Surely we do not say so, and if we ever write in such a way as to lead them to infer it, we need to be exceedingly careful about the terms of our sentences. . . . I doubt if those who went out of Egypt had all the mud of the brick kilns washed from their clothes before they started. Certain it is that the Chinese are slow to know the necessity of a thorough purgation; the former did not at once adapt their taste to the change of food from the leeks and onions to manna, and the latter to frequently show traces of the once fond remembrance of heathen garlic. The former 'made a calf in those days' because they had been accustomed to that; and the Chinese have to be constantly checked in their tendency to make a calf out of some venerable heathenish usage among themselves."

During the year 1870 forty were baptized, a large proportion being old people. Seven died during the year, and three had to be excluded. One of the latter became involved in a lawsuit and wanted the church as a body to espouse his cause. The second became entangled in heathen-vices, for which at first he seemed to feel some contrition; but afterwards he began to justify his bad conduct, and declared his purpose to continue in it, and the church was compelled to

cut him off. The third "had not much earth" and when his brother threatened to take away his inheritance, he deliberately renounced Christ, so he too was buried out of sight. "These three funerals have been sanctified to the church and have made others more careful and thoughtful. This is the only alleviation of these sad cases."

Under the heading "Independent Mission Work by the Native Christians" Mr. Ashmore goes on to report: "Sooner or later they must take this load upon them, and it is now time they should make a beginning. They are allowed to vote the appropriations from our own contributions here. The man sent out, too, is of their own selection and his report is made to them and not to me. They can sustain one person for the whole year; but for various reasons it has been thought better to send out their missionaries for only a few months at a time. Two persons have been employed at intervals, and at the next communion they will send out one or two more for brief periods. . . . It is not merely good to the perishing, we hope for, from this movement. I shall be disappointed if a powerful reflex influence is not exerted upon the whole church and especially upon the assistants."

About the thorough education of a native ministry he goes on to say, "On this subject I have written before and need not repeat at length. This subject is engaging the attention of the chief mission stations in China generally. A well trained ministry is, so far as human agency is concerned, the great want of the day. We make the Bible our text book, and from it we propose to teach the various branches of evangelistic, systematic, and pastoral theology. In the first, especially, they need a thorough induction, as that is more than the latter, the work for which they are designated. At present they are engaged in a rigid analysis of the various books of the Bible,

accompanied with discussion, and with plans of sermons on selected portions of the ground passed over."

Mr. Ashmore was at this time alone on the field but hoping for reinforcements.

In 1871 Mr. and Mrs. Johnson, who had been about two years in California, returned to Swatow, and joined in the heavy work now so rapidly developing.

In Mr. Ashmore's report for the year 1871 he says, "The theological class had held its regular assemblages once in two months, and in diligent study of the scripture has done nobly. . . . During the past as in former years, the development of inward growth has been a subject of unremitting solicitude. By this, more than by the simple increase of numbers is the real progress of the church to be gauged.



Dr. Ashmore's preachers and students.

And yet, this is a point on which the formation of a just and wise estimate is difficult, and the conveyance of that estimate in terms fitted to convey to friends at home a correct impression is more difficult, and that in consequence of the different weight we attach to the same expressions. We say, that some satisfactory progress has been made; but you must consider that 'progress' does not mean the rapid and conspicuous advance with which you associate the word. There is much misunderstanding on this point. What is rapid with us would be slow with you. It must never be forgotten in what an abyss of moral corruption the nation is sunken. The converts are not transformed into the 'spirits of just men made perfect' by the preaching of one sermon. The law of growth does not operate in that way. The national character of the Chinese is sordid and mercenary, and selfish and extremely phlegmatic. They are slower than some other Asiatic nations to apprehend things which are spiritually discerned. And when they are converted, these characteristics of the old Chinese Adam furnish the weights and the easily besetting sins which retard their subsequent growth in grace. Understand us to say on this point, therefore, that we think a substantial advance is visible from year to year. If not what we would like to see in its fullness and freeness, it is quite enough to encourage to effort and prayer, and our confidence is that where God has begun a good work in them, he will carry it on till the day of the Lord Jesus.

"The subject of chapels has engrossed much of our attention during the past year. A fine structure has been commenced at Swatow, where it is very much needed, and as soon as that is completed we shall begin another at Kākchieh on our own mission premises, not only for weekly and daily use, but to meet an indispensable want of our communions, when we have a large assemblage and have no room in the compound that will contain them."



Kakchih chapel front

For the year there were forty-one baptisms, one exclusion, three or four deaths, and \$331 in contributions. The Woman's Baptist Mission Society of the East report the support of one of the three or four Bible-women Mrs. Johnson had under her oversight.

Mr. Johnson who, as we have already noted, returned early in the season of 1871, died from a stroke of apoplexy October 21, 1872, and the station was again left in the care of one man. Mr. Johnson had given about twenty-five years to mission work; the first part to the mission in Hongkong, and since 1863 to Swatow. He had had two furloughs home.

We have given much time and space to these first twelve years of the mission. They were the years when the two missionaries planted the seed, marked out the policy and plan of the work, and saw the church spreading over the district. Their hearts were cheered when new hearers came in, and were saddened when the babes in Christ

brought reproach upon the church. We have quoted largely from their reports and letters, because they were feeling their way along, as were other missions all over the land. They each had served an apprenticeship before coming to Swatow, and knew full well the value of establishing right customs, for once established customs are hard to change.

Having given the readers such an intimate insight into the working of the mission, we shall not have occasion, perhaps, to quote so largely from subsequent reports, except when new work is started, or a new plan put into execution.

During the twelve years, two hundred and forty-six persons have been baptized.

CHAPTER V

TRAINING THE CHURCHES

DURING the twelve years we have had under survey, we have seen the planting of the church in Tie chiu. Congregations of believers have been gathered at Kakchieh, Tat hau po, Tie ie, Chung lim, Tang leng, Tie chiu hu, Kit ie, Swatow and Am po. The little bands of believers at Tie chiu hu and Tang leng have been set apart as independent churches. This proved to be too radical treatment, and the little bands of believers were not able to function as independent churches, and had to fall back on the help of the mother church, and in practice had the same relations with her as before they were set apart as independent. To give men the gospel to their own individual salvation, is not the whole of the commission which Christ left with his disciples. We are to teach them "whatsoever I have commanded you." Right here in the history of mission work the Acts of the Apostles and the Epistles become to us a New Testament. What a comfort to us is this entreaty to the saints, "lie not one to another," when we have found that some of our saints have been doing that very thing, and looking us straight in the eye as they did it, and that sometimes they have covenanted together, to tell the teacher a certain version, and all stick to that version,—well, we must teach them that to lie and deceive is not Christ-like.

The Sin of Lying

Men may go to church in the morning, and attend to business in the afternoon; or they may turn the shop over to the son to carry on the business for that day, because he is not a believer. The head of the household can then have leisure to go to chapel service and cook his rice there with others who have come too far to return home for the noon meal, and feel free to stay and talk over all sorts of things

Keeping the Sabbath

concerning the church and the world. It may be a little difficult to teach that saint, that letting the son keep the shop for him is not quite coming up to the measure of what Christ wants of his followers. And so it runs through all the sins mentioned by Paul when writing to the churches he planted in the regions beyond.

It makes a missionary wish that he could divide himself up, and be at every little church service every Sunday. But that cannot be, and here comes in the value of the bi-monthly week of Bible study already mentioned in the preceding chapter. This was an outstanding feature of the work of the mission, and is constantly spoken of in the letters home. Attended by all the preachers and the other mission helpers, both men and women, and by many of the church members, it brought the missionaries into frequent touch with those who regularly came, and gave opportunity to impart the Bible instruction so much needed. Lessons of great practical value were also brought out in connections with the questions that came up and the varied experiences of these gatherings. For example on the occasion of which we go on to speak, the lesson was the book of Leviticus. Mr. Ashmore telling about it says that three of the preachers were examined on the whole book. They could name a chapter and tell all the important things in it and whether these things were in the first, middle or last part. Others did not do so well, while others were not worth listening to. He goes on to say, "We had a most interesting time discussing various subjects connected with the contents of the book. But alas, per contra, we had this discussion one day broken in upon by an angry dispute between two of them arising from an old root of bitterness which we hoped had been uprooted long ago. The reader will wonder how it could have come in at such an hour. Nothing came about more naturally. We were discussing the sin of Nadab and Abihu, and the chief question was propounded—wherein consisted the great sin of using strange fire when burning incense. As our manner is, each was

**The Week
of Teaching
Bimonthly**

allowed and expected to give his opinion. Various opinions had been given, and examined kindly. It was stated the fire must be taken from the altar *where the sacrifice had been burned*, and the meaning was that no supplication or prayer to God could ever be acceptable, which was not based upon the work of Christ. This being said the discussion rambles off in a side direction, conversely; if, when we went forth to win men, we thought to move them by any other hopes and motives than those clustered around the cross, we then, too, would be using strange fire.

“Then came the trouble. One of them sitting in one end of the room took up the conversation and said, ‘yes, and there lay in his opinion, the real cause of the Tang leng difficulty.’ One or two persons had come into the church through a selfish hope of being helped in the time of trouble, for they had said that the assistant formerly there had promised to help them. They had walked by the light of a ‘strange fire.’ Instantly came a short angry denial from the other end of the room, from the person who considered himself reflected upon by the observation. Then followed personal reflections,—a shame to them both, and a grief to us all. It was a miserable triumph for a few moments. Alas for me, while never dreaming of such a thing I had unconsciously introduced a firebrand. And now these two brethren like Samson’s foxes had it between them, and were making sad havoc of my standing corn. We got them pacified after a while, and then came their shame and mortification. The difficulty of such long standing between them, was censured by the other assistants as well as by myself, and eventually we got them both to pledge themselves that they would not forget the claims of brotherly love again, but my peace was gone for the day.....

“If anyone is disposed to criticise let him remember that heathenism is responsible for such an unseemly exhibition, and not

Christianity. Christianity is working slowly but surely to extirpate the disposition which caused it. People do not always get rid of all the remains of a fever as readily as Peter's wife's mother did; and take this also into account, if a dispute of any kind had occurred a few years ago between them, before they became Christians, *they would not have confessed to each other as they did that day*. Weak as they are, we are not afraid of scrutiny. Once they would have made a blood feud of it."

**An Example
of Christian
Forgiveness**

Discipline in the church has always been a most difficult part of its training. The Chinese have been trained for untold generations that the family first, and the clan next, should hang together through thick or thin—deep water or shallow—and that is what they do. It seems never to be a question with those who know about it, "how can we make this person see his sin?" but, "how can we prevent others from seeing it?" The family, the village and the clan must stand together and shield him. And they will do it, and pay large assessments required by the officials rather than give up the guilty party. Now how can two or three believers from this clan, two or three from another, and as many from another, vote to exclude or even censure a member?

The church at Tang leng had given the missionary a deal of trouble, and at one time there was danger of a serious split in the church. Some of the members had banded together to split the church in order to get the backing of one faction. This was a serious offense and one which needed to be sternly dealt with, in order that this church and all the little churches might learn that this was not the way Christians should act. It is at such times that the missionary begins to show white hairs if he has not already grown gray; and his nerve and physical powers have to give out a bit faster than the body can made good. The Tang leng situation was dealt with as follows:

**Discipline
in the
Churches**

The missionary in charge says: "I had drawn up a severe letter to be sent to them. The brethren here, who cannot appreciate the importance of a rigid discipline, begged me to soften its tone before sending it. But the more I learned of the expectations of those engaged in the matter, the more I was convinced that nothing but the sharpest rebuke would keep them sound in the faith, and then only with the special blessing of God. Seeking to divide the church in order that they might compel attention and assistance to themselves personally, was a grievous offence, needing to be dealt with, with such unyielding sternness that it would not be dreamed of as an available precedent hereafter. But we concluded to wait until over another Sabbath, to see if there would be any sign of their repentance. It so happened that on that very Sabbath Ki che came in upon us, having come to Kakchieh to sojourn for a time. I rebuked her publicly before the whole church for her complicity in the secession, and charged her with being the instigator of the whole of it. She sought to justify herself, and then I rebuked her the more. She went away angry and obstinate, however, with no apparent sense of what she had done, save that it was something which the teacher denounced. Tidings of these things went back to Tang leng and also of what was in the coming letter, and an intimation was returned that they would again fill their places in the congregation. They were true to their promise and the next Sunday they all went back.

"As for Ki che, who remained over in this neighborhood, I concluded I should see nothing more of her after the censure I had pronounced upon her, especially as for two Sundays she did not come to church. But the medicine, disagreeable as it was to me to give, and to her to take, did some good after all. She held back till noon of the last Sunday, and then she broke down, and sent to ask if she might be allowed to come to communion. I, together with the brethren, sent her word if she would publicly confess her sin, she might do so. So

she came in the afternoon, made confession, and it was cordially received by us all. So that difficulty was at last over with." It is difficult to imagine what such a triumph as that meant to the little churches in their training for service.

The question of the church's taking up some active work for spreading the gospel had been under discussion for some time. It came to a head at one of the communion weeks and the church decided to send out two men and pay their salaries. Of course they wanted the missionary to choose the two men, decide how much should be voted for their salaries and where they should go. The missionary was not seeking to take on new work but to put it upon the church where it belonged. They made their selection—not the best perhaps, but they were good men and no objection was made. They voted the money from the church fund, and sent the men out to certain places. They were to report to the church at the next communion week, when they or others would be sent out again. The men at the money end of this venture learned some valuable lessons in this part of church administration and the church learned something of their obligation to pass on what they had received of the gospel. In the 1873 Report there were eleven outstations, two of which were sustained by the native churches.

**Home
Mission
Work**

In those earlier days a crazy woman was brought down to the woman's house and prayers were asked for her recovery. By the blessing of God and by kind treatment she was restored to health. Of course this wonderful recovery was told all over our field, that God could not only save a person from sin but free him from insanity. One poor man who had not married thought he could now afford to do so. He reasoned: "The Lord is strong and able to cast out the evil spirits in these days as he did when he was in Galilee. I can afford to marry for I'll get a crazy woman for a very few dollars. I'll marry

**The
Presump-
tuous Sin**

her and take her to Kakchich and ask them to pray her well and then I'll have a wife for almost nothing." He carried out this program so far as to bring her here and make his request, but the woman was not healed, and that man's fearful experience with his crazy wife taught the church that there is a presumptuous sin, and that God does not hold himself under obligation, in such a case, to save a man a few dollars.

When the Kueh sia station, a branch from the Kit ie church, was opened one of the prominent men gave the land for the chapel. After a while he ceased coming to church, and he and his wife had used improper language to each other. Hu sin se, the ordained pastor at Kit ie, in giving a report of his district at the week of meetings told of his experience. The man had said he gave forty-five dollars for the land, but Hu sin se found out that he had paid only twelve or thirteen dollars for it. He told them that their sin was the same as that of Ananias and Sapphira, and that they must confess their sin to the church and must also give into the treasury the difference between the cost of the land and what they said it cost; and they promised they would do this. Mr. Partridge in reporting this to the Magazine says, "It is encouraging to see the church members taking up these cases for discipline of their own accord."

**A Modern
Ananias**

It was a glad day when all the missionaries could sit back in their chairs and let a business meeting be carried on wholly by a native preacher. Of course he made mistakes, but there was help close at hand. The best way of learning is to do the thing oneself. Men were trained who could carry on the confusing business meetings with dignity and success. They soon—so we see in a report of 1877—could question the candidates who applied for baptism. Formerly they wanted us to do all the questioning but now they could do it better than we ever could. "A Chinaman knows the back door, as well as

**Conducting
their own
Business
Meetings**

the front door, to a Chinaman's heart, and we are often amazed at some of the questions which possess the quality of a boomerang, and hit something quite out of sight around a corner." In one meeting it took about three hours to examine twelve candidates—an average of fifteen minutes to each candidate. And this after they had had a more private examination by the preachers.

From the beginning the members have been taught to pray and to believe in prayer. The Chinese have a way of just asking for what they want, and there have been wonderful answers to their prayers. The missionaries had been praying, in the Wednesday evening mission prayer meetings, that more might accept Christianity than had done so in the past, and they had asked the native church members to join in this. At four of the bi-monthly seasons during the year 1877, fifteen, eleven, twenty, and fifteen, sixty-one in all, had been baptized. The fifth communion season came at a time when the first crop of rice had been gathered, and the second was planted but was not far enough advanced to need attention, so the people had more leisure than at any other time of the year. Word had been received of applicants for baptism who were coming at the next communion, but the faith of the missionaries did not lead them even to hope for so many as actually came. They began to come in on Tuesday with the preachers and Bible-women. The program for the week's meetings had to be modified in order to find time to examine the one hundred and four candidates who were asking for baptism. At 8:30 Sunday morning fifty-nine were baptized, thirty-eight men and twenty-one women, the youngest a lad of seventeen, and the oldest a woman in her eightieth year. At the morning service the house was packed, many sitting out on the verandas. In the afternoon one hundred and ninety sat down to the Lord's Supper. One hundred and twenty baptisms during the year of 1877, and the year not yet finished. The church had an example of what united prayer and effort could do.

**Answer
to United
Prayer**

In the year 1865 three of the Christians died and one of them was the man, Chai ki, who gave so much promise of usefulness. Of his death Mr. Ashmore says:

“First of all, Chai ki was taken away. The manner of his death was to us painful in the extreme. He was helping us superintend the work on the dwelling house in which I now live. While he was standing near a piece of unfinished wall, a beam which was leaning against it slipped, and one end fell square upon his head. He dropped to the ground senseless. The outcry of the workmen drew my attention. I was but a few feet from him at the time, indeed but a moment before I myself had been standing on the very spot where he stood when the blow came. I ran to him. He was small and slender of frame so I picked him up and carried him into the house. Restoratives were instantly applied; the pulse improved a little for half an hour but then rapidly fell, and soon we could perceive it no longer. He had gone. Many and bitter were the tears we shed, for Chai ki was no common man for the Master’s work. The advantages of education he never had, but the entrance of God’s word had not only given him light, but had stimulated a thirst for knowledge of the things of God, and, taught by the spirit, he had become a champion for the truth, unsurpassed in effectiveness by any heathen convert I ever have known. Truly he was a burning and shining light, a man of restless ardor, of indomitable courage, and of faith in God which at times towered into the sublime.

Death of a
Preacher.

“Another death was that of Tang pe an old man belonging to the Tang leng congregation. He had been ill a long time and had given directions that no heathen rites should be observed at his funeral, but he feared his sons and daughters-in-law would not heed his wishes, so he told them that if they did observe the heathen practices he would return in spirit, and smash the things, if the Lord would let him.

Heathen
rites at a
Christian
funeral

After his death the family lit the candles and put a bucket of rice on his coffin. In the morning when they went in there was the rice scattered on the floor, the hoops of the bucket broken and the bucket fallen to pieces. The family were so frightened they did not dare touch anything, and when the Christian brethren came, they begged them to take charge of everything and do as he had wanted, and make it such as would effectually pacify the departed spirit.

Let us take note here that among our Christians a large proportion were old or middle-aged people, so that the church roll was kept down by the large number of deaths among the believers. The old people are not gospel hardened as are the old unbelievers at home, who have heard and rejected all their lives. So when the gospel came to them it was a new teaching which they accepted. They knew by sad experience, of a long life of seeking for something to satisfy their souls' longing, that this was different and could and did satisfy.

**This gospel
can save all.**

It has seemed almost impossible to keep the sin of cupidity out of the lives of our Christians. The pastors of our little churches are particularly tempted in this way. From one of Mr. McKibben's reports we find how he dealt with this sin:

"It was the young preacher who disappointed us, making merchandise of the name of the church, using his position to levy blackmail even on the heathen. Happily his sin found him out. When he got home the church there placed him under discipline appropriately severe, by which means, I am happy to say, he was brought to public confession and to pledges of restitution.

**The Sin of
Cupidity**

"More recently another young man, a bright fellow, was found to be abusing his trust in a similar way and to a much greater extent. When the case was laid before the brethren they made a most searching inquiry, and no signs of repentance being elicited, he was repudiated and excluded from the church by very emphatic action.

In yet another instance a helper had to be retired to private life for improper use of his position, here again the brethren being with us."

Perhaps no decision in the life of the church was more momentous than that of Dr. Ashmore and Dr. Partridge, when, after long deliberation they decided to waive the right granted by treaty, to appeal to the American Consul on behalf of the Chinese Christians, and instead to let all cases be settled by the Chinese officials, or by mutual agreement among the parties involved. The week of meetings had become a time when all the troubles over the whole field, were brought and poured into the ears of the two missionaries. Time planned for other things was consumed in hearing about these disputes and outrages. The missionaries knew well enough that if the Chinese could shift the load off their own shoulders on to the foreigners, it would be a great thing to them, the Chinese. So the missionaries were never quite sure that the story told was absolutely the truth. They believed also that if the Christians had faith in God and would trust Him they could be left in God's care.

**Teaching
the Church
to Trust only
in God.**

They told the preachers what they had been thinking about, and why they had decided to take this stand. The preachers were rather quiet at first but when the whole question had been fully discussed they acquiesced, and went out to report to the churches. They must have presented the matter in a convincing way, for when they came to the next meetings not a case of trouble came with them.

And thus the work went on month by month and year by year, line upon line, precept upon precept, with the uplift of the members of the church ever in mind. Examples by the hundred could be given of the constant care given to the church members to bring them up to the stature which is in Christ Jesus.

CHAPTER VI

WORK FOR WOMEN

IN the planting of the churches the woman's work had an important part, and contributed largely to whatever success has been attained. A number of stations, especially those in the Kityang field, were opened as a direct result of the woman's work. This phase of the work was, perhaps, more marked in the earlier, than during these later years in which more stress has been put on developing the women members in right Christian living.

For the carrying on of this work in the Tie chiu field from the beginning, seventeen women have been appointed by the Woman's Societies. This does not include doctors nor woman for school work. For further details about these workers, I refer the reader to the Roll Call.

While the mission was still on Double Island, one of the older pupils who had come with Mrs. Johnson from Hongkong worked for the women on the island. After the removal to the Kakchieh compound and before Miss Fielde's arrival, the Magazine reported that there were four Bible-women, one of whom was supported by the Woman's Society of the East. Just what these women did and where they worked is not very clear. No doubt they were doing what they could in those troublous early days.

When Miss Fielde arrived in Swatow in February, 1873, she had her plans well in mind. She had visited Swatow on her way home from Siam and knew the conditions, and had a working knowledge of the language.

She found here a church membership of over two hundred with which to begin her campaign. There were eleven stations scattered over the field, with chapels, either built or rented, for the use of these centers of work. On February, 11, 1876, the third anniversary of her arrival in Swatow, Miss Fielde wrote as follows:

“As the foundations had first to be laid, I had to spend much time in building. I have built a small and substantial house for my own home; a house for the training school for Bible-women, in which there are living and class rooms for twenty; two small houses for country work, each about forty miles from here and which are now also used as chapels; and have mortgaged or rented houses at four other stations. I send no Bible-woman to any place where I have not myself been, and with the locality and condition of which I am not acquainted.”

“There are one-hundred and fifty women connected with our church and I have visited nearly all of them in their homes, and know their personal circumstances. Those who are of suitable age, and whose domestic relations are such that they can be absent without neglecting any home duty, I invite to come and learn to read for two months. If during the two months teaching she manifests the character and ability desirable in a Bible-woman, I invite her to stay and read two months more, and I take her with me to some of the heathen villages and make practical experiment of her aptness in telling others what she knows of Christianity. By the end of four months I am sufficiently acquainted with her to judge whether it is advisable to spend more labor upon her.”

Miss Fielde had prepared some sheet tracts among which were, “The True God” and “After Death.” With Dr. Ashmore’s help she made a colloquial version of a compendium of the four Gospels.

These were used in teaching the women, who were also taught the Old Testament Bible stories. One of the old women, in telling about Daniel in the Lion's Den, gave a vivid picture, as she related how he lay down to sleep, put his head on the lion and peacefully slept, while the lion kept him warm and did not hurt him, for God watched over him.

It was not long before Miss Fielde had twenty women at work all over the field, and the number of women coming into the church was larger than before. Some of the women who studied went back to their homes better versed in the Bible truths, and helped to bring in their neighbors. The school on the compound did not keep in session all the time. The women were sent out, and Miss Fielde in her touring visited them at their stations and kept a close watch on what they were doing. They all came in every two months for the week of study, bringing with them any new hearers who could leave home. It meant more to those women to make the trip to the compound at Kakchieh than it does for many Americans to cross the Atlantic.

Many of these old women might be the only believers in their own village and must needs walk for miles on their mutilated bound feet, with the aid of a four-foot pole to keep them from falling, to meet a few others of like belief at their country chapels. Here at Kakchieh they would find a great crowd of



One of Miss Fielde's old Bible women still at work in the hospital.
One of the first Bible women in the world.

people all believing in Christ as their personal savior, and all of them happy—crowded, of course they were, but what of that? They used the Woman's School assembly room for sleeping, putting two benches together to serve as beds for some, while others slept on the floor. They thought heaven could not be cleaner and better than the women's old dark school house with its small high barred windows. Such wonderful stories as they had to tell when they returned home! I do not believe that in those days it would have been possible to get women to come in to our present Woman's School building with its wide hall and stairway and tall windows. The old building was just enough better than their own homes to make them think of heaven and yet not so far away from what they knew that they could not appreciate it.

As the church grew, the amount of work grew. More chapels were opened all over the field and there was too much for one person to care for, so Miss Thompson was sent out. The original plan was for her to work the Chaochowfu field, from that station, when Mr. McKibben should secure a home there. But kept here in the compound, by circumstances over which she had no control, she taught in the woman's school and went with Miss Fielde on some of her country trips. She was one who could sit right down among the women and chat with them in a delightful chummy way that pleased them, wherever she went. When Miss Norwood came, after she had studied the language awhile, the field was divided into three parts, each woman, Miss Fielde, Miss Thompson, and Miss Norwood, having the women of two counties to look after. The Chinese said there were 6,000,000 people in the six counties. The numbers were so appalling that it seemed to one taking over such a work that there was almost no use to attempt such a big thing. Miss Thompson soon went with the McKibbens into the Hakka work.

Miss Norwood entered most fully into the work, doing her full share both of country work and of teaching the women in the class. After Miss Fielde went home, she had the care of all the woman's work in our dialect and, for a short time, of the girls' boarding school besides. When her first furlough was due she went home, and when she returned it was as the wife of Dr. Lyall of the English Presbyterian Mission here, so we lost a most valued worker. Miss Fielde returning from furlough, again took up the work.

The women who followed these pioneers carried on the work along the same lines, teaching the school and going into the country.

While doing their country work, Miss Scott and Miss Dunwiddie tried to do something for the children and young girls. Bright picture cards with scripture verses on them lured in the children who went away with Bible verses a little prayer and perhaps a hymn they had been taught. In the afternoon, visiting the women in their homes was the order of the day. That was always hard work, for the invitations came from all quarters and no place was ever *very* far away! The miles and miles of traveling in this way will never appear in any report. But how the women who were called on did enjoy having them come! This kind of work has



Off for a trip in mission houseboat.

been followed from the beginning to the present time. These weary workers often returned to the boat or chapel too tired to eat or to say another word, nor with energy enough left to drive off the curious crowds who peeped in to see them wash off the dust from their faces and hands. And only the memory of the glorified face of the old bedridden believer or wife who so seldom could get to the chapel could make it seem possible to keep on.

The work for the children developed into work for older girls, then the women came in, and the station class was evolved. The



A Station Class. The old woman in the center of first row is over 60 years old. She was one of the first Bible women and is probably the oldest Bible woman living

value of this station class work has impressed itself upon the missionaries. The work has increased faster than the work-

ers have, so that the ever-present question has been how we can meet the need, and one answer has been these station classes for the women. These have been conducted in different centers all over the field, both by the workers mentioned above and by others who have followed.

After Miss Sollman and Miss Traver were well into the work they divided it up in a new way. Instead of each one having a distinct field of outstations to look after, they divided the year, and each took her months of station work; then by exchanging work, one taught for a term in the compound while the other went out. It goes without saying that with only fifty-two Sundays in the year, and twenty of these cut out on account of heat, committee



One of the first Bible women still helping in a Woman's Bible Institute

meetings, and conference, no one can reach one-hundred and sixty-nine chapels in a year. The station classes have helped, but they are not enough to meet the need. In the early history of our mission, when heathenism barred the way into the homes and seemed determined to keep Christianity out, we used to pray for open doors. We do not need to do that anymore. We can save our breath and thought, and concentrate on the question of how *can* we enter the doors already open.

CHAPTER VII

THE OPENING OF INLAND RESIDENCE STATIONS

WHEN a building has its foundations laid and the superstructure half way up, if it is an architectural unit, we know from these first stories something of what the whole building will be.

We have given to the first half of our cycle rather minute study of methods and plans, and of the results attained. It will not be necessary to continue this year by year study of the laying of the bricks and the filling in of the mortar, but only bring to notice the more important things that have come into the structure, like the building in of a balcony, or the setting of a door or of an oriel window for needed light.

We mention as important and striking movements and events in the mission, during the second half of our cycle, the opening up of the Hakka field; the branching out of the inland workers in the Tie chiu field, with the establishment of new residence stations; the organization of the Mission Conference, with its various committees; the greater responsibility put upon the mission by the Home Board, in the carrying on of the work; the appropriations made in gross; the development of our school work; the demands made on us by the rapidly changing sentiment of the Chinese; the effort to get new workers to meet these demands; the building operations to house the missionaries and to provide for the increasing numbers of students in our schools; the development of the Sunday School work; the visits of our Secretaries; the visit of the Judson party; the organization of the China Baptist Publication Society in Canton—and, we must not forget it, the earthquake of 1918.

In this chapter we shall briefly take up the opening of the Inland Residence Stations in the Tie chiu department of the work.

Ungkung, 1892

In 1892 Dr. Carlin, who had been living in the Kakchieh compound studying the language and making trips into the country, secured in the city of Ungkung, a large sugar establishment, regarded by the people as haunted, containing many rooms large and small. He made some changes in this, and took his family there to live. Large numbers of Chinese came to see them. The place was on a well travelled road just outside one of the city gates. All the varied forms of mission activity were introduced, woman's work, girls' and boys' schools, and country work, as well as a training class for men.

As the time drew near for Dr. Carlin's return home on furlough he asked for a man to take his work when he should go away. In answer to this call Mr. and Mrs. Groesbeck came out, and were designated to Ungkung to be associated with Dr. Carlin. They were left in charge of the field, when Dr. Carlin with his family went home on furlough. This was during the Boxer troubles. The Ungkung region is always ready for a fight, and came in for it at this time. In this southern part of China it was the Triad Society that made the trouble. The Groesbecks were obliged to leave Ungkung, and the house was pulled down by the mob, things were carried off, and what were left were broken to pieces. The library was a total loss. The officials subsequently restored the house, but a library and one's personal possessions, the things one has collected and had for years can never be replaced.

On his return from furlough Dr. Carlin had a second term of service at Ungkung, and when he returned to the United States for the



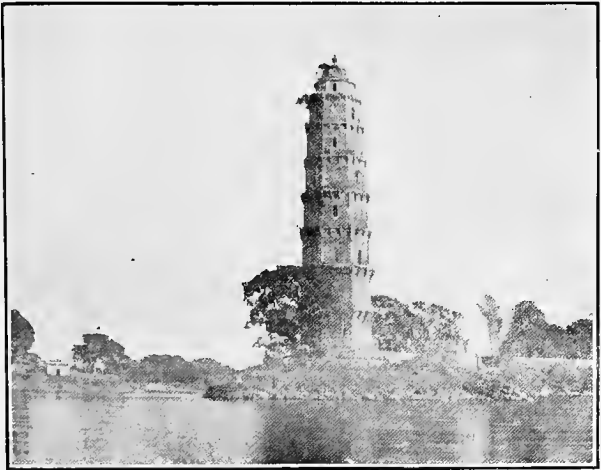
The opening of Mr. Lewis' foreign style house at Ungkung.

last time, Mr. Lewis was sent there, and has had that field during the last fifteen years. Mr. Lewis spent his novitiate at Kityang when studying the language and had an opportunity to study mission work, before he was loaded down with responsibility. After his removal to Ungkung, Mr. Kemp helped him for a short time in the oversight of his field, and they visited the outstations together. He has been wise in his leadership, and has carried his Chinese with him in all the advance moves he has made. The churches have developed in all ways, especially in the matter of giving and of self-support.

Chaochowfu, 1894

The next station to become a residence station was Chaochowfu. This was in 1894, about twenty years after the first attempts to get in there. Chaochowfu is picturesquely situated on the right bank of the river Han. This river, after its almost straight course south through the hills, at this point divides and finds its way by many streams,

which meander through the delta, to the sea. It has an estimated population of 400,000. Formerly it was the political and literary head of this department, but now the old government examinations are of the past, and the new officials of the Republic live at Swatow. It has therefore lost its official importance.



The pagoda at Chaochowfu where the stream divides.

Mr. Kemp was designated to Chaochowfu and rented a shop to live in. Later he rented the "monkey den," a house that the English Presbyterian Mission had used for a dwelling, before they bought ground outside the wall on the river front, and made their compound and located their hospital there. The Den got its name from the monkeys a former occupant had kept when he lived there.

Chaochowfu has always been a very conservative place and yielded slowly to the gospel message.

The old rented chapel was far from satisfactory, and when Mr. Kemp had secured a location on one of the principal streets, and built a preaching hall in 1901, he had in one year one-hundred applicants for baptism of whom twenty-two were received and baptized.

Mr. Kemp succeeded in getting ground on top of a low hill across the river, and on this hill top he built his residence. Later

a second house was built for Mr. Baker on the same hill top. They have a beautiful outlook up the river, and when the



Hakka boats with their sails spread.

wind favors, the stretch of river is almost hidden with the sails of the picturesque Hakka boats as they leave the city on their homeward way. At the foot of the hill in front of the houses, a

pagoda stands on a point of land where the river divides.

Mr. Kemp toiled for many years and saw meager results. Dr. Groesbeck took his turn in working the field, when Mr. Kemp was away on furlough. Mr. Baker then came and was associated with Mr. Kemp, and he too went home on furlough. And last, Mr. Kemp went home and suddenly died only a few days after he reached Mrs. Kemp, after a separation of several years. The place was left with two empty dwelling houses, as Mr. Baker's return was delayed by the condition of his health.

Mr. and Mrs. Hildreth who had been studying the language at Kakchih were designated to Chaochowfu. Then came the armies of the North and the South face to face at Chaochowfu. The merchants' Guild made an appeal to the missionaries to mediate and save the city from bombardment. Mr. Hildreth and the English Presbyterian mis-

sionary were able to arrange peace terms; and save the city, and the people were very grateful.

There had already been, throughout our field, a turning to western methods of school work, but now the demand seemed like a



The first girls' school, Chaochowfu.

flood, until we could not meet it. Chaochowfu as well as other places felt the change. The mission had for years wanted to get property adjacent to our chapel for school

purposes. Dr. Adkins had wanted it for hospital work, and now in 1918 it came on the market and was bought, and a girls' school was opened in the old buildings, and is now overrun with scholars. When Mr. and Mrs. Baker returned in 1918 it did not seem

possible to them that such changes could come so rapidly to that proud old conservative city. In speaking of it, Mrs. Baker said, "If Mrs. Kemp, who



Chaochowfu Bridge showing shops clinging to sides of the piers.

worked so hard, could only be here now to see the changes, and the opportunities we have to visit the women in their homes!

The Preaching Hall has been divided into a two-story building, the reinforced concrete floor binding together the earthquake shaken walls and making the building more secure. A part of the building is used for the boys' school. It is hoped that a new chapel may be built and all the old building used for the school.

In connection with the city chapel work there is a boys' day school of primary and grammar grade with 245 pupils, and a



Looking along the Chaochowfu Bridge

girls' day school of the same grade with 83 pupils. Across the bridge at Kie-thau another day school for girls has 32 pupils. In the schools at the

several stations of the Chao-chow-fu field there are some 300 more boys.

Kityang. 1896

The next inland station to be made a foreign residence was Kityang in 1896. We began work in the city as early as 1868. The Kityang field, which includes the district as well as the city, had been better cultivated, perhaps, than any of our other fields. There were stations about Kityang that had been opened and worked for many years. Miss Fielde with her Bible-women had toured all along up and down the Kityang river. Dr. Ashmore, Sr. says, "The best portion of my life had been put into that Kityang work."

The first of December, 1895, Dr. Bixby went to Kityang to live and took over from Dr. Scott the care of the hospital and the medical work.



Kityang Buildings

Not long after Dr. Bixby went to Kityang Mr. and Mrs. Speicher, who had arrived late in 1895 and had begun their language study at Kakchieh, went to Kityang to share with Dr. Bixby the only dwelling house available at that time.

The assignment of missionaries to an inland station for residence means a great impetus to the work centering at that place. New dwellings were built, one for the missionary family and one for the single women workers. A new and much larger chapel was called for, and a building for a boys' school. Then the hospital accommodations were outgrown and a large hospital was erected for women on ground adjoining the old hospital. All this was at Kityang city. Throughout the district new stations were opened, and a native missionary society was formed which carried the gospel message to the hitherto unworked Waichow district. Since its formation this society has done a large and noteworthy work, planting about a dozen churches, in the Waichow and adjoining districts, with comparatively little expense to the Home Board. The reflex influence of such work on those engaging in it, who can estimate!

When in 1905, after nearly ten years on the field, Mr. Speicher took his first furlough, he left his field in the care of his preachers, with a provision for the reference of difficult questions



Canal connecting the North and South branches of the river at Kityang

to one of the older missionaries. This was the first experiment of the kind in our mission, but it showed that the Chinese are able to carry a large measure of responsibility.

The boys' boarding school building faces the river close by, a conspicuous object, which attracts the attention of the people as they travel back and forth on the steam launches. The school has developed into a junior academy, and last year had 14 boys of academy grade, with 110 in the grammar school department. In the primary schools of the Kityang field there were 710 pupils in the boys' schools and 69 in the girls' schools.

Chaoyanghsien, 1905

This great city nine miles from Swatow became a missionary residence station in 1905. Mr. Groesbeck who had first been at Ungkung remained on that field until Dr. Carlin's return from furlough, and soon after went on furlough himself.

On coming back to China he took charge of the Chaochowfu field in Mr. Kemp's absence. Then the Chaoyang field was made over to him and he built his home on the further side of the city, on the

shore of Haimun bay, where the summer breezes reach them after crossing the waters of the bay. It is said to be the coolest place in or near this port.

The field had been a hard one to work and the people unresponsive. Thousands from Chaoyang and the surrounding country emigrate to foreign countries every year. They go to Hongkong,



Old and new chapels, Chaoyang.

Annam, Siam, Singapore, and to the islands of the sea to the south. Their experiences in foreign lands do not make them any more ready to receive the gospel.

Through his boys' school, Dr. Groesbeck has in the recent years come into touch with a different class of men who send their boys to the mission school because it is a better school than their government schools. The officials and men of wealth have given liberally to help put up the school building. The school has secured government recognition. This recognition may not be an unmixed blessing, but it

does carry with it a certain standing among the Chinese, and a boy who gets his diploma from such a school can collect from the ancestral



Faculty and students, Chaoyang.

funds of the Clan the amount of the cost of his education. One man said to Dr. Groesbeck, "How we did hate you missionaries, but since my boy went to your school we love you. If I had known you could make such men of my sons, the older ones would have gone to your school, too.

Not only in Chaoyang, but all over the field the spirit of the people seems changed. The churches are doing better work, and are taking on to themselves more of the responsibilities of church life.

Swatow

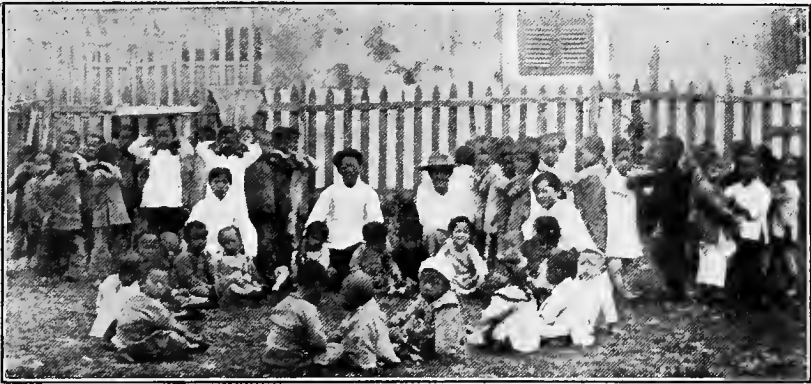
A few words should be added about the new developments at Swatow since Mr. Speicher came back from Canton, and took over the work at Swatow city, together with a number of the stations that are

more easily accessible from Swatow. A large institutional church building of reinforced concrete is in process of erection, on the old chapel site. The plan includes school-rooms for both boys and girls, with other institutional features, as well as the audience hall for evangelistic and general meetings. Day schools, and kindergarten, a night school and boy scout work are all being vig-



The Swatow chapel after the fire, February, 1919.
The ruins were not a part of the church.

orously carried on, and one of our young men Mr. Huang, who has spent eight years in America, and just recently returned to China, is one of Mr. Speicher's staff of helpers. Another, a Mr. Tai who is a



Swatow Kindergarten, Mrs. Speicher and Sai Sieh, the Kindergarten teacher.

graduate of Shanghai Baptist College and has been teaching in our Academy the past year joins the staff during the present summer.

CHAPTER VIII.

THE HAKKA WORK

1882

THE work for the Hakka people began, when a few, who lived near the border, and spoke both dialects, heard and believed and were baptised. Mr. and Mrs. McKibben and Miss Thompson were the first missionaries set apart for the Hakka work. Failing to get a foothold in any of the larger and more important cities among the Hakkas up the Han river north of Chaochowfu, Mr. McKibben settled in the small village of Mung-ken-liang near the border line beyond Kityang, the home of the few Christians mentioned above. Here he built a small dwelling and removed there with his family and Miss Thompson. He went home on furlough in 1884, and in the year following Miss Thompson left for home.

Opening of Kaying, 1890

It was in 1890 that Kaying was opened as the main station for the Hakka work. Mr. Campbell had been on the field three years, and had travelled far and near, going over all the Hakka field that would



Compound at Kaying

naturally be worked in connection with the South China Mission. At last he settled on Kaying as being the best place for the central station. While not a large city, it is the political and literary center of this part of the Hakka region.

After no end of trouble and disappointments, he succeeded in renting a shop, and took his family there to live for part of the year. The shop was cold in winter and hot in summer, so the family came down to Kakchieh for the hot weather, often occupying the Wingate house on the bund.

Miss Campbell joined her brother, and later Mr. and Mrs. Whitman and Miss Ostrom came. History repeats itself, and a number of the recruits have come to the Hakka work only to turn around and return to the homeland.

Mr. Bradt lies buried in the cemetery here at Kakchieh. The Roll Call will give the names and time of service of each one. It was a great disappointment that Dr. Bailey and Dr. Grant remained so short a time. Medical work might have helped much in breaking down the prejudice of the people.



One of the mission residence at Kaying

The Kaying people are much like our Chaochowfu people, self-satisfied, contented with what they have and hostile to innovation. So for many years little could be done to win them to the gospel. It has been a long, hard and tedious siege, but there was a break when Mr. Campbell succeeded in getting land for dwelling houses some distance from the city. Here they built two dwelling houses and some years



First Girls' School, Kaying

later a house for the girls' and woman's school work. The girls' school work is now in charge of

Miss Louise Campbell who came to the home of her childhood, and with her aunt, Mrs. Whitman, is carrying on the work begun by her mother many years ago. Another Missionary's daughter, Miss Anna Foster, has completed her language study and is just ready to take her share in the work.



Girls' School 1909, Kaying.

In 1904 Mr. and Mrs. Giffin joined the mission and went to Kaying. Mr. Giffin has developed the school work until now they have an academy with 160 pupils.

Mrs. Giffin has helped in looking after the health of the scholars, giving to them, and others who came to her, the simple remedies which would prevent serious chronic eye troubles, and giving quinine and such other remedies as every mother must learn to give, when a doctor is not right at hand.

Plans are now in hand for buying land at a place about halfway between the present compound and the city, as a site for the boys' school group, including necessary residences; those in charge may then live near the schools. A beginning has already been made in the matter of land purchase.

During the last few years the work has been prosperous and a considerable number have been baptized.

The Opening of Hopo, 1907

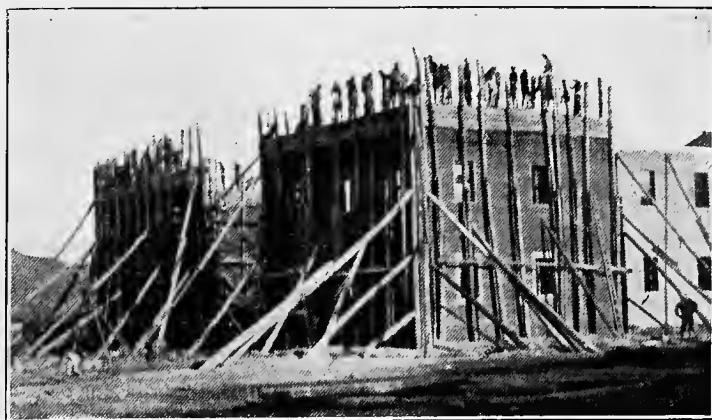
When in 1906 Mr. and Mrs. Adams came to the mission, they lived at first at Kaying. In 1907 the mission transferred the residence



Five christians who began attending Chapel 40 years ago at Mung-keu-liang. Aggregating 200 years.

station of the lower part of the Hakka field from Mung-keu-liang to Hopo which was a far better center for work, and well within the territory of the Hakka people.

Mr. and Mrs. Adams were permanently located here. The people have been much more ready to receive the gospel than in the older parts of the field. A remarkable experience, quite new in our mission, is the offer, from the Chinese, of pledges to the amount of \$4,000 Mexican, for building a hospital, provided we will only send a doctor. This offer



Building the Fanny Doane Girls' School at Hopo.

has been open a number of years, but until now we have not been able to furnish the doctor. This coming autumn however Dr. Newman, upon

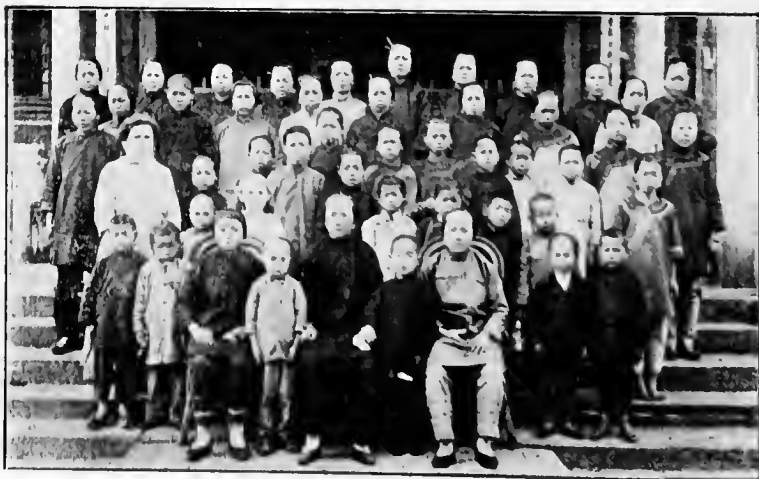


School girls hulling rice to save expense.

his return to China, will go to Hopo, and open medical work there, and build the hospital. They will then have a fine equipment for their work. With a new girls' school, just put up, containing rooms for Miss Senn (the American educated Chinese young lady who has charge of the school), a recently built boys' school, the church chapel, Mr. Adams' house, and another

house yet to be built for the physician, they will be able to point with pride to the plant for which they have waited so long.

Mrs. Adams has worked under great discouragements, with no proper place for girls' and woman's work, but she has kept right on, without the straw, and made some pretty good bricks in spite of the limitations.



Girls and Woman's School, Hopo.

Changning, 1912

This station was opened in a city where previously we had had no work. It was at a time when the Board could not maintain its old stations, to the point of efficiency, in either men or equipment, and had declined to open any new work. The offer of the Hopo people to build a hospital, provided the Society would send a physician had been laid on the table, because of the inability of the Board to meet its part of the responsibility of such a development at Hopo.

Mr. and Mrs. Bousfield had both seen service in the East China Mission. When they returned to China in 1910, they were sent to the South China field.

A house was needed for the Bousfields. It would cost no more to rent or build at Changning than at any other place; so, with the understanding that it was to be a self-supporting station, the conference voted to grant Mr. Bousfield's earnest request to go there to live.

In April Mr. Bousfield went to Changning, and rented and put in order, a large Chinese house, and the family moved there the first of May, 1912.

From the 1915 Report we quote the following: "The movement promises to be distinctly Chinese, and to develop very largely without financial help from the mission. Thirteen educated men, some of them holding degrees, are planning to fit themselves for Christian service, either as preachers or physicians. No foreign money is asked for church or school buildings, or for the maintenance of Chinese workers. A Committee of the South China Reference Committee recommend the development of this movement, and the appointment of a second missionary to have general charge of educational work."

From the Report for 1914 we quote: "They have received ten or more, who were not only of the ruling and leading families of

Changning, but are themselves leaders. These people are not wealthy, nor are they poor, and they have a long honorable family history, of which they have a right to be proud. The boys of the family go to the capital of the province, and to Japan, to study. They know all that is going on in the country, and read much of modern literature."

Of the medical work which Mr. Bousfield was able to do, he reports: "Our medical work has grown and been wonderfully blessed of God. Most of our people have been reached through it. It is wholly self-supporting, and is carried on at no cost to the mission. We calculate to charge each one what the medicine actually costs. In a few cases the patients are too poor to pay, but very few, and these are more than made up for by those who insist on paying more than is asked."

Here was an opportunity to try out the question of self-support, with intelligent leaders right at hand, and enough wealth to make the whole effort there a success. Distant from Kaying four days journey by chair, and isolated from older stations where development had been carried out on other lines, it was an ideal place to start in on new lines of policy. It seems to some of us, at least, that the station should be allowed to develop along the lines upon which the mission consented to open it. What a proud day it would be if we could say to other bands of Christian Chinese when pressing them for self-support, "Changning did it, and you can, too, if you try hard enough."

When Mr. and Mrs. Bousfield went home a few years ago, he entered the Medical School at Harvard and is studying for his M. D. degree. He expects to return at the end of 1920. In the meantime his medical work is carried on by Miss Withers, while the general work is under Mr. Burket. It will be of interest to many to know that Mrs. Burket is another daughter of Mr. Campbell, who has come back to the land of her childhood.

CHAPTER IX.

EVANGELISTIC WORK

MISSION work takes different forms, and is frequently classed as evangelistic, educational and medical. For convenience sake we shall follow this classification, and devote some of the following pages to each of these three forms. In different missions, and in the same mission, at different times, there often is a variation in the emphasis laid on one form or another. For example, in the early years of the South China Mission, no medical work at all was done, and the educational work, largely by the force of circumstances, but partly also from the policy of the Board and the convictions of the missionaries, was restricted in its character and scope.

The mission has always stood strongly for the direct work of evangelization, for the proclaiming to the people of the way of salvation through Christ. The quotation, in an earlier chapter, from the instructions, of the Secretary, shows unmistakably the attitude of the Board at that time, and the brief narrative of the foregoing pages makes it plain that the work of the mission was carried on along that line. The leading of individuals to a personal acceptance of Jesus Christ, as Saviour and Lord, is recognized as fundamental, the work of supreme importance. In a very real sense, the ultimate aim of all our work, whatever outward form it may take, has always been and still is evangelistic.

We have already seen that in the early days, preaching in Swatow and in the villages, formed a large part of the work of the missionary. As churches multiplied, the visits of the missionary to these churches would largely be of the nature of evangelizing tours.

The membership of nearly every one of our churches, in the early days, as still at the present time, would include people from a number of different villages, often half a dozen or more. The visit of the missionary, man or woman, to the homes of these church members, gave great opportunities for sowing the gospel seed in many different places.

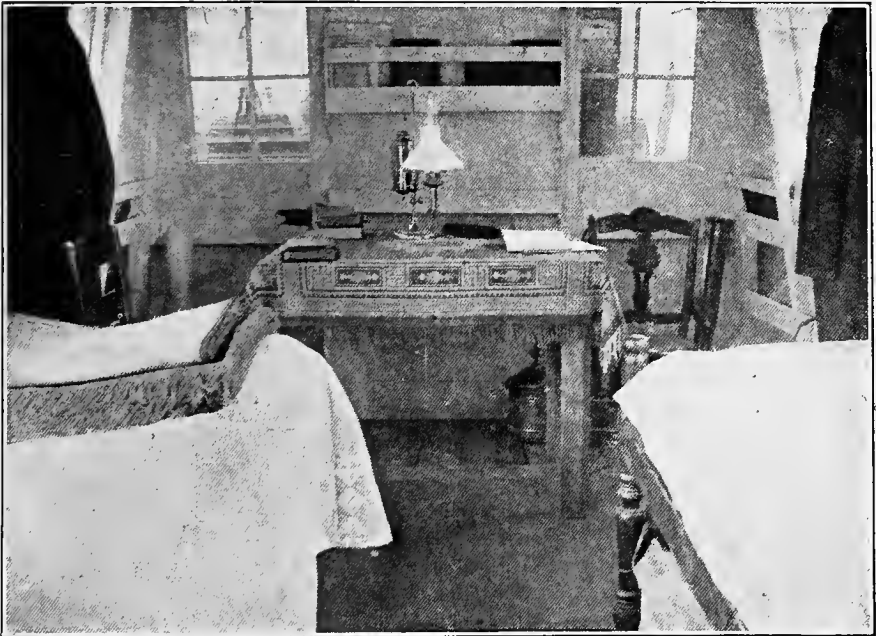
The Tie-chin field is favored in the fact that its numerous waterways make communication by water an easy matter. Quite early in the history of the mission, houseboats were built, with which the missionaries could reach hundreds of towns and villages, and the earliest stations were naturally along the lines of these waterways, and usually not far from a navigable stream. The houseboat proved a splendid adjunct to evangelizing work, in the days when, as yet, there were no steam launches to take one rapidly back and forth. While at times slow, especially when wind and tide were adverse, the houseboat had the great advantage of providing the missionary a moveable place to live in, clean and quiet and comfortable, where he could have a good rest after a strenuous day out among the villages.

At one time the mission had, in addition to the houseboats for the missionaries, two other boats on a Chinese pattern, for the preachers, and these boats used to go out in pairs, a houseboat with a



Houseboat for country work

missionary, and one of the other boats with half a dozen preachers, who with the help of one regular boatman employed to go with them, would navigate their own craft. This party would take a section of country, and visit and preach in every town and village large or small. The coming to a village of half a dozen strangers, in the dress of teachers, and accompanied by a foreigner, was something quite new in their experience, and was of itself quite enough to attract attention. Many of the villages visited had never seen a foreigner in their streets before.



The cabin in the houseboat, where Mr. Ashmore Jr. spent five months one year. It is about 12 feet long by 8 feet wide, and has a tiny toilet room on one side the passage where one enters and a little pantry on the other.

The visitors were sure of an audience, sometimes small, but often running up to a hundred or more. They were attracted by curiosity, to be sure, but it gave an opportunity for speaking the gospel message, and it served as an advertisement of the fact that Christianity had come to China. Weeks and months in a year were spent in this way. One

missionary spent five months in a single year out among the villages in this kind of work, and in the course of a number of years had visited well on to a thousand villages.

In recent years, with the growth of the work, and the demand for trained men for various forms of service, a larger emphasis has been laid on education, as the means for obtaining the trained workers, but it is still felt that the evangelistic work must be kept well to the front, and the mission plans to have some men whose main work shall be to train, direct and lead in the evangelistic work of the churches.

Mr. Lewis did admirable work in holding special meetings with the churches, in other fields besides his own, and he had been marked for this service; also Mr. McGlashan, who for a brief time had done some very successful work. It has been a great disappointment that, on account of health conditions in their families, both of these men, first Mr. McGlashan and then Mr. Lewis were compelled to leave the field. But the ideal is with the mission, and will not be lost sight of. We hope before long to see it realized.

CHAPTER X.
EDUCATIONAL WORK

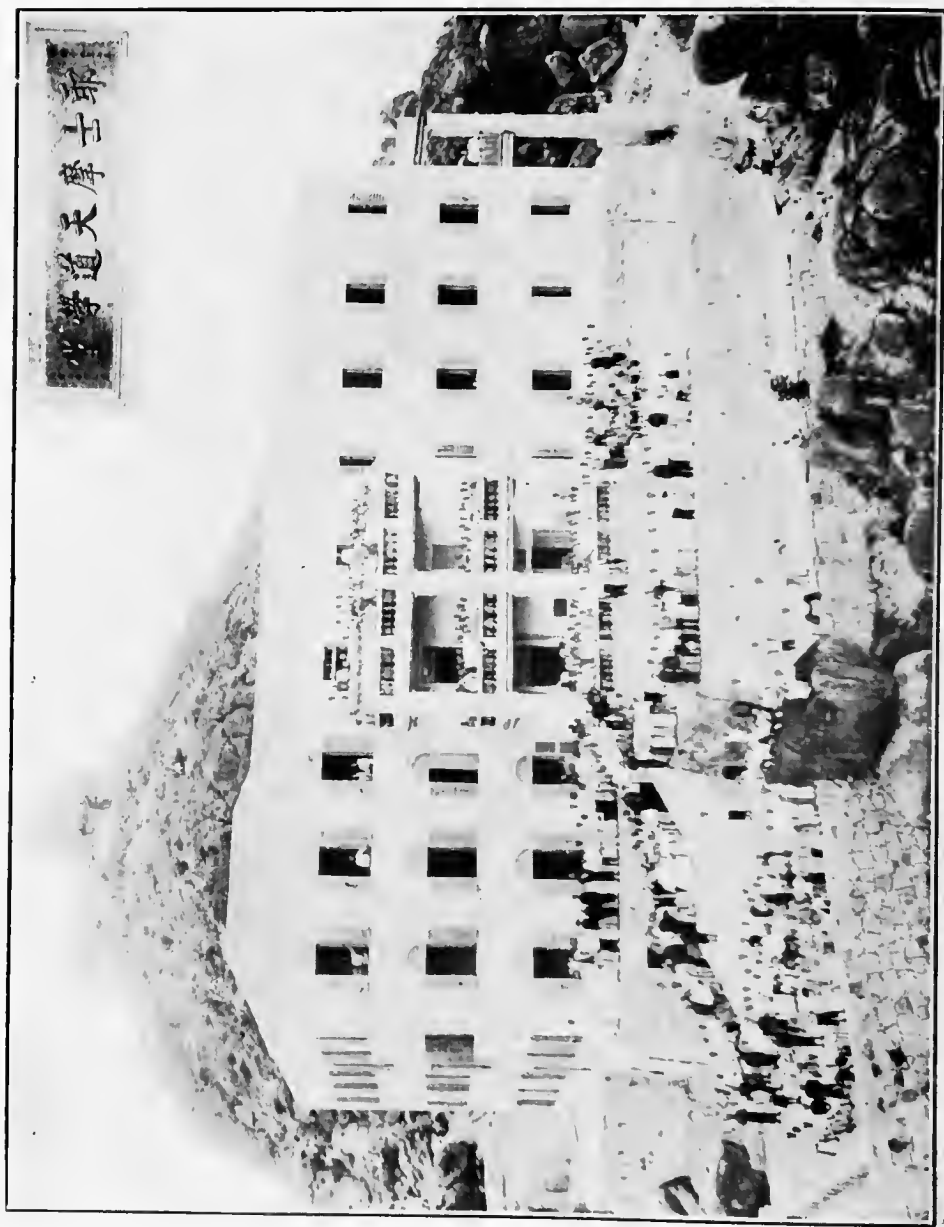
Section I.

THEOLOGICAL SEMINARY

THE deep tap root of our Theological Seminary goes down to the beginnings of our work here, and even to the time before the move to Swatow. While the mission was still in Hongkong a class was started to train men in the Tie chiu department of the work there. While reports give the fact that such a class was begun, nothing is said as to how long it was kept up.

After the move to Swatow and after a few believers had come into the church these believers were trained in Christian doctrine. They were all the material the missionaries had to work with. When a man could for a time lay aside his own occupation, he would be sent out to tell to others what the missionaries had taught him. In 1867, from among these men a few were selected and formed what we might perhaps regard as the first real class for Bible study. They were fortunate in having the Bible to study, although it was only in the classical style. When they went out to the heathen, the message they had was what God in his sacred book says, what God wants men to do, and what God wants them not to do. It was a positive direct teaching from God to the heathen. There was no trouble about trying to harmonize this teacher's theories about the Bible with the Bible itself, or that man's teaching about the atonement. They were rooted and grounded in the teaching of the Pentateuch and knew about the atonement, and how the types and shadows of that teaching were

耶摩士道學



Ashmore Theological Seminary

fulfilled in the New Testament. They could give the substance of the different chapters of the books of the Pentateuch, and understood from Leviticus the teaching in Hebrews. The trained memories of some of them were put to good use in memorizing entire epistles of the New Testament. A man who, for example, had the epistle to the Romans on his tongue's end had no small start in a preparation for proclaiming the gospel message.

Is it any wonder that people heard and believed and came into the church in such numbers that it was ever a race between the needs of our little bands of believers and the supply of men to shepherd them!

The class did not at first meet continuously, but only bimonthly, for a week of teaching and examination on work that had been assigned them for study during the two months when they were to be out on the field. There were many who came in to this class with no expectation of becoming paid preachers in mission employ. It was one way to give to the laymen of the church a better knowledge of what Christianity really is and what it means in the everyday life of the church member.

This class was kept up during all the early years, the one, or at most, two missionaries at the station giving as much time to it as could be spared from the other work. As suitable books were published in Chinese they were introduced into the curriculum. But the main textbook was the Bible, and our early preachers who had its teachings at their tongue's end were always ready with a quotation to prove their point. These men were trained to meet the heathen and their objections, and there was no hesitation about their statements. They were rooted and grounded in the types and shadows of the Law, and they believed without question in the fulfillment of those types in the New Testament.

In the early days the emphasis was laid, and naturally so, on the training of evangelists, men furnished with a message to the heathen. A few fundamental truths, clearly apprehended and firmly held constituted the essential preparation for workers of this kind. But as converts have multiplied and the number of churches has increased, the need of pastoral oversight, the training of believers, has become more insistent, and a longer and fuller course of theological training has become necessary. We have in this respect had the same experience as other missions in China.

Another important factor has been the very great change that in recent years has taken place in the Chinese people at large, the more receptive attitude of their minds, the widening of their outlook with reference to all things western, the acknowledgment, tacit if not openly avowed, that China might profit from her contact with the West, and that not only in matters of trade but also in the realm of ideas. This change has been very largely the result of the mission work done by ourselves and others throughout the years. We are now able to reach classes in the community who were not accessible a dozen years ago, but to work effectively among them there is a call for a higher grade of preparation for mission workers.

In the past our students have in large part come from the field and the work shop, in many cases converted after reaching maturity and with but little education to start with. What they got had to be what we could give them after they came to us. The course of study had to be adapted and its range was necessarily limited to a few fundamental truths.

With the advancing demand and with better material available, both in the matter of students and of textbooks, the grade has been raised and the time of the course lengthened to cover four years. We

hope for and anticipate further advancing of the grade in years to come. At the present we can not attempt, with a faculty of only four men, to do as advanced work as is done in schools with a much larger teaching staff. For this more advanced work we are sending some of our more promising men to the larger schools.

Dr. Ashmore, Sr. was, during all his missionary career, engaged in the work of training men for the Christian ministry. To his deep insight into Bible truth our early preachers owed their thorough grounding in Bible teaching. Other missionaries associated with him, some of whom are still carrying on the work have been Dr. Partridge, Mr. McKibben, Wm. Ashmore, Jr., Dr. Foster and Mr. Waters.

At first all the instruction was given by the missionaries though a certain amount of coaching, all the more needed because of the inherent difficulties of the written language with its complicated symbols, was given by a Chinese teacher. In the later years Chinese teachers have been associated with the missionaries as regular members of the faculty and have shown themselves capable of doing excellent work. One of our present staff took a course at the Nanking School of Theology.

Originally the School was housed in the heart of the compound at Kakchieh, but the accommodations were inadequate to meet our growing needs. Some sixteen years ago, the Ashmores after long effort, finally succeeded in purchasing a large tract of hillside on the south side of the old compound, and immediately adjoining it, and there erected the large three-story building which serves as both Administration building and dormitory. High, airy, commodious, commanding a magnificent view of the harbor and city of Swatow and of the plains and the mountains thirty miles beyond, it enjoys a location that few schools in China or elsewhere can boast. The building has come to be

a favorite place for the holding of summer institutes for preachers and teachers. The building was begun while Dr. Ashmore, to whom the mission owes it, was still on the field, but was completed and dedicated



The Theological Seminary Faculty and Students. The graduating Class of Six are standing just behind the faculty.

in 1907 after he had returned for the last time to the United States. The Board appropriately named the school after one who through all the years had done so much and had given so generously to make it what it is—The Ashmore Theological Seminary.

It is worthy of mention that one of the Chinese members of the Seminary Faculty, Mr. Chen Fu-heng, has taken a deep interest in the new system of phonetic writing of the Chinese language, already worked out for the Mandarin dialect, and has adapted it to the Swatow dialect, using the same symbols as the Mandarin, where the sounds in the two dialects are the same, and finding other suitable

symbols where the sounds differ. The Mandarin is written with the use of 39 symbols of which 29 are available for the Swatow dialect. The total number required for the Swatow is 44. Mr. Chen has a primer or first lessons ready for the printer, and had in mind the preparation of other books in this new era alphabet. His work will make it possible for our people to get into line with the strong effort now making, in the China for Christ Movement, to have all Christians able to read by the end of the year 1921.

Section II

WOMAN'S BIBLE TRAINING SCHOOL

This school was opened in 1873 by Miss A. M. Fielde. It was



Woman's Bible Training School.

the first school of its kind in all China, if not in the world. The Baptist Training School of Chicago, organized under the Woman's Baptist Home Mission Society in 1881, claims to be the first school ever organized to train women for Christian work, but the school here antedates that by eight years.

In its early history it did not continue in session, as now, for nine months of the year. The women came in to school for two or four months at a time and were then sent out to practice what they had learned. As there was only one foreigner to do the teaching, when she took the women into the country, the school had a vacation for the time being, or rather, it had field practice instead of classroom work. Dr. Ashmore gave very substantial aid in the teaching, and

sometimes the women would come into his theological class and learn what they could in that way.

After the pioneer workers had gone, Mrs. Foster for a time had charge of the woman's work and the Woman's School. She was barred from doing much country work by her home cares, but when it was possible the school was kept going a part of the year.



The back or north side of the Woman's School

Miss Scott reported for 1894: "The woman's class has been in operation twenty years. It may be interesting to some to know a few of the facts since the opening. Two-hundred and twelve women have received instruction. Of this number, 175 have been baptized; 53 have served as Bible-women and three others have been employed as teachers in mission work." At that time the school was kept open nine months in the year. This could not be maintained all the time.



Earning their way in the Woman's School — Left to right embroidering, weaving beads, making tassels, making bead bags, crocheting

It had to be closed a part of the year to give the workers opportunity to do the country work. Miss Scott had spent 103 days with the Bible-women visiting with them in 129 villages. These statistics do not mean very much to one who is skimming through this book, do they? Just stop a moment, you who are reading, and think what this means. Remember that we live south of the Tropic of Cancer in the torrid zone. These statistics could be put down with almost anybody's name who is doing that kind of work, going back to the opening of the mission and coming down to the present time.

When we look over this great field with hundreds of women church members and then realize that the recent going on furlough of Miss Traver leaves but a single worker to carry the burden of school and country work, we may be tempted to question whether we have had a fair deal from the Board. If we feel that way, it will do us good to read over the list of names in the Roll Call, and we shall feel more kindly about the Board.

To some of us who have stressed the storms and heat of more than forty years, and have witnessed the succession of new comers as they arrived fresh from home, and then watched them go down the hill with the Chinese lined up on the pier to see them embark for home,—shall I say it?—it sometimes seems as if our hearts had become calloused by the constant experience, and that whether anyone came or did not come, the outcome of the struggle would be about the same in the end. But—never say die; and we are very much alive yet.

The Woman's School has now a four-year course. The Bible is the center around which all the teaching circles. For graduates of this or other grammar grade schools an extra year of special Bible study and a three-year kindergarten course are provided. Packed into these years we find much of practical every day use to the home mothers of China. Some of the courses offered are: Daughters in the Home;

The Mother in the Home; Hygiene; First Aid; Sunday School Normal Work; Practice Teaching; Studies in Personal Work; Practical Work; Nature Study; Story Telling; Care and Feeding of Children; Child Study; Social Service; Sociology; Domestic Science; Instrumental and Vocal Music.



Miss Sollman with some of the girls who have been away to school. Two at the left have been to Canton to take work in the art of teaching, the other three are Foochow graduates. The tall one hopes to take a college course.

There are five teachers who give full time and three who give part time to this work.

From the four-year course there have been forty-seven graduates. Some of these are Bible-women; others are day school teachers. One was sent out with fear and trembling on her part, to teach station classes and she has succeeded in doing it well.

From 1873, when the school was first opened, to 1904, a period of thirty-one years, there have been 335 pupils with an average age of 40 years. They were all Christians when taken into the school and nearly all were bound footed. Their tuition and rice were furnished free.

From 1904 to 1920, a period of sixteen years, there have been 531 pupils averaging 26½ years of age. All have natural feet. Board and tuition are \$40 a year for those who can afford it; to those who can not pay so much, \$30 a year.



The Kindergarten, Kakheai.

A mother may bring one child four years old or over. A day nursery is provided for the small children, while the older ones may go to the kindergarten. Each year there are some non-Christians who come to the school.

The new three-story Woman's School building stands in the center of our old compound. It is light, airy and very well arranged for the work. On account of the hills and trees and bamboos, it is difficult to get a view of it that will give one an idea of the quiet dignity of the building.



Women at play getting their exercise

Section III

BOYS' SCHOOL. ACADEMY AT KAKCHIEH

The boy's school mentioned as having been opened on Double Island by Mrs. Johnson must have been discontinued when the mission moved to Kakchieh, for none are reported until, in 1874, the congregation in Swatow took the matter up and opened a school in the chapel. They got about a dozen names of boys who would come, and a few more joined later. The church members found and engaged a young man, recently baptized, and by profession a teacher, and became responsible for all the expenses, receiving only ten dollars from the missionary to help out on salary. We have now been fourteen years on the field. It might seem as if we ought to have had boys' schools before this. We must not, however, forget that there have been only two men at a time on the field and much of the time

only one, for, when one went home, the other was left alone. In the early years there was no station where schools could be opened. At all the stations the very few believers were scattered in almost as many villages as there were members. There was nothing to make a school out of, unless heathen boys were gathered in, and a heathen teacher was engaged to teach them and the missionary paid all the expenses, as the Board did not open and pay for this kind of schools. There were in these early days no textbooks except the Chinese Classics and the classical translation of parts of the Bible. It may be easy to wonder why things were not done differently. But without the care of schools the labors of the pioneers who laid the foundations of our mission were strenuous and never-ending. As one reads the reports and realizes how many days they spent in the country, the number of villages they visited, and how much time was taken to train the church members themselves in Bible truths, one is amazed that any one could live through so much, and this, too, year in and year out, with no vacations, until Old Father Time had ticked off ten and twelve years of such continuous work.

At a business meeting connected with the communion week of November, 1874, one of the native preachers, Hu sin-se, was moderator and took up the matter of schools for the children, both boys and girls, of the native church members. He urged upon the church members their own responsibility for teaching their children. Dr. Ashmore and Mr. Partridge, as well as Mrs. Partridge and Miss Fielde, were there, and it must have been a source of great joy to sit aside and let a native preacher take the lead in this.

Mrs. Johnson had left the mission and Mrs. Partridge had again opened the school for girls, but Hu sin-se wanted the church to take a hand in school work and assume at least a part of the responsibility of carrying it on, and he wanted not only a girls' school but a boys' school-

as well. This movement from the church itself was the hopeful sign in this. There were sixty-four dollars available in the treasury of the church and this was divided equally for the salaries of the teachers for the new boys' school and the girls' school. Tau Hong Ngian, one of our Christians and a teacher by profession, was chosen and the boys' school was to be opened as soon as possible under the general care of Miss Fielde. The first student to enter was Chien sui, the son of the teacher. In February 1876, there were fourteen boys in the school. Public examinations were held every two months conducted by three of the native preachers.

During the year 1876, Mr. Partridge put up a building for the boys' school, 91 feet long by 28 feet wide and one story high, having accommodations for twenty pupils, *at a cost of \$600 Mex.* A second story was put on this building in 1887 at a cost of \$592.29.

At the October 1880 communion, Miss Fielde gave over the care of the school to Mr. Will Ashmore who had been here only about eight months. In the general directions to the pupils, they were told that if at any time they wanted to see Mr. Ashmore they could take the path leading up the hill from their building, and that by going on the path behind Dr. Ashmore's house, they could reach the house where Mr. Ashmore lived. Mrs. Ashmore was there to see her husband receive his first investiture of mission work and the scene is still a vivid one in her memory.

They soon began the study of geography, at first using outline maps of the countries. As there was no book on physiology available, Mr. Ashmore prepared a series of lessons in this subject, and each boy had to make his own copy.

For the year 1885 Mr. Ashmore reports: "A competent and faithful teacher in charge makes my own oversight of the school a

pleasant and easy task. Nearly all the teaching has been done by this teacher and an assistant, my part being confined to the preparation of a few elementary lessons in chemistry, with the necessary experiments, and to the general oversight. With the new year, pupils are to pay a semi-annual fee, which is adjusted according to their means. This will increase our resources, and is, at the same time, a step towards putting the burden of supporting the school on the shoulders of the parents. These fees have ranged from two to four dollars, and aggregate \$32. In 1887 the fees were raised from two to eight dollars and amounted to \$65. During the last quarterly meeting of 1885 the preachers and teachers gave much time to considering plans for establishing country schools, and making courses of study which would cover at least seven years."

As the church grew in membership and the chapels had drawn around them a larger number of believers near at hand, it was possible to open more country schools. The boarding school in the compound largely furnished the supply of teachers, and it was difficult in those early days to keep the boys in school long enough to take the seven-year course of study, because of the pressure brought to bear upon them from the inland congregations which wanted teachers for their schools. The growth of the church has been so fast that it has always been a difficult problem to get the mass of converts trained, and enough men who could keep up the Sunday services at all the stations, so these young teachers were often used as Sunday preachers, as well as day school teachers—not an ideal arrangement, but the best the church members and the missionary could do.

As time passed more books were translated by the different missionaries all over China, who were confronted by the same problems as ourselves. Those put into Wen-li were available for use here, and were added to our course of study as they came out, and so the course was extended.

Mr. Capen came out to the mission in the fall of 1904. He came as a general missionary, but after seeing the need of more trained men he was willing, when the mission asked him to do so, to take charge of the school work and give his time and thought to developing it into a real academy, where students could be prepared for college. We had the large church membership and a promiscuous lot of young men who had taken all they could get here, and had been out teaching or preaching, and who were longing for a better training. The school had been under the financial care of the Woman's Society of the East, but not long after Mr. Capen took charge it was transferred to the Missionary Union. The old school building costing, with the added story, about \$1,200 was quite inadequate for the work. But as a mission we have always done the work whether we had the "facilities for doing it" or not. We get there somehow. When the Theological Class went over to their new building on their own grounds, the vacated building was used for the boys' school. The primary and grammar schools had increased in numbers during the years just before and after Mr. Capen took charge, and filled up everything, even the building first built for the girls' school work. Some of the old students, most of whom had been out teaching, wanted to take the further course and came in and joined the school again. The first class, numbering four, graduated from the Academy in June, 1911. The British Consul, Mr. Tours, and the American Consul, Mr. Williams, were present in their official capacity and each delivered an address.

When Mr. Capen took up the boys' school work he reported as follows:

"Paul made it his aim to preach the gospel where Christ was not already named, that he might not build upon another man's foundation. And I must confess that many times in my life I have longed

for like missionary opportunities. But today I rejoice in my work here, not in spite of the foundation other men have laid, but emphatically because of their foundation. I came out here a year ago with my heart set upon preaching in unreached villages to untaught heathen. I find that there are thousands of such villages here, to be sure, yet the fact is, I also find that the labors of faithful missionaries these years past have been so blest that scores of villages already have their loyal groups of believers called to be co-workers with God. God has led me to see very clearly that the hope of China lies not so much in the hundreds of strong men of faith who must yet be sent from our shores, as it does in the consecrated lives of these Chinese Christians themselves. Through them the untold multitudes must hear the gospel. And now as never before is our time to help them to take China for Christ.

“The slow progress of a raw missionary’s first year with the language tries his patience. However, it is a blessing, at this early stage in his career, when he ought to keep still, that he cannot speak. He is forced to take time, step by step, to arrive at suitable mission policies. Thus I have come to more mature ambitions. I have faced the fact that we have not pastors enough to supply even the present needs of the churches. Again our supply of teachers for the village Christian schools falls far short even of the present demand. Yet it is through pastors and teachers that we must work. Therefore now I make it my ambition to win and fit our boys for these life-callings. My fellow missionaries and the Executive Committee have allowed me to make this ambition peculiarly my own, by putting under my charge the academy here, and the duty of giving thoughtful attention to the best plans for our village schools throughout the entire field.

“In October I took over the management of the academy. We have about seventy boys and young men. In my school council, which

I hold with the teachers every Monday evening, my task is much more easy than others have had to undertake because in China today an eagerness to change from old ways to the new is in the air. The government schools are using all the Western methods they can lay their hands on. So my five teachers are anxious to try any plans that may promise to benefit the school. Only a few days ago they handed me a long, careful statement of a proposed curriculum, not only for the academy but also for village schools, which had taken them a week of evenings to elaborate. We propose to make our Kakchieh school here as nearly as possible a model school. When the boys trained under the best teachers with the best methods go to inland schools, they will bring them up to the same standard. This year we simply could not bring ourselves to refuse over twenty boys the opportunity of studying to fit themselves to become workers. But to take them we had to overflow into the old building of the compound which some time ago was condemned to be pulled down. Next year we expect the numbers will increase largely and we must not be obliged to refuse those who otherwise have no opportunity to prepare for the all-important positions which are waiting to be filled."

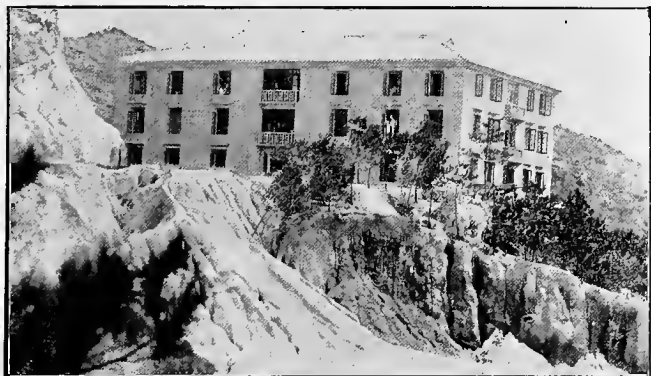
Mr. Page was sent to the mission for work in the Seminary, but the needs of the boys' school appealed to him and he was assigned to that work. These two men, Mr. Capen and Mr. Page, worked hard with few "facilities" to help them, but they have done a fine work. Dr. Ashmore, Sr., always ready to help wherever he could, appealed to a friend in Dayton, Ohio, to give the money for the first academy building, and he responded with \$6,000 gold. With this the first building of the academy was built over on a hillside opposite the Seminary Hill, on land that we had succeeded in getting from the Chinese not long before. This was at a time when a gold dollar brought more than two Mexican dollars.



Academy, New Dorham, seminary, and new Seminary dwelling house.

Some of our students wanted to take advanced work when they had finished here. As much of the college work is done in English, more English had to be given here. A short-term man, Mr. N. H. Carman, came out to meet this need, and when his three years were over went home for further theological training and a special normal course, that he might be ready for the preparation of better teachers for our country schools. He is now back again bringing with him Mrs. Carman, our Dr. Mildred Scott who was at home on furlough. When he went home, Mr. Frank Foster came out to teach English in the academy. He was here for three years of school work, barring a short time during the summer and fall of 1918 when he was in Siberia for Y. M. C. A. war work.

The lot bought of Mr. Wingate has been sold and the proceeds, \$30,000, have gone into one dormitory for the boys. The cost of this one building is more than the Missionary Society had previously put into our entire plant here. This may sound incredible, but remember that most of our build-



New Dormitory, North or Bayside.

ings have been put up by members of the mission or by some personal friends. The days of \$600 buildings have passed and will never return.

The Academy has forty-four alumni. Of these, twenty-one have gone away for further study. Three have graduated from the Shanghai College; one from the Nanking College; and one from Foochow Medical College, who is successfully carrying on alone the medical work at

Chaoyang. One has graduated from the Soochow Medical school. Twenty-three of the graduates are teaching and three of them are also preaching. Fourteen have taken post graduate work, one is doing I. M. C. A. work, three have entered business, two are doctors, and one has died. Four are now taking medical courses. All these alumni except four, or perhaps now only three, are Christians. Others who



Academy boys enlarging a grotto in a picturesque mass of rocks near one end of their Athletic field. The enlarged room to be the Class Tea Room

did not take or finish the academy course have taken medical courses. One of these took the Peking medical course, and when he had just finished, volunteered to help in the work for puenmonic plague there in the north, took the disease and died. Another, a graduate of the Soochow Medical School, has established himself as an up-to-date physician in a town in Dr. Groesbeck's field.

We have had for many years a pretty well defined school policy. This was made official at



Tree planting, Swatow Baptist Academy.

the Conference held at Kaying in 1905. This policy includes, for foundation school work, a primary school connected with every chapel throughout our field, an advanced middle school at each inland station where a foreigner has his home; for advanced work, academies, one for the Tie chiu field and one for the Hakka field. This same plan is to be carried out for the girls' school work as far and as fast as possible

Academy at Kaying



First Graduating Class, Kaying Academy.

The Academy at Kaying has had a phenomenal growth. Shortly after Mr. and Mrs. Giffin came to the field in 1904, a boys' school was organized. There was no building for it, but the school went on. In 1912 the school reported 20 pupils. During these later years it has been housed in an old building near the chapel. It has been crowded and uncomfortable, but the boys knew where they could get good training, and they have come for it, and put up with the discomforts. The mission was virtually compelled to start an academy grade, for the boys were there, ready and anxious to take the advanced

course. To start an academy without a proper building, or the funds with which to carry it on was a big proposition, but Mr. Giffin was encouraged by his fellow missionaries, and the reserve fund came to his help, and the beginning was made and the result has amply justified the course taken. The school has an enviable reputation in the city, and its first class, which graduated in 1918, numbered twenty-five boys. Of these four went to Shanghai Baptist College for further study, one went to the Yale Medical School at Changsha, one to Japan, and six are teaching in the school of the mission.

The Academy will before long be provided with a proper home. At a point about half way between the old compound and the city, land is being bought sufficient for a generous plant, the various buildings needed for a school of that grade, and residences for the missionaries and the Chinese teachers connected with it.

The statistics up to date, June 1920 give:

Academy pupils.....	100
Higher Primary pupils	125
Lower Primary pupils.....	105
	450
Total.....	450

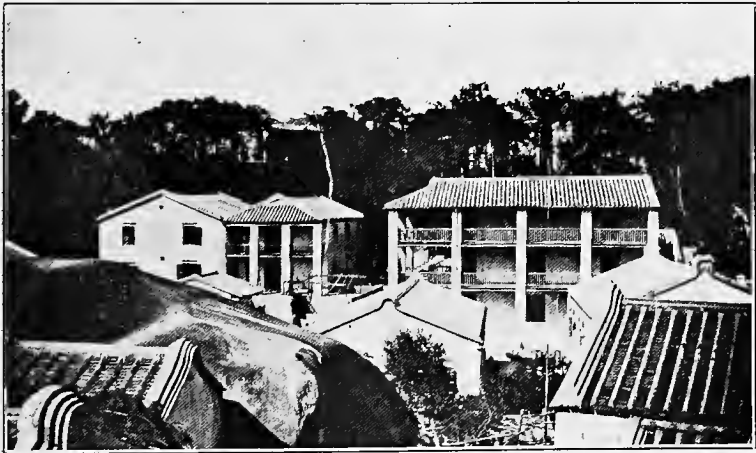
Section IV

THE ABIGAIL HART SCOTT MEMORIAL SCHOOL, KAKCHIEH

When Mr. and Mrs. Johnson were still working in Hongkong in the year 1851, sixty nine years ago, Mrs. Johnson opened a girls' school in the lower story of her dwelling house. The first pupil was a Hakka girl from a family living in Hongkong. While in school she became a Christian. Later she was married to a heathen but always kept her faith in God. The second girl to enter was A Tiam,



The faculty of the Abigail Hart Scott Girls' Boarding School. Some teach only one or two hours a week, while others teach all the time.



The Girls' School building.

a child eight years old, from Iam-tsau, here on our own field. She was an unwelcome daughter and had been given to Mr. Lechler, a missionary who was working in the Iam-tsau region, who brought her to Hongkong. When she was eighteen years old her father came and took her home and married her to a heathen. Another girl was A Hi whose family drifted to Hongkong, the father going on to California. The mother heard of the school and brought her daughter to study, no doubt influenced by the fact that she would have one less child to support. She was the brightest girl in school, and could learn anything. Chuan Sin-se-nie still living in Penang, and A Sui Che still living in Kakchieh, were pupils in this school. These two were from Christian families, and have proved to be very useful women in our mission. The teacher of this school was a heathen, and his salary was eight dollars a month.



Chuan Sin-se.

When the mission moved to Double Island, the school was kept up. The new teacher, Chuan Sin-se was a Christian young man. A girl who had studied in Hongkong helped in the teaching.



Chuan Sin-se-nie, 78 years old.

When the move was made to Kakchieh the school came too, as a matter of course, and was continued in the house at Kakchieh, where the Johnsons lived while building their home on the compound. When this house was finished, the school occupied the lower story.

Mrs. Johnson thought Chuan Sin-se needed a wife, so she sent to one of the Christian families in Hongkong whose daughter had been in her school there, inviting the daughter to come to Swatow and visit her. She came, and Chuan Sin-se found the wife he needed.

Some of us can remember A Klue Che, the efficient helper in the Woman's School, and afterwards in the hospital, and A Ka Che, mother of Hui Pi Che. These two women were also in Mrs. Johnson's school.

A short time after Mr. Johnson's death, Mrs. Johnson removed to 'Tang-O with the school, but the next year she left the mission and the school was closed.

Mrs. Henrietta Partridge opened the school again in the autumn of 1874. There was now a church constituency to help in carrying on a school under different rules. At first everything had been done for the girls. The food was furnished and a cook prepared it. Their clothes were also furnished and a laundress kept them clean, and the girls had no responsibility except to get their lessons. In the new school Mrs. Partridge allowed \$1.30 a month for the board of each girl, but they had to do the cooking, cleaning and washing, as well as keeping the whole place in order. This was the first step, even though a short one, towards self-support.

The Woman's Society of the East made an appropriation of \$150 for carrying on the school and \$400 for a school building. While this was being built, the school lived in the Koi-tiu-lau, a small building in the valley, the first one built on the compound. Mr. Partridge put up the school building, and here the school found its first real home. It consisted of a school room and dining room, with two dormitories above. A one-story bath room and storeroom, with a covered open kitchen, were at the back. A few years later a second story was built over this. But this house could accommodate only thirty-two and was soon outgrown, so plans were made for a larger

building. After consulting with others, Mrs. Ashmore, who had charge of the school at the time, asked the Society for the modest sum of \$1000 gold, promising to furnish an additional \$600 Mexican received from the sale of drawn work, the making of which she had introduced among our church members. This was a business venture of her own, and the work on every piece was paid for at its full value. The school girls were not allowed to do this work, as it would have been too hard on their eyes, and also because their desire to earn money would have taken time from their other duties. The facts in the case have been misunderstood and incorrectly stated in some accounts that have appeared in print at home.

The new building was put up, and finished in 1899, just as the Ashmores left for furlough. The whole cost of the building,



Entrance Gateway to the Abigail Hart Scott Memorial School

\$3,658, was furnished by Mrs. Ashmore alone from her drawn-work earnings, and the \$1,000 voted by the Society were never drawn, but were returned to the Society. Later when this building was outgrown, and the need for more recitation rooms for the growing number

of classes became urgent, Mrs. Ashmore, with the help of two members

of her family in the United States, put up another building with the understanding that the whole plant should be a memorial of her mother, and called the Abigail Hart Scott Memorial.

These buildings are already outgrown, and plans are now being made for a high and normal school on East Hill—the story of the carrying out of these plans must be left to a future historian.

We have been looking at the shell of the school. Now let us look at the school itself. When the Partridges went home for their first furlough, the school was left in the care of Miss Thompson, but as she wished to do country work the school was dismissed.

Soon after, Miss Norwood reopened it, and some further changes were made.



Cutting the First Tree on East Hill.

The new rules required that the feet of the girls should not be bound, and that the girls should not be betrothed to heathen. If either of these conditions were violated the parents agreed to pay a fine of \$30 to the school fund. All this was put in the form of a contract, and signed by the parent or guardian of the girl concerned. There was very little trouble about the matter of binding the feet, and some girls who wanted to come to school, unbound theirs, in order to make themselves eligible. But it was not always so easy to keep the parents from betrothing a fine educated girl to a heathen for a large consideration. To some, we regret to say, money was of more importance than the well-being of their daughters.



One of the early Matrons when the school was in the first small building.

When Mrs. Partridge returned to Swatow the school went back into her hands.

Since Mrs. Johnson organized the school for girls in Hongkong, the wives of missionaries have given fifty years to this one girls' school. Let us give their names—they deserve it:

Mrs. Johnson
 Mrs. H. Partridge
 Mrs. W. Ashmore, Jr.
 Mrs. J. M. Foster
 Mrs. M. E. Partridge
 Dr. Scott

Besides this, at our inland stations the wives of missionaries have given fifty or more years to the superintendence of girls' schools.

Ungkung: Mrs. Carlin
 Mrs. Lewis
 Mrs. L. E. Worley
 Kityang: Mrs. Speicher
 Mrs. J. M. Foster
 Chaochowfu: Mrs. Kemp
 Mrs. Baker
 Mrs. Hildreth
 Kaying: Mrs. Campbell
 Mrs. Whitman
 Mrs. Giffin
 Hopo: Mrs. Adams
 Changning: Mrs. Bousfield.

We are glad to give these workers credit for this work of one-hundred years and more, freely given, without money and without price, because they saw an opportunity and seized it. They have not stopped with girls' schools, but many have helped by teaching in the boys' schools as well.

In the early days, outside of the Chinese Classics there was little else except the Bible to study. As suitable textbooks were published they were introduced into the school. The course of study included everything available at that time and grew in diversity as new books were put into Chinese.

As the church advanced in its appreciation of the importance of educating girls, as well as of the responsibility of the parents for their daughters, we found it possible to inaugurate a system of fees, at first small, only one dollar a quarter, but gradually increasing, and now covering the cost of board.

In 1904 Miss Myra Weld came to the mission, the first one sent out by the Woman's Society for the work of the Girls' School. At home she had been in charge of a girls' boarding school, where girls were fitted for college. Pardon the relation of a bit of personal experience, but I can in that way better make the reader see the real Miss Weld. We had crossed the Pacific together in the same cabin. Two people get very close to one another in a cabin during such a journey. We discussed all sorts of mission problems, she from her American view point and I from my oriental one. After she got to Swatow and found out more about things, she said to me one day, "At home I had charge of a girls' college preparatory boarding school and I come out here to teach the A. B. C's in a primary girls' school." This was a new viewpoint for me. I had not been in the habit of thinking of our school here merely as a primary school. I thought of it in terms of what it did for the girls, and of what they were after being here a number of years. So I said to Miss Weld, "When these girls return to their own villages, there is more difference between them and their girl friends, than there is between a home college graduate and her old friends, when she returns to her home. These girls are so different, it is sometimes not easy for them to return to the old life and be satisfied. Comparatively, they are princesses in their

own villages. When I meet them in their own homes or at the country chapels, their quiet dignified ways are a most striking contrast to the ways of the untaught girls. It is not simply just how much she knows of history or geography, but what the school has done for the girl herself. I know it is only a primary school, but only we who have been struggling to make the school what it is can ever know what it has cost. The time has come when the school can be raised to a higher grade, and somebody must do it; why can't you do that as well as somebody else?" This gave her a new viewpoint. I never again heard from her any disparaging comparison of her present task with her former one. Rather, she put her hand to the work and never turned back. I doubt if she ever *looked* back. She had the satisfaction of having some girls in high school studies before her death. Her school was a great success and her pupils adored her.

Miss Weld's death compelled the mission to face the question of the provision to be made for carrying on the school. There was no one who could undertake it in addition to the work she was doing. Miss Sollman was asked to drop, for the time being, her work for the women, and to carry on the girls' school. This she did for three years.



Sewing Class

Miss Fielden had come for the girls' school work a few months before Miss Weld died. Later Miss Frances Adkins, who was on the field visiting her brother, was taken on by the Society, and began her preparation, and still later Miss Cruff was sent out for school work. Failure of health—and these three young ladies, one after another, went home. There was no one in sight for the school and it began to look to Miss Sollman as if it was an indefinite tenure of office

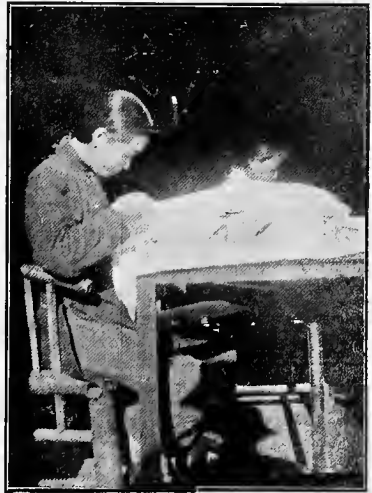


Playing ring tennis.

for her. But she could no longer give up the woman's work which was suffering from neglect. We all met; we discussed the whole situation; we voted to close the school, and then went home. Was it a funeral we had just attended, or what was it that made us feel as we did?

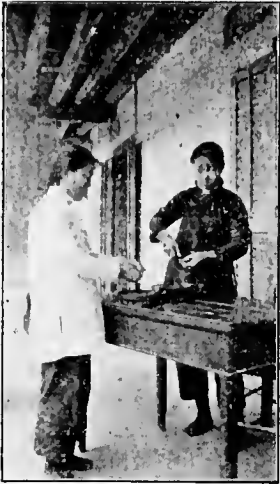
During the time that Miss Sollman had charge of the school several of the graduates had been sent to the High School at Foochow. In time these came back ready to help when the school should again be opened.

Then Miss Culley came and began her course of language study. Before she had completed it, the school was opened. The reopening of a school is a good time to make changes, and quite radical changes were made at this time. Fees were increased. Some questions were raised as to whether there would be many to enter with the high fees, especially as they did not know Miss Culley, and the school had been



Earning her Education, Girls' School, Kakchich.

closed three years. But they came, and the school soon reached the numbers it had had before closing. The girls from Foochow have rendered efficient help, and when Miss Culley left in June of this year, there was a class of thirteen in the high school, and a class of twenty-two just ready to graduate from the grammar school. There have been ninety pupils in the grammar grade and twenty-eight in the primary grade which is housed in the old school building built by Mr. Partridge so many years ago.



Girls' School Mission Society treasurer counting the contribution.

There has been a very insistent demand for the study of English, and Miss Fielden was asked to return to Swatow for a three year term to teach English in the different grades of the girls' schools. Having completed her three year term, she left for the United States last February.

To forestall another hiatus with no one to continue the school, the Board, two years ago, sent out Miss Abbie G. Sanderson who arrived in April 1918. She finished her language examinations just in time to take over the school, shortly before Miss Culley left for her furlough.



Faculty and Graduating Class, Girls' School, Kakehieh.

Miss Emily Miller who arrived on the field last fall is in preparation for her work and has passed her first six months examination. Miss Sperry has taken much of the work which had been done by Miss Fielden in the English department.

Girls' Schools at Inland Stations

When the mission met in Conference at Kaying in 1906, a school policy was adopted, one item of which was that all inland stations should have girls' grammar schools. We have been slow in getting there, but have a few that are above primary grade. There are boarding schools at Ungkung, Kityang, Hopo and Kaying, and a day school at Chaochowfu of grammar grade. Besides there are numerous primary day schools among the outstations.

CHAPTER XI

MEDICAL WORK

MISS C. B. Daniells, M. D., was the first physician sent to our mission. She came in answer to a special call for a special work. We had long wanted to occupy Chaochowfu as a residence station and Mr. McKibben had tried to get an entrance into that great city. It was hoped that with a physician to help break down the opposition an entrance might be made.

Hindered from carrying out the original plan, Dr. Daniells was obliged to remain in the Kakchich compound, and the sick came to



The Old Woman's Hospital, Kakchich

her there. A small building was put up for her use, and our medical work here was begun. She was ill much of the time, and at last went to Japan in the hope of improvement, but instead of getting better grew worse and went on to America. She was a true

missionary with the spiritual good of the Chinese ever at heart, and her medical work was a means to that end.

The missionaries in charge of the school work in the compound had learned the value of having a doctor to prescribe for the many pupils who needed help. They were, therefore, very glad when Mrs. Anna K. Scott, M.D., arrived in 1880.



Dr. A. R. Scott holding a clinic in front of the old chapel at Kityang

Dr. Scott had gone with her husband to Assam in 1862. After his death she had carried on his work as long as she could, and then had gone home with her children. To support herself and family she took a medical course, and when the children were grown and no longer needed her care, she again heard the missionary call and came to take up our medical work. It was a brave thing to do, and few women at the age of fifty would have undertaken it. She found patients awaiting her coming and began to practice at once. She studied this exceedingly difficult language as best she could while doing her work.

She worked up a practice, and by trips into the country, holding clinics in chapels, or on the street outside, she made her hospital known all over the field. She had regular days for dispensary work at certain places. After dispensing at Kityang where she sometimes remained for several days, she would come down the stream to Kheh-khoi and have a dispensary day there. Packing up she would drop down the river to Phau-thai and stop there for a day. She also had regular dispensary days at Am-po and Chaoyang.

There were some wonderful recoveries of women who were dying, and had their coffins bought and grave clothes ready to put on. News of such recoveries spread all over the district, and sometimes she would have 200 patients a day at these inland stations. This, too, before she had any trained medical assistants. To attend to all those patients she had at times to work from four o'clock in the morning, when the first ones arrived, till ten o'clock at night. It must have been after some such day's work that she wrote, in one of her reports, the following paragraph:

"If friends in America think we are taking our ease and living in luxury, they should come and do our work for a while. We worked hard at home, but we never knew what it was to be wearied to the extreme limit of endurance until we came to China—too tired to either eat, sleep or speak. Still this is a blessed work and we would not exchange it for any other."

The Chinese are like the people of western lands, they will go to the doctor whom they want to have treat them. There was a large Catholic family in Chaochowfu, who once a year regularly collected all the ailing ones in the family; chaperoned by one of the older women these people would make a visit to this hospital. They might have gone to the hospital right there at Chaochowfu, or stopped at one in Swatow, but they wanted Dr. Scott to treat them, and they came on across the bay to the doctor they wanted.

The hospital Bible-woman and general matron was Sister Speed, a most capable woman. This woman had been a pupil in Mrs. Johnson's school and was the daughter of a preacher who had allowed her to grow up with natural, that is unbound, feet. She was a widow with a daughter, and had a son-in-law, Sok hi, who had married into the family, and who in time became one of Dr. Scott's helpers and a reliable assistant.

Dr. Scott soon had to enlarge the small hospital building put up for Dr. Daniells. Then, as men often came to bring their wives and mothers to the hospital, and sometimes needed medical help more than the women did, another small building was put up in 1893 for men's use.

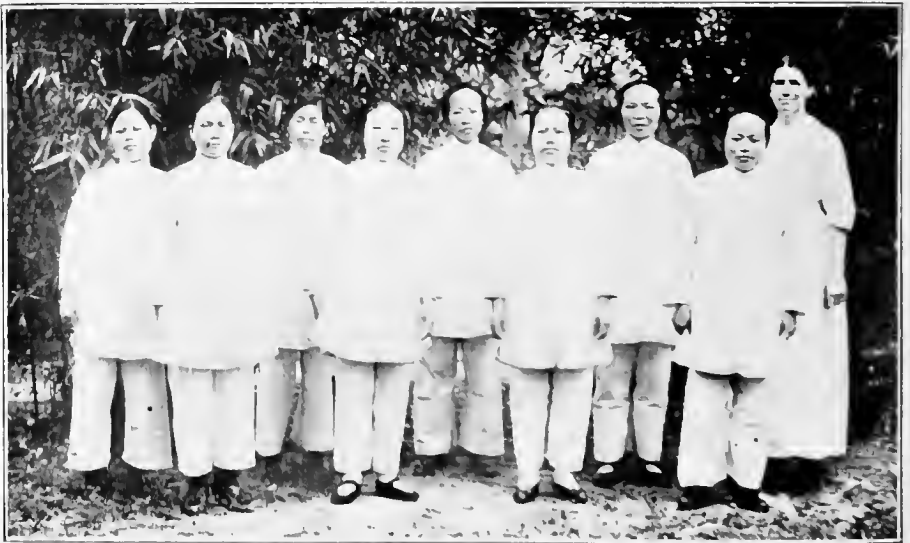
How her first opium patients happened to come here, we do not know, but she had some who must have told the story of their treatment, and she became famed all over our district as a wonderful doctor for curing the opium habit. Before she began treatment she would tell them just what a hard time they would have, and that they must make up their minds beforehand whether they would undertake it or not. She had a wonderful way of making them think they wanted to do just what she said. Then she began. When they were in the depths of despair, ready to sell body and soul for a dose of opium, she would hearten them up and remind them that they knew it would be hard but that they had promised to hold out and endure it, and somehow they would believe her and would keep up the fight. In the men's little old hospital there were forty opium patients packed in at one time. Just think what it must have cost Dr. Scott in nerve force to cheer up and encourage forty groaning opium patients.

In doing work at the inland dispensaries she soon saw the need of a hospital building at Kityang. She had worked the whole field over and had investigated the needs of other places before she decided upon Kityang. To see a need was sufficient motive for Dr. Scott to make an effort to meet it. She collected the necessary funds and put up the hospital at Kityang. In her report for 1894 she says, "During the five years I have been in Swatow I have personally treated more than 33,000 patients. The whole number for the five years is 35,517. Two hospitals have been built, and an addition made to the woman's hospital at Kakchieh, a mission boat for our medical work bought, and

a house built for the workers of the W. B. F. M. Society of the West. Though I am sometimes tired in this work, I am never tired of it."

As soon after beginning her work as she could do so, she started a class for hospital assistants. These students also helped her by putting into practice, as fast as they learned, the theory gained from the books. In 1897 she had five of these assistants who had graduated from the limited course of study, and were valuable helpers.

It was some time later before she could get Chinese women to study for nurses. At last all the obstacles were overcome, and she had a class of women who were a great help to her, and contributed largely



Miss Laine Northcott with her three trained nurses and the nurses training class

to the success of her work during the later years when she could not put in so many hours of work as she had during her first term. She had to teach these classes for men and for women.

The women nurses were sent out in answer to most of the out-call work. Many Chinese women and their babies owe their lives to the skilful work of these midwife nurses.

Miss J. M. Bixby, M. D., came out in the autumn of 1894, and during the year of language study she remained at Kakchieh. She had taken special work at home in the treatment of eyes. During the first year she went to visit Kityang with Dr. Scott, and helped her by taking all the eye patients, treating an average of twelve a day.

Dr. Scott reports: "After five years of hard pioneer work in establishing a hospital at the important inland station of Kityang, it was my great pleasure on December first to hand over to my co-worker, Dr. Josephine Bixby, a completed and well appointed building accommodating nearly one hundred patients. The Chinese say the "Feng Shue" is perfect and in every way conducive to the welfare of both the living and the dead. In all the region about Kityang the hospital is already well known and a most friendly feeling is manifested towards it."

During Dr. Bixby's first year while still in Kakchieh, she took all the eye cases, thus relieving Dr. Scott of that much work. She was the first missionary to make Kityang her permanent residence, going there to live December 2, 1895.

Before Dr. R. E. Worley came out in 1903, to take charge of the men's medical work, it had become apparent that new hospital buildings were needed, as the two small buildings we had, were quite inadequate for the work here in the compound. Dr. Scott had appealed to her friends who responded very generously, and on the rocky hillside, two new buildings, the Edward Payson Scott and the Martha Thresher memorial buildings were put up. Before these were completed, in the spring of 1904 Dr. Scott had to go home on furlough and the buildings

were finished and dedicated with interesting services on September thirtieth. This left Dr. Worley to do all the work for both women and



Dr. R. E. Worley and his three hospital helpers.

men. He was retiring in his devotion to it, and the Chinese loved him, and all wanted him when they were ill. As he was returning from one of his dispensary days at Chaoyang, and was crossing the bay, through the carelessness of the boatman, the boat was capsized and he was drowned. His death was a great loss to the mission, and what it was to the wife, no one except those who have had some similar experience can ever know.

When Dr. Scott went home in 1904 it was with little expectation of being able to return, but her health so greatly improved, and the needs of the field were so urgent, that she again answered the call for help, and in 1907 came out for her final term of service, which lasted until the spring of 1914, when she retired, full of honors, long after the retiring age. Now at the age of eighty-two, she is enjoying life with her son and grandchild, and is still speaking in public on mission work.

The work at Kityang under Dr. Bixby developed, and she was known all over the field as being very skilful in the treatment of eye troubles. Many blind eyes were restored through her skilful operations. Enlarged accommodations were called for and she solicited gifts from friends for building. Her grateful Chinese patients, both



Dr. Scott and her trained hospital helpers.

Christian and heathen, contributed largely to the building fund. She was able to remain on the field until the building was finished and dedicated, but was never able to use it. She went home in April 1907, in care of Dr. Grant, and died at Denver, where they had halted on their journey, hoping that the climate would benefit her.

After long uncertainty, our mission has finally been able to formulate a definite medical policy. We plan to have a doctor at every station where a foreign worker lives. Kakchih and Kityang have been fairly well looked after during these later years. For many years Ungkung—forty miles from a doctor, and the steam launch running only every other day, and a number of children in the one missionary

family—had no doctor. Medical work has been started there, and now, in the absence of the foreign doctor, is carried on by the students who were studying under Dr. Newman. The English Presbyterian mission has a hospital at Chaohowfu, and our Mrs. Baker there is a physician. The medical work in Chaoyang, started so many years ago as a dispensary worked from Kakchieh, is now, in the absence of Dr. Leshier, being successfully carried on by Dr. Tie Bun Chai.

At Kaying the Basel Mission has a hospital, and during the many years when our mission has had no physician there, their physicians have cared for our people. When Mr. Bonsfield went to Changning he did a great deal of medical work, studying medical books, and doing what he could for those who needed medical attention. His treatment was far in advance of the native doctors who prescribe anything from the scraping of a deer's horn and dried monkey's flesh, to pounded up cockroaches. He has been taking a medical course since he went to the United States, and is to come out this fall a full-fledged physician.

At Hopo there has been a unique condition. The Chinese wanted a hospital and a foreign doctor, and made their appeal to Mr. Adams. There was no money in the mission treasury for this new work. The Chinese then made a subscription amounting to \$4,000 Mexican and brought the subscription book to Mr. Adams and said, "We will put up the hospital if you will send us the doctor." Mr. Adams has had that book of pledges since 1912 and until now there has been no doctor to respond to the call. But when Dr. Newman returns this autumn, he will go there and inaugurate this work.

One must live for years in China to really become acquainted with some phases of Chinese life, and even then one can not be sure of fully understanding them. Yet even a visitor, just passing through,

with no knowledge of the language, can quickly see the appalling need of medical work—the blind beggars; the lepers at large everywhere; the babies carried on the backs of children, both covered with eczema; the bald scars on the heads of the children, where some abscess has done its work: the crippled tubercular children; the sores bound up with filthy rags; the drains around the village houses, reeking with green scum; the workman who is turning some part of his clothes inside out to catch the beastie that has just bitten him; the cholera, the plague, the small-pox, the malaria, that are either with us or just waiting round the corner to fall upon us when the right conditions exist—how long does one have to stay in China to realize her need of doctors?

I was once on tour with my husband in the country and went to see one of my married school girls. I found her living in a room opening on a narrow passageway leading from the street to the end of a row of houses. One side of this four or five foot passage was the solid wall of the main building of the group. A drain ran along the other side and received from each house everything that was not wanted. I looked at the drain in front of the house of my little school girl and thought, "Here is a chance to enforce a lesson she needs." So I said to her, "How can you let your drain be so filthy? Surely you can not have forgotten what you were taught at school when every morning the drains had to be swept out and flushed with water." However long I may live, I can never forget the look on that little woman's face as she looked up at me with that hopeless yet appealing look, and said, "I do sweep mine out, but the things come right down from the houses beyond me into my part, and I can't keep it clean." How rebuked I felt. What could that young Chinese girl do in a battle against the drains of China? Her husband, to whom she had been betrothed early in life, could barely make a living, and the pig had to have its corner of their one room to live in, while they had the

other three— one corner a bed room, one a dining room consisting of a table with some dishes on it, and the other containing the cooking arrangements and a door to go outside. The room in spite of all the disadvantages looked clean and tidy.

The first Sunday in June of the present year, Dr. Tie Bun Chai of Chaoyang was invited over to the compound to give a talk on sanitation. He has given other talks here on preventive measures, and how to keep well. Just now the mosquitoes are carrying a malignant form of malaria, and a number of deaths have occurred, one being that of a girl in the high school. Never mind, little woman of thirty years ago, the Chinese are coming to your assistance in the task of trying to keep your drain clean.

This crusade against filth is being carried on wherever foreign doctors or foreign trained Chinese doctors live. Dr. Adkins, when in charge of our Kityang medical work, had general directions written out on large sheets of paper, and these were put on bulletin boards and the walls of the city.

Dr. Leshler, early in his work at Chaoyang, went on his bicycle all over the district inoculating for plague. At first the Chinese held aloof, but when they saw that those who has been treated escaped the scourge, they were ready and glad to take treatment. In a single year when the plague was at its worst, the Chinese estimated that the number of deaths in Chaoyang alone was 20,000. The supply of the heavy coffins ordinarily used was soon exhausted and then coffins were made from common boards until there were no more boards; then the bodies were left without burial in the rooms where they had died, or were carried out and left on the open spaces outside the city. Dr. Leshler's work in inoculating was well calculated not only to demonstrate the effectiveness of his foreign remedy, but also to win the gratitude

and confidence of the people, which should prove a valuable aid in his future work, and especially when it comes to getting subscriptions for a hospital.

The distrust of foreign medicine and foreign doctors, formerly all but universal, is dying down. We no longer hear about Chinese children being kidnapped in order that their eyes may be taken out for medicine. Sometimes we even hear of an order from the magistrate to clean out all the drains of a town or village. They urge the people to kill the rats, the carriers of the plague flea. So China is moving, and to us who have seen her in the days when she had in herself all that she wanted, and did not want anything from outside countries, the changes seem very radical and far reaching.

The results of the evangelistic work done in connection with our hospitals have been most marked. The patients come from the heathen environment in which they have always lived, to the hospital where everything is new and strange, and one new thing additional does not awaken their antagonism. They have time to listen to the Bible-woman or preacher or volunteer workers, foreign and Chinese, who go to them with the gospel message. Their hearts are touched by the kind and loving treatment they have received; they are grateful for restored health, for renewed sight, for the baby saved; and they not only listen, but many accept the words of comfort spoken to them. As an illustration taken from many hundreds that might be given, the story of the patient from the island of Nam-oa will perhaps suffice. This poor old woman found her way to the hospital at Kakelieli, and received not only healing for her body, but also healing for her soul. She returned to her island home, and told the story. Her neighbors heard her words, and a request came for a Bible-woman to be sent, and a number of believers were baptized. This group developed into a church, which later became self-sustaining, and was the first of our

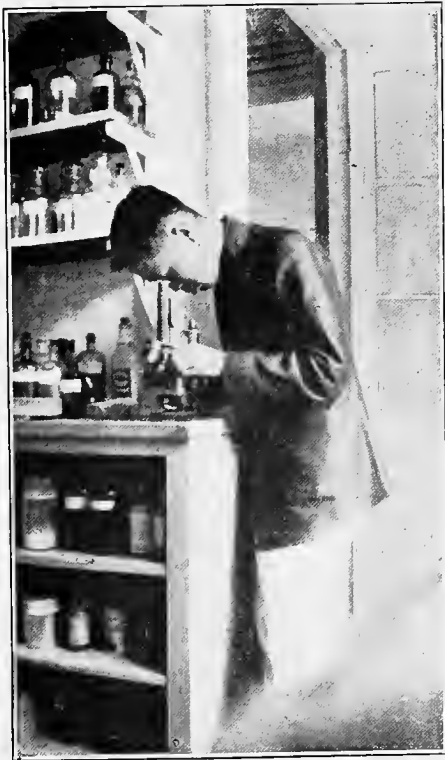
country stations to become wholly independent of the mother church. They now cooperate with us in our association, just as churches in America cooperate with each other, and are interested in the general work of the whole field. This is the result of one woman's coming to the hospital years ago.



Present hospital in the Kakehieh Compound. At the entrance in the foreground the first old woman's hospital, middle foreground old men's hospital. Near the lower right hand corner the contagious disease hospital. At the middle right the two new hospitals. Foreign houses along the top of the hill.



Nurses in the medicine room, Kakeieh Hos-pita'.



Chinese Assistant examining for hook-worm, Kakeieh, China.



Dr. Everham and Dr. Carman with their assistants and nurses, Kahchieh hospital



Dr. Mildred Scott Carman visiting a patient in one of the wards.



Christmas party for hospital patients, December 25, 1918.



Little boy leading his blind mother to the dispensary.



Dr. Wm. Ashmore and Filder Tam It Sun at work on the Testament translation.

CHAPTER XII

BIBLE TRANSLATION

OUR story would not be complete without some account of the translation of the Bible. Unlike other lands, China has a book language, known as the Wenli, that is so different from the everyday language of the people, that the uneducated man can not understand it. Those who can understand, make up a very small fraction of the people, some say as few as two per cent only. And even these few often have to go through a sort of translating process. At the beginning of our cycle the Bible had already been translated into this book language by the early missionaries to China, and was available for the use of the few. It was an invaluable asset in missionary work, and without it we would have been badly off indeed. At the same time, the fact that so few could understand it and that for the ordinary man it had to be translated every time it was read, greatly limited its usefulness.

Let us try to imagine an analagous situation in our churches in America. It will not be an exact parallel, but it will serve to illustrate the case, if we suppose that our American churches had no other Bible than that of Tyndale, and that Tyndale's Bible was printed in an exceedingly complicated character, known only to the best educated ministers and to a few others. How much general knowledge of Bible truth could there be among American Christians under such circumstances? And the Chinese churches, with a Bible only in the Wenli, were no better off, indeed, hardly as well off, as the American churches would be under the conditions we have supposed.

Hence in the various parts of China it was recognized as of vital importance to put the Bible into the colloquial dialects, the language of the people. This work for the Swatow dialect was begun early in the history of the mission, but went slowly at first. When the writer arrived in China forty years ago, we had in the Swatow colloquial only the books of Ruth, Acts, Genesis and Romans, published in the order named. Within the next three years the four gospels and some more of the epistles were added to the list, and the remaining books of the New Testament followed in the succeeding years, until in 1896 the last remaining one, the Revelation, was sent to the press. But our New Testament was literally in "divers portions" and of various forms, pages not uniform in size, and some printed from metallic type and some from wooden blocks. Such a New Testament was not convenient for every day use, and would hardly win, in the life of the church, the place that the word of God rightly claims. So the work was prosecuted, and two years after the last "portion" had come from the press, an edition of the entire New Testament, revised, was put into the hands of the churches. This was an immense advance, and it would be difficult to estimate the value, to our work, of this edition of the New Testament, in language intelligible to the ordinary man. But the New Testament, vital as it is, especially in the evangelizing stage of mission work, is only a part of God's word, and a strong intelligent church must be built up on the whole of that word. It is a striking fact that the parts of China which have had the entire Bible accessible in their local dialects, are the parts where the churches have made most marked progress. So the work of translating the Old Testament must be taken up anew, and Genesis must be followed by the other books of the Pentateuch, and by the historical books, and the Psalms, and the prophets, and all the rest, down through Malachi. After a considerable interval of years, during which teaching in the Seminary and caring for the churches, had claimed his entire time

and attention, arrangements were made whereby Mr. Ashmore was released from other duties and set free to devote the greater part of his time to the work of Old Testament translation.

In 1915 he took up the task in good earnest. In 1916 an edition of the Pentateuch was printed, and at the beginning of 1917 an edition of the Psalms. A furlough to the United States and another term of two years teaching in the Seminary delayed the completion of the work, though considerable was accomplished during the summer vacations. At the beginning of the present year, 1920, being again relieved of the work of teaching, Mr. Ashmore has been able to advance the work of preparing the manuscript of the Old Testament to a point where he could begin sending it to the printers, with a good prospect of getting the entire Old Testament completed, together with a revision of the New Testament, if not within the present year, then early in the coming year.

In doing this work he has made large use of versions available in other dialects, the Cantonese, Foochow and Mandarin, and by permission, has adopted, with comparatively few modifications, the English Presbyterian translation of Ruth and II Samuel and a few of the minor prophets, together with about fifty of the Psalms. In a final revision, he has been fortunate in having the new union versions, both wenli and mandarin, for comparison. Indebtedness to all these for valuable aid is gratefully acknowledged.

He has also been most fortunate in the fact that, in all this work, he has had the help of a Chinese teacher, Tan It San, who is not only a competent Chinese scholar, but familiar with the thought and spirit of the Scripture writings. The advantage of working together from beginning to end at such a task is beyond the power of words to express.

CHAPTER XIII

VISITS OF SECRETARIES AND ORGANIZATION OF MISSION CONFERENCE

WE have been favored with several visits from our Secretaries. Dr. Mabie visited us first in 1890. He was surprised at the vastness of the field and the needs of the work. The missionaries greatly enjoyed his visit, and were encouraged and helped by his counsels and suggestions.

He came for a second visit in 1907, accompanied by his niece, Dr. Catharine L. Mabie, our missionary in Congolan I. It was a joy to have these people with us. When Dr. Mabie talked we were always eager for more. His eloquent and burning words were an inspiration to us all.

In the same year with Dr. Mabie's visit, the year of the Morrison Centenary, 1907, Drs. DeBlois of Chicago and Whitman of Portland, Oregon, made a visit to Swatow. As none of the party sent out to represent the Laymen's Missionary Movement, had succeeded in getting from Hongkong to Swatow, by reason of the irregular steamer service, these two brethren thought it only right that some one should make the visit, and they were willing to forego a part of the Morrison meetings in Shanghai, in order to come. They have a warm place in our memories for their interest in us.

In accordance with the expressed wish of the Board, that a plan of organized missions be given trial, our mission had begun organization in 1900. The following year Dr. Barbour, who was making a tour of the missions in the interests of organization, came to Swatow,

and lent a hand in getting us properly started in the new method of administration.

Dr. Barbour's second visit was in 1908. Our Conference craft in its voyaging thus far had encountered a few snags, and we were ready for inenlightenment on some points. For example "How much control does the Conference and its committees have over the individual missionary and his plans for work." To make the matter concrete this question was put to Dr. Barbour, "Suppose I wanted to make a dark downstairs room inhabitable for my children's nurse by cutting a hole in the wall and putting in a window could I do it?" The reply was "No! Not until the Property Committee had passed on it, and said you could." "But suppose I am not asking for any of the Board's funds, but am ready to pay for the improvement myself, must I still go to the committee for permission?" "Yes! Otherwise any one who wanted some change in a house for his own convenience, could make it, and the house thus fixed over would not better serve the general mission family." Minor repairs inside of \$100 were permissible, but no changes without going through the hands of the committee. It is well to have some questions settled. The principle is one of general application.

Dr. Franklin too has visited us twice, accompanied on his first visit by Mrs. Franklin. This is the first time that a Secretary's wife has come to our field. Elected to the office of Foreign Secretary and assuming its duties in May 1912 he started in October on a journey to the mission fields "to review and restate the general policy of the Society, and to apply that policy practically to the details of missionary administration and work on the field abroad." Dr. Franklin came to us and presented the program of the Society. We became acquainted with our Secretary and he in turn became acquainted with us and our plant and our work.



Welcome to Dr. Franklin at the Compound gateway

Dr. Franklin's second visit was in 1916. He had come to China primarily on account of matters connected with the Central China Mission. But the opportunity was improved of making another visit to South China, and while here he was able to make the rather long trip to Kaying, much to the gratification of us all, and especially of the missionaries of that seldom visited station.

At the time of the Judson Centennial, and as a member of the Judson Party Mrs. Safford, for so many years the Secretary of the Woman's Foreign Mission Society, visited us on the way to Burma. It was a joy to have in our homes one with whom we had so long been acquainted through our official correspondence.

The last Secretary to visit us was Miss Nellie G. Prescott who was here in December 1910. She was able to visit every station except Ho-po and Changning. It was a strenuous program she carried out here. The development on East Hill for the work of the girls'

schools, including the Girls' High School was one of the important matters for her consideration. It was a happy circumstance that she could be present at a part of the sessions of our Annual Conference. This gave her opportunity to meet all who attended the Conference, and there were but few who did not come, and to get a view of the work of all as it was presented at the conference meetings.

All these visits of the Secretaries have been exceedingly helpful, and we are sure the benefit has been mutual. Such visits ought to be regularly provided for in the future conduct of our missions.

In this chapter in which we are writing of the visitors from home it is fitting that we make mention of the visit of the Judson Party, who under the guidance of Mr. Latimer came to us towards the end of the year 1913. It did us good to see such a goodly party of our friends and supporters from the homeland, and to have them visit our several centres inland as well as at the port. We believe that they carried away with them as well as left behind with us very pleasant memories.

The Mission Conference

Years ago, in an old record book, the writer remembers seeing the minutes of the meetings of the organized mission in Hongkong. The two men of the mission met and voted to expend a few dollars in some necessary repairs. How they managed when there was only one man there, the account does not reveal. This plan of organized missions was discarded for many years, and has been taken up again within the last twenty years.

As already mentioned the South China Mission Conference was organized in the year 1900. It was to meet a need, felt more keenly, perhaps, by the Secretaries at the Home Base than by the missionaries on the field. With the increasing number of workers, and each directly

responsible to the Board it was no easy matter to keep in mind or to understand the relative needs of the work of the different missionaries, and to deal justly by all.

The Conference was organized with the usual committees—Reference, Property and Building, Evangelistic, Educational, Medical, Language, etc., etc. At one time it was held by some that, in order to a proper representation of its interests, each section of the field must have its own man on the Reference Committee. It took a number of years to get beyond that, and to realize that what was wanted was a committee made up of those who would best represent the work as a whole to the Board at home.

In the later years an effort has been made to simplify the committees by co-ordination, and a measure of relief has come to overburdened workers who had all their regular work to do, besides the work of the committees. One missionary declared that, including those connected with the Chinese church he was serving on seventeen committees.

We have recently added a Woman's Committee, and it is with unbounded satisfaction that one can say of some matter connected with the woman's work, "We will ask the Woman's Committee to pass on that first." Wives of missionaries and the women coming under the Woman's Board serve with the men on the general committees of the Conference.

The Conference has, in the course of the years, met at most of the inland stations—Chao-chow-fu in 1904, Kaving in 1906, Chao-yang in 1907, Kit-yang when Dr. Barbour was here in 1908. Plans were made to have it meet at Ho po but the condition of the country at the time, made it unsafe to go, and it had to be given up. The Kit-yang Conference, at the time of Dr. Barbour's visit was made possible by the

fact that Dr. Bixby had just completed her hospital, and that large building served as meeting hall, dining room and dormitory.

Now that the mission has grown so large, it is practically impossible to meet elsewhere than at Kak-chieh for Conference, and even the compound there is taxed to accommodate the forty missionaries with their children. The children from the inland stations, with no one except themselves to play with, certainly do enjoy playing with other children when they meet here.

But while the Conference has come to be limited as to its place of meeting, it is not so with the Committees. Some of the quarterly meetings of the Reference Committee are held at the several inland stations in turn. It is desirable that the members of committees have opportunity to see the different fields, and to become acquainted with local conditions, in order to plan wisely for the work.

With the organization of the Conference a greater degree of responsibility for the carrying on of the work has been put upon the mission—the transfer of missionaries from one field to another, the designation of new missionaries, the building of houses for missionary residences, the erection of buildings for our schools. Plans go home, not as the idea of one person, but as plans endorsed by the Conference or its committees.

Quite recently we made another plunge into the unknown, and agreed to make trial of the plan of “appropriations in gross.”

For some years the Board had been sending out hints and suggestions about “appropriations in gross.” We did not at first take kindly to the matter, and in 1909 voted “That we express our hearty sympathy with, and approval of, the present method in the assigning of appropriations, and our hearty disapproval of appropriations in gross.” We were not alone in this attitude, for the report of the Board

says "The action in South China was practically representative of the sentiment in all the conferences."

But the Board needed relief and kept up the agitation, until a few years after the adverse vote above cited, another vote was taken in favor of giving the plan a trial. The fears felt were not realized, and the plan seems to be working satisfactorily. Since the Reference Committee has had the responsibility of apportioning the money, and has had experience of the amount of time and thought required for a single mission, and that too when those who are engaged in the apportioning are familiar with local details, as finance committees in the United States cannot possibly be, we can sympathize with the Board in wishing to be relieved of a task of this sort covering all the fields.

With regard to the important responsibility of locating missionaries we quote from the Report for 1915 as follows: "The Mission Conference or Reference Committee has the power to locate new and returning missionaries, and to transfer missionaries from one station to another in case of need, and to arrange for furloughs in regular course, or on medical certificate, subject only to final review and approval by the Board. In a majority of cases, the decisions on the field are put into effect immediately, and only in the rarest cases has the Board failed to ratify these decisions."

In general we may say that the Conference method of carrying on the work of a mission, although it was at first regarded with some misgiving as to how it might work out, has, as the years have passed, justified itself. It has unquestionable advantages over the individualistic plan of work, with each missionary responsible only to a Committee on the other side of the globe. The added measure of administrative responsibility put upon the Conference, will expedite and facilitate the carrying on of mission work, and will, it is believed, in future years be looked back on as an important forward step in mission administration.

CHAPTER XIV

THE EARTHQUAKE

OVER two thousand years ago the prophet Amos dated his vision "two years before the earthquake." That earthquake must have made a strong impression on his mind and the people of his time. We wonder whether it were anything like our earthquake of Feb. 13, 1918. If it were no wonder that Amos remembered it, and used it for purposes of dating. We may not date our present writing, two years after, from our earthquake, but we shall certainly remember it as long as we live. One experience of the sort is enough for a lifetime. We hope not to have another. We propose to reproduce here an account, written at the time, as a personal letter to our friends, and published in the pages of "The New East" from which we now take it.

"I was standing in my sun room, where I keep the Red Cross work, when I felt the floor vibrating. I thought my husband had come and was shaking the floor to attract my attention, so I looked around—no one there. Then I wondered who was running the machine so furiously to make all that noise. I turned again and saw the machine was still. The noise suddenly increased, and I thought what in the world have the servants set going down stairs that sounds like a hundred coffee mills grinding at once. Something called my attention to the walls, and I saw one wall grinding against another, and the "coffee" in this mill falling about me. *Then I knew*, and I just flew down the stairs and out the door and on down the path in front of the house, glancing over my shoulder to see if the house was falling, and wondering if I could get far enough down and away from the house to escape the walls if they should fall. I never thought of my 3000 year old pet piece of bronze. I stopped on a terrace and

looked up and the house was standing. But where was my husband. I stood there and yelled his name. He was hunting me. We soon found each other, and from the terrace at the side of the house, saw our neighbors with their arms around each other, with eyes so big and faces so white, backing up against their kitchen wall.

We made our way cautiously inside the house, and such a sight! The clock had stopped at seven minutes after two o'clock, so we knew when the shock came. Pieces of plastering had fallen in many places, and at the corners where the big cracks were, and around the rooms where the ceiling meets the walls, were piles of ground up dry mortar. Whitewash kept falling, vases were rolling around, a piece of bronze had fallen from off the clock, the horse lying in one place and his rider in another, all this gave a mute commentary on the force of the shock. The Chinese boys soon came and with broom and dustpan began to pick up the fallen pieces and clean the fine mortar from the matting and rugs. It was three days later before I recalled that there was a fire in the big base burner in the lower hall, which heats the upstairs rooms. What a mercy the stove did not fall!

It was not long before word came that a house on the other side of Seminary Hill had fallen and five of the family had been injured and taken to the hospital, where the baby soon died of its injuries. One does not often have a chance to see a house fallen in an earthquake, so I improved the opportunity to go over to see it. The house stands by the side of the path, within six feet of the rice fields. The whole front and part of the side had fallen, some pieces going across the path and on down into the fields. On the way to see this I saw the girls' school, the Abigail Hart Scott Memorial—with the front veranda roof all broken up and cracks in the main roof; the side wall and gateway of a Chinese house was cracked and broken and tottering and ready to fall. I went to see Mrs. Waters and found her with a towel around her

head a broom in her hands, helping to dig out. I thought my house was bad enough but hers was far worse. There were bushels and bushels of broken walls and ceiling on the floor. The kitchen a complete wreck, except the walls, and they may prove to be insecure. I cannot remember that we said much to each other except "Isn't this awful!" It had come so suddenly, and was over so quickly, and was such a stupendous calamity that we could not get it into our vocabulary.

Mrs. Worley's house may have to be made pretty well over. Great yawning holes in the ceiling invite you to look right up to the blue sky. A funny thing happened there. She was away at the time at Chaoyang. She had left her guest bed unmade, with the pillows along the middle of the bed and the spread over all. One could imagine a fat man lying there. Along the middle of the pillows was a row of ceiling mortar, and none anywhere else on the bed, as if a little demon up in the roof had looked down and thought "there is a man in that bed, we will do him up all right."

The ladies will have to move out while the repairs are being made, on Sherwin Bungalow. The contractor says that the roof will have to come off and be all made over. At the corners where the walls crunched and ground upon each other, there are wide cracks, and in places great chunks of the wall have fallen out. In a few seconds and all this ruin!

In Swatow many houses have fallen and as the streets are so narrow, there was no place where they could go to be out of the way of falling walls. Many have been dug out of the ruins. A number of days ago a society which furnishes coffins to those who cannot afford to buy, had given 140 coffins away. How many had bought their own no one will ever know. There are some who have not been dug out, and if we escape a pestilence we shall be thankful. Over on Namoa Island the chief city is laid low, but the report comes that only

250 people are killed. All over the district there is more or less ruin. Our own stations inland suffered less than we did here, but everywhere there will have to be repairs. The Page house, the Capen house and our own are not seriously injured. The Waters and Mrs. Worley and the ladies of Sherwin Bungalow are sleeping out of doors. Eastview and the Rest House escaped with very little damage. All over the compound are little shacks fixed up for sleeping in. A lot of the women slept out on the tennis lawn. The Waters family cannot have a fire because the chimney is so damaged.



Chinese sleeping on the Tennis Court, during the earthquake time early morning.

Frank Foster was crossing the bay and looked round for the submarine that was trying to bump him out of the water. Then he saw a cloud of dust over both Swatow and Kakehieh.

Our boatman was sent off at once to buy tiles and lime, and returned from Swatow to say that all had been snapped up by the local needs. He went to other places, and found that tiles worth the day before about \$1 per thousand, could not be bought at the advanced price of \$18, for all had been sold. We think we may have to take tiles from the roof of the verandas to cover the main house. And the burning question is, "Where will the money come from to pay for all this rebuilding, and repairs?"

CHAPTER XV

MISCELLANEA

Postage Regulations in the Early Days.

ON the inside page of the Missionary Magazine for December, 1857, is the following paragraph:

“The Overland Mail to India and China leaves Southampton, England, on the fifth and twentieth of every month; postage from England on letters not exceeding in weight half an ounce, twenty-four cents; and from any part of the United States by steamer and overland mail forty-eight cents. In all cases letters should be superscribed, “via Southampton;” if not so superscribed they are liable to be sent through France with increased postage. Postage in France is levied by the quarter ounce.”

In these days of high cost of living we do not have to pay forty-eight cents on a half ounce letter. Let us be thankful for that.

The First Steamship Across The Pacific.

It was during the year 1867 that the Pacific Mail Steamship Company inaugurated the first steamship service across the Pacific. It was a notable day in Hongkong when the steamship “Colorado,” the first merchant steamer of over 3,000 tons rounded into the harbor, after having crossed the Pacific without once stopping her engine. One of the missionaries in writing of this says:

“California needs labor. A rich and fertile soil they have got. Mechanical ingenuity they have got. Capital they have got. Brains

they have got. But there is a deficiency of muscle for the brains to direct. Now this is just what China can export to an almost inexhaustible degree. Tough and hardy and industrious working-men she can send off by the hundred thousand, and be all the better herself for having got rid of these she cannot feed. It would seem the Pacific Company intend to provide special facilities for this kind of emigration.

Pung Tai Jin and his Military Work of Pacifying the Swatow District.

About the year 1870 the whole Swatow field was seething with sedition and clan feuds. It was unsafe to go about the country. It seemed as if every man's hand was against every other. Men and women were caught if they left their own village or clan, and were kept for ransom. One clan fought another clan; one village fought another village. At last it became unbearable and the authorities appealed to the military men to pacify the district. General Pang or Pung Tai Jin as he is familiarly called, a native of Puning, a district city not far from Kityang, was sent to do this work. He knew his people and the language here. He studied the situation, sent his men all about the district to get information, and when he had found out all he needed to know, he pounced down upon a village, burned it, took the leading men, and neither friend nor foe ever saw them again. Sometimes he would invite the leading men to a feast. They dared not refuse. They all knew it was the last food the guests would ever eat. As they passed out his soldiers took them and the next day their headless bodies would be lying outside. This was kept up until he had been all over this district and 4,000 people had been put to death and scores of villages had been burned. When my husband and I took our first country trip visiting all the stations in the Kityang field we saw many villages with only a wall here and there to tell where it had been. But the district was pacified, and was made safe to live in.

An Edict about studying Astronomy and Mathematics.

Another interesting event has happened. One of our missionaries writes:

“Herewith I send to the Rooms what is one of the most remarkable state papers issued in China for a great many years. Its title is, ‘A Memorial by the Chinese Board of Foreign Affairs, setting forth the arguments in favor of the study of Astronomy and Mathematics, and Proposing Regulations to this End’ As the reader looks over the memorial he will take notice how warily and circumspectly they argue the case, so as not to irritate the pride of their people. Note the false, but cunning assumption that the germ of all western science was borrowed from China. All that is to gild the pill. But finally their inferiority to Western nations is clearly admitted, and the remedy is squarely proposed, which is, study under European teachers.”

A Strange Prophecy.

This story told by Miss Fielde is taken from the Missionary Magazine of 1887:

Some thirty years ago, a widow died there (Kek-khoi); and as her body did not become quite cold, she was not put in a coffin, and after seven days she came to life again. After this she worshipped no idols, but established an altar in her house, and worshipped only the great heavens. She taught a new doctrine, and many came and enrolled both their own names and those of their dead friends among her disciples. She said that thereafter foreigners would come and be the brethren and sisters of her people; that they would teach in completeness the doctrine which she taught but imperfectly; that she was as a lizard in a well, with scarce room to spread her claws, but that they would be as birds that flew far and spread news widely; that

a foreign lady would build a house with an upper story, glass windows, and a veranda, where women would be taught, sing hymns, and answer questions, and that this house would have one side toward the mountains and one toward the sea: that there were to be seven days of darkness preceding a judgment-day,—a time when there should be clothes and none who wanted them, rice and none to eat it, roads and none who walked them; that in the judgment-day a Savior would descend from heaven to judge all, and those who believed in him would receive a crown; that after the judgment there would be a new heaven and a new earth, where none would be sad or sick. Great numbers of the people became her adherents; and she was, after some five years, executed as a disturber of the peace.

Whether she had from some tract or traveller obtained a hint of Christian doctrine, or whether, when in her trance, she received prophetic insight, cannot now be known. But when the Bible-women went there, their report was received as the fulfillment of a known prophecy; and many women said to them, "We have been waiting these twenty years to hear this." The Bible-women tell me they meet with cordial reception in all the villages there; and when I went to the villages all the women came out and stood in rows on the sides of the narrow streets, and looked at me as I passed with a quiet interest which was very remarkable.

Buying Land.

Mention has elsewhere been made of the buying of the original compound of a Mr. Botifulu. This was a transaction between two Americans and was a simple matter. Purchases of Chinese owners were often attended with great delay and difficulty. But the compound gradually grew from a comparatively small beginning to its present dimensions of over 30 English acres.

Miss Fielde added a piece that was back of the first dwelling house she built. This included the site of Sherwin Bungalow, of the old hospitals, and of the Abigail Hart Scott Memorial School buildings. Another addition, on the other side of the compound, gave us what is now the Zigzag Path, with its picturesque windings. Another gave us the strip where we have the Mission Road, and also the boat harbor. Many and vain were the attempts to get the hillside with A Wang's house, where is now the nest of Chinese houses, just beyond the Girls' School. Dr. Ashmore realized the advantage of having an interest in the brook, that comes down the valley south of the compound, and succeeded in securing, south of the hospital, the ground between the hospital and the brook, with a right in the brook itself. There were graves about, not included in the original purchase. One of these carried with it a considerable piece of ground. One day Dr. Ashmore saw some people busily working near it, and went over to see what they were about, with the result that he got from them the entire site, to add to our holdings, and the grave was removed by the owners. Mr. Page's house stands partly on this ground.

Seminary Hill was bought at a later day, extending up to Eagle Rock, and a roadway was secured between A Kha's house and the property of Tan Sin Se, so as to make a continuous connection between the new property and the old compound.

Then Academy Hill was bought, and from time to time several additions have been made to that, the latest being across the valley, on the west a site for a new building for the Grammar School. The spring and reservoir site, to the east, on top of the hill awaits some one with the money and patience to carry through its purchase and development.

The Guest House site was another addition, but it was off to one side, with no connecting link with the rest of our property. The

purchase of East Hill, at one time thought of in connection with the enlargement of our medical work, and soon after of the garden land at its base, up to the brook on that side, gave us a continuous stretch of property in this quarter.

And what a compound we have! It is such a beautiful place with the old brown rocks, the winding paths, the feathery bamboos that arch over and sway in the breezes, the scraggly old pine trees with their dark green leaves, and the banyans with their evergreen leaves and interlacing roots, which in places seem to hold a pile of lichen-covered rocks together. Miss Helen Hunt when visiting Swatow on her way to Burma said, "I had read descriptions, I had studied pictures and thought I had a good idea of the Swatow Compound, but no words can describe it nor pictures portray it."

If the hours spent by the missionaries in consultations back and forth, while buying property were all added together, it would probably be more than one man's time for two years with a ten hour day. That counts only the time. The cost in nerve wear cannot even be estimated.

Mr. Wingate, the American Consul, was leaving Swatow, and as there was so little American trade here, the consulate was given up. From that time till the coming to Swatow of the Standard Oil Company, the German Consul, the English Consul, or one of the business men acted as consular agent for the United States.

Mr. Wingate owned a house and large grounds on the bund in Kakchich, which he offered for sale for \$1,000. It was bought for the mission and Mr. McKiehn moved into it in January, 1880. Mr. T. P. Childs gave a specific for this property. *1

* Note 1—Extract from Dr. Duncan's letter of October 26, 1896: "There is nothing in the records of the Executive Committee to show that Fr. Child's money was accepted upon condition of reserving this property for the Hakkas."

Before leaving America, Mr. Ashmore, now Dr. Ashmore, arranged with the Society of the West to have Miss Norwood live with them, occupying the two east rooms which were a part of the original house. The Society agreed to put the rooms in repair, and they were made more comfortable for the occupant by changing the kitchen from the south part of the house to the north. *2

When Mr. and Mrs. Partridge arrived in 1873 from Siam they had at first lived with Mr. and Mrs. Ashmore, occupying the two east rooms of the house. When Mrs. Johnson moved to Tang-o with her school, the pressure here was relieved.

As the church grew in numbers and intelligence in the things concerning the spiritual life, the need of the Bible in colloquial was keenly felt by the mission. Dr. Ashmore's son seemed to the Society to be the man to meet this need, and his designation was to Swatow "to help Dr. Ashmore and do literary work." William Ashmore, Jr. had received his appointment. The Society said they could send him out, but could not build a house for him, so Dr. Ashmore offered to build a house for him, if the Society would allow him to put it upon land belonging to the mission. Permission was gladly given, and he began the house now occupied by the son. *3

* Note 2—The writer not many years ago asked Mrs. Lyall how much money was put into the repairs of the house for her. She could not remember exactly, but said that it might have been \$200. She had always considered that she had fully used up, in her term of service, all the repair money put into it by the Woman's Society.

* Note 3—The grave site elsewhere spoken of, on the end of the hill where Mr. Page's house stands, was afterwards exchanged for the hill-top upon which the Ashmore house stands. Dr. Ashmore paid to the Society the difference in value of the two sites.



The front of the house Dr. Ashmore built among the rocks for his son. Banyans have come up from seeds in the crevices of the rocks.



The Ashmore Arbor, covered with *Visterra* vine.

Elder Po San

The following report written by Dr. Ashmore is taken from the Missionary Magazine of 1887:

Elder Po San is not settled as a pastor. He is a travelling preacher, visiting around among the stations. He helps us bear the burden of them, helping to set things in order, and helping to keep them in order. Of course, he is here frequently for consultation. He reports the success or failure of specific errands on which he has been sent; the places he has visited, and the expenses incurred, as well as the condition of things generally.

First, is his small bill of travelling expenses. He left here just after communion week, and took a round which occupied him about a month. I give the names of towns, the distances, and the fares by boat:—

Swatow to Ampo	9	miles,	fare	4	cents.
Ampo to Chung Lim	18	"	"	15	"
Pau Thai	36	"	"	25	"
Kiet Ine	12	"	"	8	"
Chung Lim	33	"	"	25	"
Hu City	18	"	"	15	"
Tang Chin	3	"	"	2	"
Toa Ka	12	"	"	12	"
To Mi	6	"	"	4	"
Kiet Ine	6	"	"	3	"
E Tie	3	"	"	2	"
Sai Po	2	"	"	6	"
Kue Suia	9	"	"	6	"
Pe Tha	3	"	"	3	"
Kiet Ine	9	"	"	6	"
Swatow	35	"	"	15	"
	<hr/>			<hr/>	
	214	miles		\$1.51	

Next comes the work report. As a sample, I take a record of ten days, beginning with Chinese New Year's day:—

	Men	Women
1st. At Chung Lim chapel, religious service	10	7
" " " " To Heng Po's house, religious service	10	3
" " " " To He Hnia's house, " "	10	3
" " " " To Sie Liu's house, " "	10	2
" " " " To Sister Khi's house " "	11	6
" " " " To Sister Hong's house " "	10	1
" " " " To Chit Siu's house, " "	10	1
" " " " To Sister Sai's house " "	10	2
2nd To Tang Sua village, three miles away.		
" To worship at first house	6	3
" To Kua Bue's house	4	2
" To Lo Chi's house	5	4
3rd To Kam E, Hi Hnia's village.		
" Kam, at the house, worship	5	3
" " at Chau Hnia's house, worship	5	2
" " at Hong Huis's house	6	1
" " at Jui Lim Che, worship	6	1
4th. To Tam Chau Village, to visit two disciples.		
5th. To Hu City, eighteen miles away, visited four shops.		
6th. To Tang Chin, to visit three disciples.		
7th. To Hu City, preached on "The Water of Life."		
8th. To Toa Ka, to see about a new station.		
9th. To Kik Khoi, worship with disciples	6	6
10th. To Kiet Ine, had a service	4	4
" To E Lie, had a service	3	3
" To Chiam Po, had a service	5	1

It was a good day's work that was done on New Year's. The Chinese usually feast and gamble on that day. We would have our Christians observe it, not merely as a pleasant national holiday, but as a day of spiritual profit as well. It was Po San's own idea to go around from house to house, taking with him a company of brethren, to make calls. After greeting, they had a few words of "doctrine" and prayer, and then "sang an hymn, and went out" to visit another house. It was a sort of travelling praise-meeting. Really it might be a good thing to try at home. Who would not like to hear two or three good singers sing one of the songs of Zion on their New Year's rounds? Even old "Benevento" would leave a benediction behind it.

Sunday School Work

We must write briefly about our Sunday School work although the subject deserves an entire chapter.

In the early history of the mission competent teachers for a Sunday School were few in number. Very likely the preacher or school teacher was the only one at a station who could explain the lesson. So the service on Sunday afternoon was often practically another preaching service, with the Sunday School lesson as the subject and the preacher of the morning again in charge.

In more recent years, since the S. S. lessons have been available, in Chinese, an effort has been made to have the Sunday School here in the compound a normal training school for S. S. workers. Here men and women in course of training in the Theological Seminary and the Women's School, together with the pupils of the Academy and the Girls' School give us an opportunity in this line also. Classes for S. S. teachers are trained during the week for the work of Sunday. When these trained workers shall go out among the churches in the

coming years they will be able to give efficient help in the Sunday Schools of these churches.

The success of this work is very largely due to the untiring efforts of Mr. and Mrs. Waters. Among other things they have thought the children and the young people should be taught to give to others. So on the Sunday before Christmas a service is held on the lawn, as the only place large enough for all the departments of the school to meet together. This service is unique. The giving has distinctly Chinese forms of expression, and some are very interesting. One year a class bought cotton batting and fastened it on to a bamboo frame to represent the ass on which Christ rode into Jerusalem. When called the class responded by leading this figure in to the stand where the gifts were received. It took the members of the class a good many hours to make the frame and fasten the cotton on to it, and to fix the wheels so that it could roll over the ground. The cradle roll class sent up their



The Cradle Roll of the Kakechich Sunday School

contribution by the hands of some of the little tots carried in the arms of their mothers. Some classes gave baskets of potatoes and rice, others pieces of cloth which the Doreas Society could make into clothing for those who were in need. One class gave money, the copper cash arranged in the shape of a fish, the pieces of money lapping over each other to represent the scales. This was in remembrance of the fish which the Lord put on to the fire of coals on the shore of Galilee.

It is with great satisfaction we note the fact that Miss Traver of our mission prepares the Primary Grade Lessons for the International S. S. Committee at Shanghai.

Early in 1917 Mr. Tewksbury representing the S. S. Union, was with us, and held a S. S. Institute. Our own workers and those from the English Presbyterian Mission, met together in the Theological Seminary building, and a most interesting and helpful series of meetings was enjoyed. The workers, both men and women, had gathered from all over the field. They returned to their homes with full note books, and held a series of meetings at various inland stations. Our Sunday Schools have felt the uplift of this Institute.

Chinese Singing

Chinese singing in the native scale is always pentatonic, and the half-notes in the western scale are a great stumbling block to them. This was more noticeable in the old days than it is now, because so many of our present teachers and leaders have been with us since childhood, and always have sung our scale. To illustrate, this story is rescued from the past. In the early history of planting churches in China it did not take the Chinese long to learn that the foreign consuls were called to look after the church members when they were not fairly dealt with because they were Christians. A number of villagers had reason to believe that the officials would be after them for some infringement of Chinese law, so they thought they would claim to be Christians, and hoped to escape. They set aside a room and fixed it up to look like a chapel with a few books, and were ready when the officials came for them. They said they could not be taken to the yamen as they were Christians, and under the protection of foreign consuls. The officials were suspicious of them, and said that the Christians could do certain things, such as read the Sacred Book of their teaching. Ah, yes, they could do that, and one took a Bible

and read. "Well, you may be able to read," they said, "but the Christians can pray." Yes, they could pray, and one went through with some kind of prayer. The officials were a bit puzzled, then they thought of the singing. "But Christians can sing." Ah, yes, they could sing, and they began! It was their undoing. The officials called a halt and told them that such a noise was never heard in a Christian chapel. The officials knew they were impostors and dealt with them accordingly.

During all the years since the mission began the Christians have been taught to sing our Christian hymns. Many of the church members were beyond middle age when converted and often they did not hit that half-tone just right, and when the first verse was finished some of them would end a bit "flat," and start in flat on each succeeding verse. And by the time a few verses were sung it was time for the leader to call a halt and start them out with the organ again. Sometimes the organ would stop and let them go on their own way.

When I was in the country at one of the stations of the Kityang field with my husband, an old man brought his grandson to see me, and told me that the boy attended the chapel day school and was able to read, could explain what he read, and Oh! how he could sing. Of course I was interested in the bright little fellow, and asked more about him, and said that I was glad he could sing. "Ai ah," the grandfather said, "he is so smart that he can come out and finish a whole line ahead of all the others." I had been sitting in the room with the women. Those old women with their dull eyes I knew could come out a half line behind the school boys and men in the chapel room. It did not leave them much time to catch their breath between verses. But here was a boy who could come out a line ahead of all the others.

When Mr. Kemp was in the Seminary in the United States, he had taken special work in singing, using a modulator. While studying

the language here on the compound, he helped train the boys and girls in the chapel after study hours, in the use of this modulator. After a while some of the boys' school teachers with the aid of the different missionaries started to learn the tune, "St. Petersburg," singing the four parts. In time the teachers could sing it alone. Mr. Partridge could not sing, but always said he thought he could tell the difference between Yankee Doodle and Old Hundred if he really put his mind to it and listened. We were practicing "St. Petersburg," Miss Scott helping the soprano, Miss Dunwiddie the alto, Mr. Kemp the tenor and Mr. Ashmore the bass. Mrs. Ashmore beating time saw Mr. Partridge appear in the doorway where he stood as if transfixed until the verse was finished; then he said, "I heard something unusual and came to see what it was. I had never expected to live long enough to hear the Chinese sing in four parts."

A Stormy Summer

To give a little glimpse of what we sometimes experience, this is culled from a Report for 1884:

"The year has been eventful. We look back over its history, and are thankful that we have got through as well as we have.

"During the first quarter our work went on as usual. We were all profitably employed, and were rejoicing in continued success. The Tongking cloud was gathering in the distance, but did not then threaten us. But it soon became apparent we were not to have such a quiet summer as we had hoped for. The little speck of a cloud had increased in size, and was approaching us. We began to hear the mutterings of a storm.

"The third quarter will ever be remembered as the stormy summer. It was stormy, both literally and figuratively. A typhoon came which smashed all our boats, and made us tremble for our

dwelling-houses. There was also some cholera to disturb our people. Then came the French troubles, but the cholera abated. We were glad not to have cholera and the French at the same time. Little by little the country was in a ferment. The excitement became great; our work was stopped. The Christians became exposed to abuse and persecution. Our preachers could get no hearing; they found it perilous to say anything in public. It became unsafe for the missionaries to visit the country. We were one and all forced to stand on the defensive; and, having done all, we could hardly stand then. The summer passed away amid watching and warfare. Our chief work became that of cheering up the frightened disciples, and advising and helping them in the various straits in which they found themselves."



What a typhoon can do to shipping

One woman remembers the dress she had made to wear on the gunboat in case we all had to go aboard, as it seemed we might have to do. The gunboat was here and we were ready to go. It was a great comfort to look out on the harbour and know that there was a means of escape if it became necessary to go. The dress served a good purpose at home.

Our Cook's First Railroad Ride

In the year 1892 when Mr. Ashmore, Jr. was doing his country work, he noticed a number of red flags along the dyke of the river. When he left his boat to go to Phu-ie-chi, one of our stations, he was repeatedly asked by people who thought he was connected with it, about the railroad, and he then understood that the flags represented a preliminary survey of the much talked of railroad between Swatow and Chaochowfu.

The road was finished in November 1906.

From the window of the kitchen we can see across the harbor and over the great plain that stretches all the way to Chaochowfu.

The railroad to Chaochowfu was finished—and the cook had been watching the train as it wound its way across this plain until the landscape hid it from view. In times past the cook, then a boatman, had guided the house-boat up the winding river against the current, and often against the wind, and sometimes it took two or three days to reach Chaochowfu. He thought he would enjoy a trip up this mysterious fire-wagon road. So my daughter and I put up a lunch and we all went across the bay and took rickshaws to the railroad station. I gave the cook some money, and told him to get the tickets. He came back with first class tickets for the three of us. He was out for a trip, and he intended to do it in style. He had no intention of being separated from us.

Most of the Chinese got on the third class carriages, but he escorted us to the first, and on its cushioned seats we found a comfortable place to view the landscape, and settled down to await the start. He looked so satisfied, just as if he intended to enjoy those cushions all the long way to the end of the trip. We started slowly, turned the corner and headed north. The wheels turned faster, he tried to see out of both sides at once. He grabbed the seat in front, and looked this way and that, trying to keep track of the villages he knew so

well. As the train slowed down, Am-po was called by the guard. Out came his watch! Only so many minutes since we started, and here was Am-po! Ah! It certainly was different from poling a boat up the stream. We started on. The cushioned seat had lost its charm. He sat on the seat arm, almost climbed over the back to keep track of the places. His long braided queue swung round from side to side as he dashed from one to the other side of the train. He clutched his round skull cap as he got half way out of the window to see. A^t Pangkhoi!—half-way and more to the city. He was so excited he could hardly talk. Soon Chaochowfu was reached. The broad grin of amazement and enjoyment sobered down as we got out of the train and he realized that in this short time we were really at Chaochowfu.

Ah me! What if he had bought a third class ticket for himself, and I had lost all that fun watching him take his first ride in the railroad train.

Balancing the Cost.

Mr. Ashmore had been out with his band of evangelists preaching in the villages of his field. They had all returned to their boats



Elder Chai Ngi Chir with his wife and grand children. The man who "Balanced the Cost"

weary and worn from their long walk and the day's work. Mr. Ashmore from his boat heard the preachers in animated discussion about something that seemed to be interesting them. The preachers were sitting out on the deck enjoying the cool of the evening. Chai Ngi Sinne was speaking. Freely translated this is the meaning of what he said: "Now what do you think, older and younger brothers, is the best plan to follow? We have many miles to walk as we go from village to village and it

is hard on our shoes. If we walk in our shoes we wear them out and have to get new ones or have the old ones tapped with new soles. That costs money. Now if we take our shoes off and walk barefooted it wears out the soles of our feet, and we have to eat moer rice to reproduce this worn off skin, and the rice costs money. Which do you think, brothers, would be the cheaper way for us to do?"

There those preachers, weary with the nervons strain of meeting the objections from crowds of indifferent people, sat and discussed and enjoyed it all, as the laughter testified.

The Chinese Servant who slept in a Foreign Bed.

Let us forget about facts and dates and the opening of stations and recall one little incident to show that China is changing.

Mr. Kemp was away at some of his country stations and was not expected home for some time. Mrs. Kemp and the children were in America, so the house was alone except for the servant left in charge. Mr. Kemp however, arrived in the city late at night, before he was expected. He went to the big gate and knocked, and got no response. Continued knocking brought no one from the gatekeeper's lodge, so he went around the outer wall of the house to a window where he could look into his sleeping room. To really appreciate the story one should have scen Mr. Kemp's face as he told what he saw. There lay the Chinese boy nicely cuddled down in Mr. Kemp's bed, his head resting so peacefully on the white pillow.

He was finally aroused and got out of bed, and in answer to why he was there explained by saying. "Sinse, I did not know you were coming home tonight, and I did want to know how it would seem to put a suit of pajamas on and to get into a foreign bed with springs and a mattress, and to lie between two white sheets and sleep with my head on a soft white pilioiw.

The Dorcas Society

Mention has been made of the large number of old people who had come into the church ; many of them were without worldly goods. As they grew old and infirm they were often in want. The natural Chinese way would have been for them to beg from door to door, but the church thought it ought to care for its own needy Christians. The poor old bodies often needed clothing as much as, if not more than, they did food, and to meet this form of need a Dorcas Society was organized in 1894 with a membership of about sixty. Some gave money, while others gave their work. More than fifty garments were made and given out the first year. Contributions of old clothes are very welcome, and are used as they are, or made over for the children. This form of good work has appealed to some of the heathen about us who have asked to have a share in it.

There has always been one foreign lady on the committee, while all the others are Chinese who have done good work in planning and making the Dorcas Society the efficient expression of Christian activity that it is, in our church life.

The Old Folks' Home

As time went on there were a number of stranded Christians who were too old to continue in their work and yet had no homes to go



The Old Folks' Home

to. What should be done with them? If a home for old worn out ministers and Christian workers is needed in America, surely the need here is even greater.

Chu sin-se, who was for so many years a helper in Dr. Scott's hospital, took up the matter and did more than any one else to make the Home, which was put at Kityang, a reality. There it stands—not far from the hospital and foreign residences—an object lesson, to all who



The Old Folks.

pass that way, of what the church does for its poor. If you go inside you will find a happy lot of old men and women who have found a home in which to spend their last days while waiting for the last call.

A Light For The Darkness.

Many of the early converts were from the middle-aged and old people. Men and women who had been groping in darkness gladly heard this positive teaching of a God of love and tenderness who wanted to save all men. Old men and women who said, "Beyond the grave it is all black black, dark dark," heard with unspeakably glad hearts of this new teaching, and many believed it.

What a wonderful experience it was to exchange their "black darkness" beyond the grave, peopled with the spirits of ancestors, who must always be placated with gifts offered them by the living, to keep them from harming their own descendants,—to exchange all that for this glorious bright and happy future with Christ in heaven, a future after death where there is no more want, no pain, no sickness, no blind eyes and no heart longing unsatisfied.

Filed away in a zinc-lined box this little leaflet has been preserved. It was written by Dr. Ashmore, Sr., and is given entire :

SLIP No. 86

The Old People! The Old People!

Help Save The Old People!

SINCE our Baptist Mission was started at Swatow there have been baptised into its membership 1670 persons. Out of these no less than 357 have been baptised after they were sixty years old. Their ages are picked out, in order, from the church record and are copied, (part of them), here. But why not "lump" them and save room? Don't want to lump them. In order to get an impression of numbers one must see numbers, even if he does not read them all.

75, 62, 64, 64, 82, 61, 67, 69, 74, 70, 74, 60, 60, 65, 65, 64, 65, 62, 65, 71, 62, 72, 72, 68, 64, 71, 70, 79, 69, 65, 69, 71, 60, 60, 79, 72, 61, 78, 82, 69, 60, 77, 68, 62, 72, 70, 64, 79, 64, 60, 76, 62, 65, 68, 63, 62, 70, 62, 69, 62, 64, 75, 68, 69, 65, 64, 69, 62, 65, 64, 78, 75, 62, 79, 69, 71, 60, 68, 64, 60, 66, 66, 63, 63, 66, 62, 61, 63, 64, 70, 71, 72, 69, 62, 78, 70, 64, 66, 60, 75, 73, 62, 64, 63, 66, 62, 72, 75, 60, 68, 62, 64, 70, 67, 67, 64, 79, 72, 64, 60, 62, 81, 60, 70, 64, 64, 65, 62, 73, 61, 62, 72, 60, 62, 75, 72, 64, 62, 61, 60, 68, 72, 81, 69, 60, 60, 62, 62, 69, 61, 74, 63, 72, 60, 64, 69, 64, 67, 64, 68, 64, 71, 76, 74, 61, 74, 65, 65, 75, 72, 68, 64, 64, 71, 64, 64, 72, 71, 76, 63, 66, 67, 71, 62, 62, 67, 64, 72, 67, 68, 64, 73, 77, 60, 66, 70, 77, 69, 68, 70, 69, 68, 72, 69, 62, 64, 62, 69, 88, 62, 67, 62, 69, 69, 74, 74, 74, 60, 65, 62, 66, 60, 68, 65, 71, 71, 70.

There we must stop. Our Chinese printer has not type enough. That is about two-thirds of the list. There are over a hundred more. Look at the seventies among them. In the whole list are 98 entries of persons baptised at 70 and upwards. And even the eighties—there are a few of them also 82, 84, 81, 83, 87.—There would be more of them who hear the gospel in their villages but cannot get out to be baptised. The very last one baptised was the person aged 87 just named. Let no one say the old people cannot be reached. They can, and that is one of the glorious facts disclosed by village preaching. These old folks have great claim on us; they may be old idolaters but they are not gospel hardened. They appeal to us piteously. They will soon be gone. It is now or never. Thank God for an old folks gospel, and blessed be the older Saints who furnish the means to help, here and elsewhere, those who go round with the gospel to hunt those old folks up. Many care for the young; not so many are concerned for the aged.

W. A.

Changes of Name.

At the time the Mission was transferred from Hongkong to Swatow it was known as the Tie Chiu Mission. But the Committee in Boston thought best to give it a more inclusive name, and decided to designate it as the Southern China Mission. Later another change was made to South China Mission, which is the name at the present time.

CHAPTER XVI

ROLL CALL

THE TIE CHIU FIELD.

Rev. William Ashmore, D. D.

AFTER his college course at Granville, Ohio, and his theological course at the Covington Theological Institute, William Ashmore took charge of a small church at Hamilton, Ohio. During his first year there, 1849, he applied for appointment for foreign mission service under the American Baptist Missionary Union. He was accepted as a missionary and was present at the Buffalo meetings of the Society in 1850. On August 17 he sailed with his wife, Martha Sanderson, of Brookline, Massachusetts, for his field in Bangkok, Siam, via the Cape of Good Hope and Hongkong. Miss Sanderson was the oldest daughter of Daniel Sanderson who for many years was a member of the Executive Committee of the Missionary Union.

Early in January 1851, Mr. and Mrs. Ashmore arrived in Hongkong and soon after sailed for Bangkok. In January 1858 he returned to Hongkong with his family and at once began to discuss with Mr. Johnson the advisability of transferring the mission to the mainland. Mrs. Ashmore on account of broken health sailed for home in March with her two children and in company with Mr. and Mrs. Johnson. She died on the way and was buried at sea. Mr. Ashmore made a visit to Swatow and sent home to the Board his report favoring the transfer of the Mission to that place. On the strength of this report he was authorized by the Board in June 1859 to remove to Swatow. This word was received in September and he began his preparations for the change but illness prevented the carrying out of this plan. Upon



Mr. W. Ashmore
When he left America in 1850



Mrs. Martha Sanderson Ashmore
Service on the Siam field,
seven years.



Mr. W. Ashmore,
in old age.



Mrs. Eliza Dunlevy Ashmore
Service on the Swatow field, sixteen years.



Mrs. C. A. Ashmore
Service on the Swatow field, nine years.

the return to Hongkong of Mr. and Mrs. Johnson in December 1859, he left on furlough sailing in January 1860, in company with S. Wells Williams who was Secretary of the American Legation in Peking. He returned to China with his wife, née Eliza Dunlevy, in 1863 coming to Swatow and living first at Double Island. He removed to Kakchieh in 1864, and again went home on furlough in 1875, Mrs. Ashmore having preceded him. He returned to the field in December 1877. In March 1885 he had to take Mrs. Ashmore to America in the hope of saving her life, but she died in July soon after reaching home. On September 4, 1890, he married Mrs. Brown of Yokomama.

As I read in these musty old volumes his reports of the work, I am impressed anew with his fairness and nobility of character. He was so careful to share with his associates, Mr. Johnson, and later Mr. Partridge and Miss Fielde, and with the Chinese workers, any success that may have been achieved during those early, hard and strenuous years. And the hours of work he put in! His was no eight hour day. The street preaching, the training of preachers, the looking after the babes in Christ who needed careful feeding, the calls for sympathy when these poor weak believers were persecuted for accepting what he had preached to them, the opening of new stations, the care that no old custom be carried into the church that in after years might make the structure weak because of a flaw in the foundation—all these things impress one as he reads. Head tired and heart sore over some lapse in one of the converts from whom he had expected better things, he would seek the open and direct the coolies in making roads or planting trees, or look after the building of houses or chapels or whatever needed to be done just then. When out preaching in the villages he might open the way for a friendly reception of his message by admiring a big banyan tree of which he would purchase a limb. He would then have his boatmen cut it off while he was preaching elsewhere in

the village. These limbs, planted in the compound, bound all around with ropes of rice straw, and daubed over with mud to keep them moist while taking root, are among our finest banyans.

He translated Genesis with some help from Miss Fielde, and also a number of the epistles of the New Testament. His pen was ever ready for articles about all phases of mission work, as well as on the trend of thought in the United States. For years I think no mail arrived from America without some article from his pen in one or more of the papers. He published many leaflets about the work, for distribution in America, and later wrote larger pamphlets, "My Four Bibles," "Stones in the Rough," etc.

The Mission was fortunate to have as one of its first workers a man with such a brain and such a vision, with such a generous, noble heart, and such a belief in God and Christ, and the Bible as God's word, with such vividness and confidence of belief that he could impress it upon others, Chinese and missionary associates, and make them see and accept the vital truths he presented.

Of the fifty-one years from the time of his first arrival in China to the time of his last leaving, nine were spent in Siam and Hongkong. Two of his furloughs were longer than usual, one of three years when he was detained at home on account of the civil war, and the other when he was Home Secretary of the Society. His first term was ten and his second twelve years long. After his last return from the field in 1902, his pen and voice were ever active in the cause of missions. He died at the home of his stepson, Dr. Nathan Brown, in Toledo April 21, 1909, sixty years after his appointment by the Society.

Service on the Siam and Hongkong fields, nine years.

Service on the Swatow field, thirty years.

Rev. J. W. Johnson and Mrs. Johnson.

Mr. and Johnson sailed from America October 13, 1847, and joined the Hongkong Mission. Mrs. Johnson died June 9, 1848, after a brief illness. Mr. Johnson remained in Hongkong until his furlough in the year 1858, when he left the mission in Mr. Ashmore's care. He returned to the field in 1859 arriving in Hongkong December 24. In June of the following year he removed to Double Island and carried out the instructions which Mr. Ashmore had received from the Board, but which he had been unable to carry out on account of his illness. Mr. Johnson married for his second wife a lady from Holland, probably in 1851.

After the purchase of the Kakchieh compound, he came up from Double Island and bought a house in the back street of Kakchieh in which to live while building the house now known as Middlemarch. He was one of the three men who did the pioneer work here, and helped to lay the foundations of the mission.

He died in 1872 of apoplexy. Of the twenty-four years from his first arrival in China, he spent eleven at Hongkong, about four away on two furloughs, and nine at Swatow.

Mrs. Johnson was active in girls' school work both here and in Hongkong. She remained a short time after her husband's death, and retired from the Swatow field in 1874.

Service on the Swatow field, ten years.

Rev. R. Telford and Mrs. Telford.

Mr. and Mrs. Telford sailed from America February 13, 1854 for Bangkok, Siam, and arrived June 24, after "a quick and pleasant passage of one hundred thirty-one days." Here they worked as general

missionaries for the Tie chiu people until the transfer to Swatow in the year 1863. With loss of health they sailed for America in May, 1864.

Service on the Swatow field, one year.

Rev. H. A. Sawtelle and Mrs. Sawtelle.

Mr. and Mrs. Sawtelle came out with the Johnsons when they returned to the work in Hongkong, December 24 1859, and remained in Hongkong while the Johnsons went on to Swatow. In April they too removed to Swatow. But after five months here, with shattered health they returned to the United States.

Service on the Swatow field, counting both, one year.

Miss A. M. Fielde.

Miss Fielde sailed December 19, 1865, for Siam where she arrived in July, 1866. She expected to join Mr. Chilcott in his work there, but found only an empty house and a grave. She remained in Siam for a few years and left Bangkok in November 1871 for America and later came back and joined the Swatow Mission in February, 1873. She prepared and published *First Lessons in the Swatow Dialect*, *A Dictionary of the Swatow Dialect*, an *Index to S. Wells Williams' Chinese Dictionary*—this with the help of Miss Norwood—*Pagoda Shadows*, and a number of leaflets for beginners. With Dr. Ashmore's help she prepared a *Compendium of the Four Gospels* and a hymn book. She began the woman's work and opened a woman's school and a boarding school for boys. In all this she had Mr. Ashmore's invaluable help and cooperation which contributed largely to the success of her work. She left for the United States in 1882 not expecting to return to China, but when the woman's work was unexpectedly left with no one to oversee it, she returned in 1885 for another brief term of service,

Service on the Swatow field, twelve and one-half years.

Rev. S. B. Partridge and Mrs. Partridge



Rev. S. B. Partridge



Mrs. M. E. Partridge

Mr. and Mrs. Partridge were first sent to the Tie chiu work in Siam in the year 1868. They were transferred to Swatow in March 1873. In addition to his country work and care of churches, Mr. Partridge helped in teaching the theological class. He served as treasurer for many years and was always ready to do his full share of all the odds and ends that come to every missionary in general evangelistic work. He translated into the Swatow colloquial a considerable portion of the New Testament, the Gospels of Matthew, Luke and John, The Acts and several of the Epistles; he made a first draft of Revelation which was afterward revised and completed by another.

In 1882 Mrs. Partridge died. In 1884 he took his two little boys home and returned in the fall with Mrs. M. E. Partridge. In 1895 he went home quite broken in health, but after a long vacation he returned in 1903 at a time when the mission greatly needed reinforcement, and remained until 1908. Mr. Partridge had seen

service in the civil war as an officer in the Signal Corps, and the soldier spirit of devotion was a marked feature of his character. He was a most congenial man to work with.

Of the forty years from his first appointment, four and one half were spent in Siam, and twenty-two and one-half years in the Swatow Mission.

Mrs. Henrietta Partridge reopened the girls' school after it had been closed on Mrs. Johnson's retirement from the mission. The school had hitherto furnished everything for the pupils, but now that the church was getting well established and the value of the education of girls was acknowledged by the Chinese, it was decided to put a part of the burden upon the parents, and Mrs. Partridge opened the school with new rules, carrying it on successfully until her death.

Service on the field, seven years.

Mrs. M. E. Partridge continually shared with Dr. Partridge in his large country work, and for a considerable time when others were away she had charge of the girls' school.

Service on the field-thirteen years.

Rev. W. K. McKibben and Mrs. McKibben

Mr. and Mrs. McKibben came out to the Swatow Mission in the autumn of 1875. His first work was in the Tie chiu dialect but after six years he was, in 1882, at his own request, transferred to work for the Hakkas, and was the first missionary of our Board to that branch of the Chinese people. He located at Mun-keu-liang, an outgrowth of our station at Peh-thah, and built dwellings for his family and for Miss Thompson. After two years he returned to the United States and severed his connection with the Mission until in 1895, when the station

was reduced to one man, he was asked to return and did so, reaching Swatow in June of that year. Mrs. McKibben came two years later. They finally returned to the United States in 1900.

Mr. McKibben, service on the field, thirteen years.

Mrs. McKibben, service on the field, eleven years.

Miss Mary Thompson

Miss Thompson came in 1876 and spent one term on the field. She was first associated in the work with Miss Fielde and Miss Norwood, helping in the woman's school and country work. She learned the language very readily. When the McKibbens were transferred to the Hakka work she went with them. She left for home in the spring of 1885.

Service on the field, eight and one-half years.

Miss A. S. A. Norwood.

Miss Norwood came with Dr. and Mrs. Ashmore when they returned from furlough in December 1877. After one term on the field she returned to the United States and then went to England to marry Dr. Lyall of the English Presbyterian Mission. She was a valued worker in that mission till the time of her death in 1918. She reorganized our girls' school and did much work in the country, and in the absence of Miss Fielde, had charge of the woman's work both among the churches and in the compound. She helped



Mrs. S. A. Lyall

Miss Fielde in making the Index to Williams' Dictionary, and wrote from dictation many articles and reports for Dr. Ashmore when he could not use his eyes on account of ophthalmia. She closed her service in our Mission in 1885.

Service on the field, seven and one-half years.

Miss C. H. Daniells, M. D.

Dr. Daniells came in 1878 hoping that her medical work would help to effect an entrance into Chao-chowfu. It was not in the original plan that she should open medical work at Kakchieh. But shut up to the compound, and with ever increasing calls she began the work here and built the first small hospital. She suffered much from ill health and after one term of service returned to the United States in the spring of 1885.



Miss C. H. Daniells, M. D.

Service on the field, six and one-half years.

Rev. W. Ashmore, Jr. and Mrs. Ashmore.

Mr. Ashmore, Junior, and wife left America late in the year 1879, and arrived on the field January 29, 1880. Mr. Ashmore's commission from the Board was to "go to Swatow to help Dr. Ashmore and do literary work." He had made special preparation in Hebrew

under Dr. Osgood of the Rochester Seminary, for the work of translating the Old Testament. He is just now getting this life work put through the press. He has had to do all sorts of mission work, even to the drudgery of mission treasurer at different times, while his



Rev. W. Ashmore Jr. and Mrs. Ashmore

translation had to be put aside. During the nearly forty-one years since coming to Swatow he has been home four times, including the short furlough when he went as delegate to the Newton Center meeting in the spring of 1917. One furlough was prolonged a year on account of the Boxer trouble when no missionaries were sent out.

Service on the field, thirty-one years.

Mrs. Ashmore took charge of the girls' boarding school just before the death of the first Mrs. Partridge early in 1882, and when on the field, had charge of it for twelve years until, in the fall of 1904, Miss Weld came out with her, the first teacher for the school sent out by the Society.

In the natural growth and development of the church it fell to her to introduce the paying of fees and the starting of day schools at country stations. This was at a time when the church did not as yet realize its duty to its women and girls.

Service on the field, twenty-six and one-half years.

Miss M. A. Buzzell.

Miss Buzzell arrived December 5, 1884. She acquired the language very readily. She was able to help in the woman's school and had begun country work, first with Miss Fielde and then alone with only a Bible-woman with her. It was on one of these trips that she gave all her quinine to some poor old sick Chinese woman, and when she needed it herself she had none to take. The cold she took at that time soon developed alarming symptoms and she was ordered home at once, and left us in May 1887. She gave promise of being a very valuable worker.



Miss M. A. Buzzell

Service on the field, two and one-half years.

Miss Clara Hess.

Miss Hess reached Swatow on Christmas day 1886. She began the study of the language under Miss Fielde's special supervision, using her "First Lessons." In January 1889 she married Rev. J. M. Foster. For a time she had charge of the woman's work, not only the field work, but the woman's school also, and at one time had the care of the girls' school.

Sometimes when the open doors beckon on all sides of us we wish we could divide ourselves up and enter them all. Mrs. Foster has

tried the latter plan, and three of her six children have already seen service on the mission fields. One, after a short term of service, has returned to the United States for further preparation; two are still in China.

Family cares have kept Mrs. Foster in America much of the time during the later years.

Service on the field, thirteen and one-half years.

Rev. J. M. Foster, D. D.



Rev. J. M. Foster, D. D.



Mrs. Foster

Mr. Foster arrived at Swatow January 4, 1888. He had early experience of the varied and heavy responsibilities of the missionary, for only about one year after his arrival failing health compelled the Partridges to return to the United States earlier than had been expected, and Mr. Foster was left the only man in charge of the

work of the Tie-chiu department. At that time this work had not been subdivided, but was all carried on from Kakchieh as a center.

When Mr. Speicher went from Kityang to Canton, Mr. Foster, after many years of residence at Kakchieh, moved to Kityang to take charge of that large and important field. He has also had oversight of the work in Siam for a considerable number of years, making frequent visits to Siam during that time.

While living at Kakchieh he shared in the work of the Theological Seminary, in addition to having charge of a considerable number of outstations.

He married Miss Hess in January 1839.

Service on the field, twenty-one and one-half years.

Rev. J. S. Norvell and Mrs. Norvell.



Rev. J. S. Norvell



Mrs. Norvell

Mr. and Mrs. Norvell joined the Mission in February 1889. After a short time studying the Tie chiu dialect they were at their

own request transferred to the Hakka department. Failing health sent them home in 1891.

Mr. Norvell, service on the field, two years.

Mrs. Norvell, service on the field, two years.

Dr. A. K. Scott.



Mrs. A. K. Scott, M.D.

Dr. Scott began her mission life in Assam. Sometime after the death of her husband she returned to America and studied medicine. When her children were grown, she came to our mission in 1889. She took up the medical work and made it popular all over our district, built the first hospital at Kityang and three hospital buildings in the compound. She retired in the spring of 1914. This gives her a term of service of about twenty-five years. During this time she had two furloughs.

Service on the field, twenty-one and one-half years.

Rev. J. W. Carlin, D. D. and Mrs. Carlin.

Dr. and Mrs. Carlin arrived on the field in March 1890. After studying the language in the compound at Kakchieh, they bought and fitted up a native house in Ungkung, a city about forty miles north-east of Swatow near the coast, and taking up residence there, added this place to the list of our inland residence stations.

When they went to the United States in 1906 at the end of a second term, they retired from mission work.

Besides the care and teaching of her own children, Mrs. Carlin had charge of the girls' and woman's school and the Bible-women's work in her husband's field.



Rev. J. W. Carlin, D.D.



Mrs. Carlin

Mr. Carlin, service on the field, twelve and one-half years.

Mrs. Carlin, service on the field, ten and one-half years.

Miss M. K. Scott.



Miss M. K. Scott

Miss Scott came to the field in the autumn of 1890. She gave many years to country work and to the Woman's School. She married Mr. G. H. Waters in 1901. While her children were small she kept in touch with active work going daily to the hospital where she had classes for the patients. When the children were older she entered more largely into the work, teaching in the girls' and woman's schools and in the Theological Seminary.

She has served on the Conference Committees, such as the Reference Committee, the Language Committee, and the Committee on Woman's Work, as well as on committees of the church and Sunday school.

It is one thing to do only the work for which one is responsible and which is under one's own control, and quite another thing to fit in here and there and to help others out with their work. It is perhaps one of the most severe tests of one's real missionary spirit to do this kind of work cheerfully and to the satisfaction of all.

It is thirty years since Mrs. Waters came to the field, and of these she has spent twenty-four years on the field.

Miss M. Dunwiddie.

Miss Dunwiddie came to Swatow in 1890, working in the Woman's School and in the country work. In 1894 she married Mr. Kemp and went to Chaochowfu where she continued to do such work as came to her there. Family cares and her own health kept her at home during the later years of Mr. Kemp's service.

She gave to the work on the field, sixteen years.

Dr. Alice Ross.

Dr. Ross came in 1891 full of enthusiasm for her medical work, but with health quite broken she left in November 1892, after only a year here which was given to language study.

Service on the field, one year.

Rev. H. A. Kemp.

Mr. Kemp arrived unheralded in the compound in October 1893. He had been appointed to the Hakka work, but decided he was better fitted for the kind of work he could do in an older station. He took over Chaochowfu and made it a residence station. After living in the city

in a native house a number of years he bought the hilltop across the river and put up a dwelling there. He married Miss Dunwiddie in September 1894. He left for home in 1915 and died soon after reaching there.



Rev. H. A. Kemp



Mrs. Kemp

Service on the field, seventeen and one half years.
For Mrs. Kemp see Miss Dunwiddie.

Miss J. M. Bixby, M. D.



Miss J. M. Bixby

Dr. Bixby arrived in the autumn of 1894. She took up the medical work in Kityang which Dr. Scott had opened. She won a high reputation among the Chinese for skill in eye cases. She built a new and larger hospital but never occupied it, having to be invalided home April 1907. She died in Denver where she had halted hoping for benefit from the climate.

Service on the field, eleven years.

Miss. M. E. Magee.

Miss Magee arrived in February 1895 and soon showed the effects of a fall sustained on shipboard. After nine months she was hurried home with the hope of saving her life, but died of tuberculosis a few years after.

Service on the field, less than one year.

Rev. J. Speicher and Mrs. Speicher

Rev. J. Speicher



Mrs. Speicher

Mr. and Mrs. Speicher joined the mission in 1895 and soon went to Kityang where Dr. Bixby was already living and in charge of the medical work. During his second term of service, Mr. Speicher was transferred to Canton as the representative of the Northern Board in the work of the China Baptist Publication Society. Here he spent three and one-half years and was then transferred back to Swatow, but he still retains connection with the Press while doing his editorial work here.

Of the twenty-five years since coming to China he has spent three in America, three and one-half in Canton and eighteen and one-half on the Swatow field.

Mrs. Speicher had the care of the girls' school and Bible-woman's work on her husband's field. She also gave much time to the boys' school. Since her return to Swatow, she is teaching in the night school and has a large kindergarten and day school for girls.

Mrs. Speicher has been eight years in the United States, one and one-half years in Canton, and fifteen and one-half years on the Swatow field.

Miss H. E. St. John.

Miss St. John came with Dr. Bixby when she returned from furlough. She was connected with the woman's work at Kakchieh and Kityang.

Service on the field, five and one-half years.

Rev. A. F. Groesbeck, D. D. and Mrs. Groesbeck.

Mr. and Mrs. Groesbeck arrived on the field in the autumn of 1897. Their first service was given to Ungkung where they lived in the native house with Dr. Carlin's family. They afterwards took charge for a while of the Chaochowfu field, and finally took up their residence in Chaoyang, which was thus added to our list of residence stations. Mr. Groesbeck has always been ready to take on another man's field when the one in charge had leave for furlough. He was sent as one of the delegates from this mission to the meeting with the Board at Newton Center in the spring of 1917. He has been Confer-

ence secretary for several years. This year an assistant has been sent out to help him.

Of the twenty-three years since he came, he has given nineteen in service on the field.

Mrs. Groesbeck has had some Bible women under her supervision for many years. Besides teaching her own children until they were



Rev. A. F. Groesbeck



Mrs. Groesbeck

nearly ready to enter High School in the American School at Shanghai, she has taught in the boys' school.

During many years the Groesbecks have been the only foreign family at Chaoyang, and the nearest physician lived in Swatow. Mrs. Groesbeck has made it possible for her husband to do his work and to make long country trips, because she was willing to put her own personal wishes aside and stay alone. She has been brave and courageous and self-denying. If you will read Dr. Groesbeck's reports, you will know what she has done, for she has made it possible for him to

do his work. When Dr. Groesbeck went to the Conference at Newton Center, she stayed at Chaoyang and kept things going

Service on the field, nineteen and one-half years.

Miss E. Wilkinson

Miss Wilkinson came to the mission just in time for the excitement of the boxer troubles and went with Dr. and Miss Scott to Japan for the summer. Health failing, she did not return to Swatow and her stay on the field was only about six months.

Rev. G. H. Waters

Mr. Waters arrived in Swatow in the autumn of 1899. He has done much field work and is still in charge of a part of the Swatow field. This has prepared him well for what is now his main work of teaching in the Seminary, for he knows what the preachers must meet in their work with the churches. The success of the Sunday school here in the compound is largely due to his initiative and energy in carrying it on. It sets a grade of work, and many workers preparing here, take the methods with them when they go out on the field to work in other places. Of the twenty-one years since he came out he has spent eighteen on the field.



Rev. G. H. Waters

For Mrs. Waters see Miss M. K. Scott.

Miss H. Hyde

Miss H. Hyde

Miss Hyde came out in the autumn of 1901. After a brief term of three years she resigned to marry Mr. Carson of the firm of Jardine Matheson and Company.

Service on the field, three years.

Miss M. Sollman

Miss M. Sollman

Miss Sollman came to the mission in 1902. She is now in her third term, having recently returned from her second furlough.

She has charge of the Woman's School, sharing this and the touring of the inland stations with Miss Traver. When Miss Weld died she took charge of the girls' school work for a number of years. She has been one of our standbys for eighteen years.

Service on the field, fifteen years.

Miss M. Grant, M.D.

Dr. Grant came to Swatow at the same time as Miss Sollman in 1902. Her time on the field was spent at Kityang and Kakchieh and later at Kaying. When it was decided that Dr. Bixby could not remain longer, and was too ill to go home alone, Dr. Grant, who had gone to reopen medical work at Kaying among the Hakkas, was sent for, and left with Dr. Bixby in the spring of 1907.

Service on the field, four and one-half years.



Miss M. Grant, M. D.

R. E. Worley, M. D., and Mrs. Worley

Dr. and Mrs. Worley came out in the fall of 1903, and when Dr. Scott had to leave the next spring there was no other doctor at the hospital, and he found the calls many and his hands full. On his return from one of his regular dispensary trips to Chaoyang as he was crossing the bay the boat was upset and he was drowned. He had greatly endeared himself to the Chinese and his loss was keenly felt.

Service on the field, three and one-half years.

Mrs. Worley remained on the field and entered the woman's work, and has been teaching in the Woman's School. She is now at home on her



Mrs. R. E. Worley

second furlough. She has to her credit seventeen years in mission service, thirteen of which have been spent on the field.



Miss Myra F. Weld

Miss M. Weld.

Miss Weld came to China in the fall of 1904. With less than a year of language study, she was requested to take charge of the girls' school. She had high ideals and unusual qualifications and gave herself unstintedly to the work of the school, and for it laid down her life in January 1911. She gave to the work a little more than six years.

Rev. R. T. Capen and Mrs. Capen.

Mr. Capen came to Swatow in 1904. He has had charge of our school work and the grade has advanced from grammar to junior



Rev. R. T. Capen



Mrs. R. T. Capen

college work. He has been very earnest and successful in pushing the work of the Y. M. C. A. among the Academy students, winning high praise from visiting secretaries, and better yet, winning large spiritual results in leading the boys to Christ.

It is sixteen years since he came to the mission, thirteen and one-half of which have been spent on the field.

Mrs. Capen has taught English and Bible classes in the Academy. She came to our mission two years after Mr. Capen, and has spent eleven years on the field.

Rev. G. W. Lewis and Mrs. Lewis.

Mr. and Mrs. Lewis reached China in the autumn of 1905. At first while studying the language they lived at Kityang, and were later transferred to Ungkung which has been their station ever since.



Rev. G. W. Lewis



Mrs. G. W. Lewis

In the cultivation of his field Mr. Lewis has made great advance in the matter of benevolence and self-support. He is fortunate in having a helpmate who has made it possible for him to do his field

work, involving as it does absence from home for days at a time, leaving to the wife and mother the care of the family and the work of the station.

The girls' school and the Bible-woman's work testify to the interest Mrs. Lewis has always had in the work of their station.

Mr. and Mrs. Lewis have each been on the field twelve and one-half years.

Rev. A. H. Page and Mrs. Page



Rev. A. H. Page



Mrs. A. H. Page

Mr. and Mrs. Page arrived on the field in the fall of 1866. The work of the boys' school appealed to Mr. Page and he was assigned to that and has been associated with Mr. Capen in that department. Of the fourteen years since his arrival, thirteen have been spent on the field.

Mrs. Page has taught some English classes in the Academy. She has been on the field eleven years.

Miss Edith G. Traver.



Miss E. G. Traver

Miss Traver came in the autumn of 1906. It seemed during the first few years as if she could not remain on the field, but pure grit on her own part, combined with a happy diagnosis on the part of the port doctor, has enabled her to stay and to do a work of which the mission may well be proud. Of the fourteen years, she has given eleven and one-half to work on the field.

Miss Barbara A. Ross.

Miss Ross came with Mr. and Mrs. Speicher when they returned from furlough in 1906, and went with them to Kityang. After getting the language and when just ready for work, she was ordered home for what was diagnosed as organic heart trouble.

Service on the field, three and one-half years.



Miss B. Ross

Rev. L. E. Worley and Mrs. Worley.



Rev. L. E. Worley



Mrs. L. E. Worley

Mr. and Mrs. Worley came to our mission in 1907. Mr. Worley had charge of the Ungkung field during Mr. Lewis' furlough and later was connected with the Academy work here. Mrs. Worley, never strong, was at last ordered home by the doctors and they have not been able to return.

Each one has served on the field seven years.

Dr. R. E. Adkins and Mrs. Adkins.

Dr. and Mrs. Adkins came to us in September 1907. That he might be away from the hospital and avoid the constant calls to see sick people, they went to Chaochowfu for language study. Mrs. Adkins died May 9, 1908.

During a part of Dr. Adkins' term of service he had charge of the Kityang hospital. But he considered Chaochowfu as his



R. E. Adkins, M. D.



Mrs. R. E. Adkins

station and was planning a hospital there when he was suddenly called to go home with his sister, who was threatened with blindness and he left in the spring of 1913.

Dr. Adkins, service on the field, six and one-half years.

Mrs. Adkins, service on the field, seven months.

Rev. B. L. Baker and Mrs. Baker.

Mr. and Mrs. Baker came in 1908 and reinforced our Chaochowfu work, being associated with Mr. Kemp. They went on furlough in the spring of 1915 and because of impaired health did not return until the autumn of 1918. Mrs. Baker has general charge of the girl's

school and woman's work. During the twelve years since they came, each one has spent eight and one-half years on the field.



Rev. B. L. Baker



Mrs. B. L. Baker

Miss Helen H. Fielden.

Miss Fielden was sent to West China in 1908 and was transferred to South China in 1909, and was associated with Miss Weld in the Girl's School. She remained about a year after Miss Weld's death when she went home with broken health and resigned.



Miss H. H. Fielden

Later the need was so great here, that she responded to the call and came out again for a three-year term. She returned to the United States in February 1920.

Service on this field, five years.

Miss L. A. Withers.

Miss Withers was the first nurse to come to our hospital work and arrived in the fall of 1901, and spent the first years at Kityang. She was then transferred to Ungkung and had charge of a dispensary.



Miss L. A. Withers

Then a call came for her to go to Canton to take charge of the nurses in the Canton Mission hospital which was to be a part of the medical school they were planning to establish there. This school is still a plan to be achieved.

After a furlough in America, she returned to Canton in the fall of 1915. In March 1918 she came back to Swatow and went to Changning to take care of the medical work of Mr. Bousfield while he was away on furlough. Of the eleven years since she came she has given to the work of our field here, seven and one-half years.

Miss E. A. Bacon, M. D.

Dr. Bacon came out in 1910, and after passing her language examinations took charge of the Kityang hospital. Going home in the spring of 1916 for furlough, she was in time to be caught in the war service, and is still serving her country. She has now resigned from the Society.

Service on the field, five and one-half years.



Miss E. A. Bacon, M. D.



Miss Frances Adkins

Miss Frances Adkins.

After Mrs. Adkins' death Miss Adkins came out to be with her brother. She was afterward appointed by the Woman's Board. Threatened with blindness she hastened home and her sight was saved.

Service as a missionary on the field, two years.

C. B. Lesher, M. D. and Mrs. Lesher, M. D.

These two doctors in one family came out in the fall of 1910. For language study they lived at Chaochowfn and Kakchieh. When their house at Chaoyang was completed they went there for residence and were fairly launched upon their medical work. When they went



C. B. Lesher, M. D.



Mrs. C. B. Lesher, M. D.

home on furlough in the spring of 1917 they left the work in the care of a Chinese doctor, who has made good.

Service on the field for each one, six and one-half years.

Miss M. E. Cruff.

Miss Cruff came out in 1911 to work in the girls' school. When she passed her examinations she was somewhat broken in health and a man's hand having appeared in her western sky, she went home where he joined her and they were married.



Miss M. E. Cruff

Service on the field, two years.

Rev. E. S. Hildreth and Mrs. Hildreth.

Mr. and Mrs. Hildreth came out in the fall of 1913. They spent the first part of their time for language study at Kakchih and



Rev. E. S. Hildreth



Mrs. E. S. Hildreth

later were transferred to the Chaochowfu field. In the summer of 1918 Mr. Hildreth responded to the call for Y. M. C. A. workers in Siberia. But conditions were such that he was ill most of the time, so he returned to Swatow and in the spring of 1919 left for America, whither his wife had preceded him.

Mr. Hildreth, service on the Swatow field, about five years.

Mrs. Hildreth, service on the field, four and one-half years.

H. W. Newman, M. D.

Dr. Newman came to the mission in 1913.

For a good many years there had been an agitation in Canton for a Medical School in which all denominations should have a share. An appeal for co-operation was made to our mission and we made a



H. W. Newman, M. D.



Mrs. H. W. Newman

generous response. Dr. Newman had but recently arrived, and he was designated as our representative in this medical scheme. The plans for this medical school did not work out as expected, and the school is still being agitated. Dr. Newman left Canton and after taking some

work at the language school at Nanking, returned to Swatow, and began work here. When Mr. Lewis with his family left for furlough Dr. Newman, who had recently married Miss Smith, went to Ungkung and carried on medical work there. The fighting between the North and South drove him out of Ungkung and he went with his family to Mokansan near Shanghai for the summer. While there he responded to the call of the Red Cross and went to Siberia and was active in fighting the typhus scourge. He took the fever and was sent to Vladivostock, and then on to the United States. He attained the rank of Major in his war work.

He is to return this autumn with his family, and has been assigned by the Reference Committee to the Hopo field, where the Chinese have subscribed \$4000 Mex. to build a hospital, if we will send them a doctor.

Of the seven years since he came out, he has spent about three on the South China field.

For Mrs. Newman see Miss Smith.

Miss F. Northcott.

Miss Northcott was the second nurse to come to our mission and arrived in the autumn of 1913 and spent most of the time for language study at Kityang. As there was no doctor available to take charge of the hospital at Kakchieh, she responded to the call, and during much of her active service she has had to be doctor as well as nurse. She went on furlough in the spring of 1919, after a term of five and one-half years.



Miss Fannie Northcott

Miss Mildred A. Scott, M. D.

Miss Mildred A. Scott, M.D.

Dr. Mildred Scott, a grand-daughter of Dr. Anna K. Scott, came out in 1913. After her term of language study at Kakchieh, she took charge of the Kityang hospital. At the end of her first furlough she returned to Swatow in January, 1920, as the wife of Mr. N. H. Carman. Mrs. Carman is now sharing with Dr. Everham in the work of the hospital at Kakchieh.

Service on the field, five and one-half years.

Mr. N. H. Carman.

Mr. Carman came out as a short term man to help in the immediate needs of the Academy. At the end of his two year contract he returned to America for further study and preparation for special normal work in the Academy.

Mr. Carman and Dr. Mildred Scott were married in March 1919 and returned to the field early in 1920.

Service on the field, three years.

For Mrs. Carman see Dr. Mildred Scott.



Mr. N. H. Carman

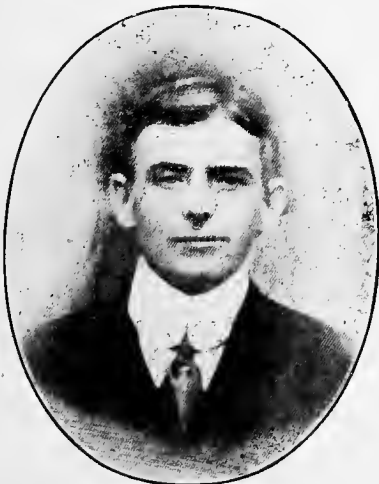
Miss M. R. Culley.

Miss Culley arrived on Christmas day, 1914. She is the second one of our missionaries to help us celebrate the day in that way. She has had charge of the Girls' School work and developed it into high school grade. She returned to the United States on furlough in June 1920.

Service on the field, five and one-half years.



Miss M. R. Culley

Rev. A. D. McGlashan and Mrs. McGlashan.

Rev. A. D. McGlashan



Mrs. A. D. McGlashan

Mr. and Mrs. McGlashan came in the autumn of 1914. Mr. McGlashan did excellent work in the language and gave promise of great usefulness, but just as he was ready to take up full work, they

were obliged to return home on account of Mrs. McGlashan's health. As there was no immediate hope of returning, Mr. McGlashan resigned and took charge of a church. Even before getting the language, Mrs. McGlashan had given valuable help in the kindergarten work.

Mr. McGlashan, service on the field, two and one-half years.

Mrs. McGlashan, service on the field, two and one-half years.

Miss E. M. Smith.

Miss Smith came out in 1915 to be associated with the girls' school workers. She soon decided to choose her own associate, and after a year of study she and Dr. Newman were married. Soon after, they took up the medical work at Ungkung. When the war between the North and the South made it unsafe to remain at Ungkung, Mrs. Newman came down to Chaoyang. When Dr. Newman went to Siberia, Mrs. Newman returned to the United States.

Service on the field, two and one-half years.

Miss C. C. Leach, M. D.



Miss Clara C. Leach, M. D.

At the end of 1916 another missionary came on Christmas day. She made her home here in the Kakchieh compound until she went to Kityang to take charge of the hospital there. Besides her regular hospital work she has a class of nurses in training. The men's department is in charge of a Dr. Go who was trained at Soochow and is doing good work. She has had four years on the field.

Miss G. R. Aston,

Miss G. R. Aston

This is the last of our Christmas gifts. She came with Dr. Leach in 1918, and has made her home at Kityang. She is a trained nurse but has been doing some missionary work of a more general nature, in the absence of anyone else to do it.

Service on the field, four years.

Mr. F. C. Foster,

Mr. Foster come out in 1916 as a short term man to help in the Academy. The call for Y. M. C. A. workers for Siberia appealed to him and he took up this work in the summer of 1918, but returned in response to an emergency call from the Academy. In the summer of 1919 he returned to America for further study and preparation.

Service on the Swatow field, two and one-half years.



Mr. F. C. Foster

Miss M. E. Everham, M. D.

As there was a prospect of our having no doctors on the field, Dr. Everham was hurried out, and arrived in April 1918. When Miss Northcott went on furlough the hospital needed some one at once, so before Dr. Everham had time to finish her language study she was asked to take charge of the medical work in the compound, at least for the time being. It was a choice of two evils—asking the doctor to assume responsibility before she was really ready to do so, or closing the hospital. With daily patients ranging all the way to two hundred, it was thought the lesser of the two evils. Since Dr. Mildred Carman's return, they have shared the work between them.



Miss M. E. Everham, M.D.

Service on the field, two and one-half years.

Miss Abbie G. Sanderson

Miss Sanderson also came in April 1918 in answer to a vigorous S. O. S. call for helpers in the Girls' School, there being no one preparing to take up the work of the school when those in charge should go on furlough. She finished her language examinations the last of April and has had charge of the school since Miss Culley left early in June.

Service on the field, two and one-half years.



Miss Abbie G. Sanderson

Miss Margarethe Wellwood

Miss M. Wellwood

Miss Wellwood came out on a short time contract to work in the kindergarten department. She arrived in the late autumn of 1918 and has given to the work two years.

Miss E. H. Simonsen

Miss Simonsen arrived late in 1918 and has been located at Kityang where she has spent her time in language study.

Service on the field, two years.



Miss Emma Simonsen

Miss Mary E. Ogg

Miss M. E. Ogg

At last the much longed for assistant to the Mission secretary has come and she had an immediate introduction to the work of our field at the Conference in December 1919.

Service on the field, one year.

Miss Emily Miller

Miss Emily Miller

Miss Miller came in the autumn of 1919 and is the hope for future needed help in the Girls' School work. She passed her six months language examination early in June 1920.

Service on the field, one year.

Rev. E. H. Giedt and Mrs. Giedt.

Mr. and Mrs. Giedt came out in the autumn of 1919 and went to the language school at Nanking and are to come to Swatow in the autumn of 1920.

Miss Ruth Sperry.

Miss Sperry arrived in Swatow early in the year 1920 and went to Chaochowfu, where the Reference Committee had assigned her in response to the call for an evangelistic worker made during the last dozen years. When it became known that she had come out for only a short term of service, she was transferred to Kakchieh, the latter part of March to teach English in the schools.

Service on the field, nearly one year.



Miss Ruth Sperry

Miss Enid P. Johnson.

Miss Johnson reached us late in February 1920 and has been helping in the teaching of English in the schools, and has also been studying the language about half time.

Service on the field, nearly one year.

THE HAKKA FIELD.

Rev. W. K. McKibben and Mrs. McKibben.

(See Tie chiu list.)

Miss Mary Thompson.

(See Tie chiu list.)

Rev. George Campbell and Mrs. Campbell.



Rev. Geo. Campbell



Mrs. Geo. Campbell

Mr. and Mrs. Campbell came to the Hakka work in the autumn of 1887, the first missionaries directly appointed to the Hakkas by the Board.

After considerable time spent in looking over the field, Mr. Campbell decided to make Kaying the central station for the Hakka work. This city is the headquarters for the political and literary life of the Hakkas of the surrounding region. It was very difficult to get a foothold there. At first the missionaries had to live in rented shops,

but before leaving for America Mr. Campbell succeeded in getting a piece of land on a hillside outside of the city for a compound, and the beginning of the end of living in rented shops was in sight.

From 1901 to 1908 the Campbells were in America, and during a part of that time Mr. Campbell was in the Chinese work in San Francisco. He was reappointed in 1908, and during his last term of service was in charge of the general work at Kaying and taught the Theological Class. He remained at home during the last summer on the field to look after the erection of the woman's and girls' school house. But before the end of the season he was quite broken in health and they had to return to the United States.

Mr. Campbell, service on the field about eighteen years.

Mrs. Campbell was always a real helpmate, as well as a helpmeet for her husband, always interested in the work for women when here on the field, and when at home, an active partner in the work for the Chinese in San Francisco.

After her return in 1908 she worked for the women and girls of Kaying. In the 1910 Report we find that "several women had been baptized largely as a result of the work of Mrs. Campbell who for some months conducted a daily class for women. The significance of this work is suggested by the fact that not one of the church members on this field has a Christian wife. No form of effort is more greatly needed than that for women." Mrs. Campbell did what she could to help meet the changes that are so rapidly coming to the women of China.

Service on the field, fourteen years.

Rev. J. S. Norvell and Mrs. Norvell.

(See Tie chiu list.)

Miss Elia Campbell



Miss Elia Campbell

Miss Campbell came out in 1890 to join her brother in the Hakka work. In 1896 she married Mr. Whitman. Family cares kept her in the United States for a number of years, but she is now back and working for the women at Kaying, a work full of promise.

Rev. W. H. Bradt.



Rev. W. H. Bradt

Mr. Bradt came out to the Hakka mission in 1891. His was a short service, for he died very suddenly from apoplexy at Double Island in September 1894.

Service on the field, about two and one-half years.

Rev. G. E. Whitman and Mrs. Whitman.

In the fall of 1892 Mr. and Mrs. Whitman came out to the Hakka work. Mr. Whitman has worked at Mun-ken-liang, Hopo and Kaying, and has had charge of a theological class as well as of general mission work. Of the twenty-eight years since he came out he has spent four and one-half at home.

Service on the field, twenty-three and one-half years.

Mrs. Lillian Whitman died October, 1895.

Service on the field, three years.

For Mrs. Elia Campbell Whitman see Miss Campbell.



Rev. G. E. Whitman

Miss Mary Ostrom.

Miss Mary Ostrom

Miss Ostrom had been teaching school in the Hawaiian Islands and came on from there with Mr. and Mrs. Whitman in 1892. She

spent her mission life here for the Hakkas, associated with Miss Campbell. She left in October 1895.

Service on the field, three years.

Edward Bailey, M. D. and Mrs. Bailey.

Dr. and Mrs. Bailey arrived on the field early in 1894 to work among the Hakkas. When the first epidemic of plague broke out in Hongkong, he went in response to the call for help. He left for home in April 1897.

Dr. Bailey, service on the field, three years.

Mrs. Bailey, service on the field, three years.

Rev. S. R. Warburton and Mrs. Warburton.

Mr. and Mrs. Warburton came out in December 1902, and gave promise of great usefulness. On Mrs. Warburton's account, they went home in the winter of 1904 having each given a little over a year to the work.

Service for both, two and one-half years.

Rev. J. H. Giffin and Mrs. Giffin.



Rev. J. H. Giffin



Mrs. J. H. Giffin

Mr. and Mrs. Giffin came to the Hakka work in 1904, and are now at home on furlough. Besides more general work, Mr. Giffin has

had as his particular task the developing of the Kaying Academy, which has had a most remarkable growth in the last few years.

Of the sixteen years since their arrival, he has spent about fourteen years on the field.

Mrs. Giffin has been busy in works abundant. At one time she had the woman's work and later when she had to teach her own children, she has been the mission doctor, trying to ease pain and help the unfortunate. She has been her husband's helper in his school work.

Service on the field, about fourteen years.

Miss M. Grant, M. D.,

(See Tie chiu list.)

Rev. A. S. Adams and Mrs. Adams.

The first two years of Mr. and Mrs. Adams' service in China were spent in Central China. They joined our mission in 1906. They began their mission life in the South China field at Kaying. When Hopo was opened they went there and have built up the work from a small beginning to a well equipped inland station.



Mr. A. S. Adams and Mrs. Adams

Mr. Adams, term of service in our mission, fourteen years.

Service on the field, twelve and one-half years.

Until the recent coming of Miss Senn, Mrs. Adams has had charge of the school for women and girls.

Her term on the field is the same as that of her husband, twelve and one-half years.

Miss E. L. Adams.

Miss Adams joined her brother on the Hopo field in 1907. She had spoken the mandarin Chinese from childhood and learned the Hakka dialect easily. After a brief term of three years, she left for England where she was married.

Rev. C. E. Bousfield and Mrs. Bousfield.

Rev. C. E. Bousfield and Mrs. Bousfield

Mr. and Mrs. Bousfield have both been connected with the East China Mission before coming to South China. Mrs. Bousfield came out in 1893 and Mr. Bousfield in 1899. When they returned to the mission field in 1910 they were sent to South China to work among the Hakkas. Their first year or so was spent at Kaying. They then went to Changning and opened a new station. This is a four-days trip by chair from Kaying. Mr. Bousfield was

constantly called on to give medical help; he studied medical books and built up quite a practice. His first furlough since coming to this mission has been prolonged to give him the opportunity to take his degree in medicine. He has just returned to the field.

Mrs. Bousfield has been active in organizing the work at this new station. During her husband's absence she was able to give very substantial aid to the fighting armies.

Service for each on this field, seven and one-half years.

Miss Louise Campbell,



Miss Campbell joined the Hakka mission in 1911 and came back to her childhood's home. She has the girls' school work in her care. A much needed school building has been erected. She has had one furlough and is back at work again. Of the nine years since she came, seven and one-half have been spent on the field.

Rev. E. S. Burket and Mrs. Burket,

Rev. E. S. Burket

Mr. and Mrs. Burket came to the mission field in 1916 to work for the Hakkas. As Mrs. Burket is a daughter of Mr. Campbell she returned to her old home. When Mr. Bousfield went home in 1918, they were transferred from Kaying to Changning.

Mr. Burket, service on the field, four years.

Mrs. Burket, service on the field four years.

Miss Anna E. Foster.

Miss Foster is another of our missionaries who has come to the land of her birth. She came out in 1917 and is working in the Hakka field.

Service on the field, three years.

Mr. S. S. Beath and Mrs. Beath.

Mr. S. S. Beath



Mrs. S. S. Beath

Mr. and Mrs. Beath left the United States in the autumn of 1917 and spent a year in the language school in Nanking. Mr. Beath responded to the call for Y. M. C. A. workers in Siberia in 1918. Mrs. Beath came to South China and went to their station, Kaying, where Mr. Beath joined her after one year. As they were not studying our dialect at the language school, the time spent there is not included in the time on the field.

Mr. Beath, service on the field, one year.

Mrs. Beath, service on the field, two years.

Miss. L. A. Withers

(See Tie chiu list.)

Rev. John Bjelke and Mrs. Bjelke.

Mr. and Mrs. Bjelke left the United States in the autumn of 1919 and went to the language school in Nanking. They are to come to South China in the autumn of 1920.

During the sixty years since we came to this corner of China, 217 missionaries have been appointed to the South China field. Of these, 91 have come to the Tie chiu work, nine of whom have afterward been transferred to the Hakka work. With the 26 sent direct to that dialect, this makes a total of 35 who have worked for a longer or shorter term, for the Hakkas.

The 91 have given to the Tie chiu people 748 years, while the 35 have given to the Hakkas 194 years. Together they have given 942 years to work on the field, nearly a millennium of time. Forty-one have three years or less to their credit.

We have tried to ascertain the number of Christians who have been baptized from the beginning up to the present, but have not been able to do so. Our present membership for the year 1919 is as follows:

The Tie chiu field	4326
The Hakka field.....	1046
	<hr/>
Total,.....	5372
Total number of Regular Preaching Places, Tie chiu field....	169
" " " " " " Hakka	33
	<hr/>
Total	202
Sunday School Scholars, Tie chiu field.	5714
" " " Hakka	1086
	<hr/>
Total,	6800
Grammar School Pupils, Boys,.....	891
" " " Girls,.....	102
Primary " " Boys,.....	3756
" " " Girls,.....	615
	<hr/>
Total,	5364

Academy Pupils, Tie-chiu field, Boys,	162
High School for Girls, Tie chiu field,	14
Academy Pupils, Hakka field, Boys,	160
High School for Girls, Hakka field,	8
	<hr/>
Total,	344

The above statistics are those for the year 1919, with the exception of the last four items, those for Academy and High School which are for the year 1920, as they stand at the middle of the year, when this table is compiled.

Here we are, we who have answered the call for workers in South China. Some have served many years, some a few months. Some have laid down their lives in the work and sleep in the foreign cemetery awaiting the call of the trumpet; some are still living in the United States and cannot return. We have all come from the ranks of the home churches, and have reflected the changing sentiments of those churches. As among Christians at home who do not always see eye to eye, so out here we do not always agree among ourselves. We can hardly expect to rise above the source from whence we came. But until we can lay aside petty differences and selfish ambitions, and have learned to work and cooperate with each of our fellow-missionaries, and to look upon their work equally with our own, as a part of a great whole, we still have something of the spirit of Christ to learn. But weak and imperfect as we are, the Lord has used us to do a great work in the winning of thousands of the Chinese to Christ.

When Dr. Partridge broke under the load he was carrying, one of his associates wrote the following to the Rooms at Boston, and it was printed in the Magazine of March 1890. Would that every one could have as true a summing up of a life work here on the field.

“Mr. Partridge is rapidly getting ready to leave. With him I have worked side by side for sixteen years. He is a good and true man, faithful, earnest, conscientious, and devoted to his work. It has been a pleasure to be associated with him. During this long period, I cannot recall a single instance in which we have had an unpleasant disagreement. He has been unselfish, and free from small ambitions. He has carried big loads, and carried them without complaining; which is a great thing in a mission, where all alike have to be staggering under burdens, and where there is nothing more vexatious than to have some one always repining and talking about going home. During the past two years Mr. Partridge has had to bear the brunt of the work in the male department. The wear and tear of this Chinese work have told upon him. He ought to have gone home a year ago but there was no one to take his place.

“Now all this does make one sad. Human ties are of many kinds, but a peculiar tie is that which binds together old co-laborers in a work like this. Soldiers at home can understand it. We have been soldiers together; we have been in trouble together; we have passed through deep waters together; have been in the furnace together; we have sympathized with each other in the troublous times of the past, when the foundations of the mission were still being laid, and when the hardest fighting had to be done.

“When a faithful worker like Dr. Partridge breaks down in the harness, it is but right that an old comrade should claim a little freedom of speech in words of cheer, wishing him speedy recovery and a safe return.”

Seventy years ago Dr. Dean of the Bangkok and Hongkong stations was asked to write out what he considered were the qualifications for a missionary. He has expressed himself so well on the subject that I venture to quote the whole. The italics are his.

"My opinions are unchanged, and are daily becoming more confirmed—viz., that a missionary to the heathen should possess *pre-eminently* all the qualifications for a minister of the gospel in the more important posts in Christian lands. He needs good common sense, lest in his untried position he should be deceived by others or imposed on by himself. He needs great compass of mind, to enable him, unaided by the counsels of the wise, to grasp a subject in its various relations and bearings, lest in attempting to carry out his plans he be foiled by a reaction from some unexpected quarter. He needs some originality of mind, lest, being away from the society of others, and left to feed on his own thoughts, he should be reduced to mental starvation. He needs more than ordinary strength of mind lest he faint in a work equal to the energies of the highest human intellect. He needs an influential mind capable of controlling public sentiment, lest, while attempting to lead others in the right way, he be overcome and carried away with the multitude to do evil. He needs a mind matured by observation and experience, lest, being a novice, he fall under the reproach of the world or the condemnation of the wicked. He needs a healthy balance of mental power, lest when unrestrained by social influence he should pursue a comet's course, or follow some *good* topic of meditation to madness.

"He needs an education which shall render available his native endowments and teach him where to go, in ancient and modern literature, for help in understanding and elucidating the Sacred Scriptures. The best university education given in modern times will be found none too much for the *ordinary* duties of missionary work. He needs in the highest sense to be a *gentleman*, possessing the kindness of heart that would labor to render others happy though at his own expense—the urbanity of manner that would not offend the most refined—and the gift of language that would be instructive and persuasive to all. The suggestion that 'any *good* man will do for a

missionary,' is from the wicked one, and has kept many *suitable* men from going to the heathen, and sent some abroad who should have remained at home. He needs that Christian benevolence which prompts to unostentatious and self-denying endeavors for the good of others—that generosity of heart that will enable him to endure with meekness all kinds of provocation from all sorts of men—and that trust in the promise of God which will enable him to persevere in his work amid the direst calamities and the most dismal discouragements. He needs—lastly and above all—the blessing of God, without which the highest endowments, the richest cultivation and the most zealous endeavors, will all prove useless.”

CHINESE FELLOW-WORKERS

We are glad to be able to present the pictures of a few of our old Chinese fellow-workers, and also some of our recent college graduates.



Elder Po San Sin Se



Po San Sin Se Nie

Elder Hwang Po San served in the early days of the mission. He was one of Dr. Ashmore Sr's. first preachers and was associated with Dr. Partridge and others. He died in 1905.

Mrs. Hwang Po San is one of the very few women in our church who could read before she became a Christian. She has been a teacher in day schools for girls, in the Woman's Bible Training School here and in the school at Kit-yang. Well over seventy she is still with us, and beloved by all.



Mr. T. P. Hwang
After his return from America

Mr. T. P. Hwang is a son of Elder Hwang Po San, and has spent eight years in America. He studied at Los Angeles and at Gordon Bible College in Boston, and has recently returned to China. He is now helping in the institutional work at Swatow.



Heng Sin Se Nie

Heng Sin-se-nie was one of the early pupils in the girls' school after Miss Norwood reopened it. She was for a time a pupil teacher, and then the teacher. For many years she has been Chinese language teacher for the lady missionaries. When possible it is always arranged that the new comers have her for at least a part of the day. She has a family grown, and is a grand-mother. One of her daughters is a kindergarten teacher.

Mrs. H. C. Ling is a grand-daughter of the first teacher of our boys' school. Her father became teacher of that school the year that Mr. Ashmore took over the charge of it, and later was head assistant in the Theological School, and also a helper in the translation of the New Testament. Mrs. Ling has served as teacher for many years, in the schools and with missionaries.



Mrs. H. C. Ling



Mr. R. Huang

Mr. R. Huang is the son of an ordained preacher in the English Presbyterian Mission. He is a graduate of St. John's College, Shanghai, Class of 1916, and since graduation has been teaching in our Academy of which he is Dean at the present time.



Tai Kwen Ih

Mr. K. I. Tai is a graduate of Shanghai Baptist College of the Class of 1919. Both before going to college and since graduation he has taught in our Academy. After a year of service in the institutional work at Swatow he purposes going to the United States for further advanced study.



Fu Shang Yung

Mr. S. Y. Fu is a son of one of our ordained preachers, who just at present is in charge of our work in Siam. Mr. Fu is another

graduate of Shanghai College; and has taught in our Academy both before and since graduation from college. He has made a specialty of chemistry.

Mr. T. G. Ling is a graduate of Shanghai College of the year 1919, and is teaching in the Academy at Kaying. Chemistry and mining have an attraction for him and he hopes for opportunity for further study.



Ling Tien Gi



Ling Hua Chen

Mr. H. C. Ling has just graduated from Shanghai College. He purposes to go on and take his A. M. degree. He too like others has been a teacher in our Academy.



Chen Gan Chen

Mr. G. C. Chen has just graduated at Shanghai College. He has taught in our Academy and comes back to a position in that school.

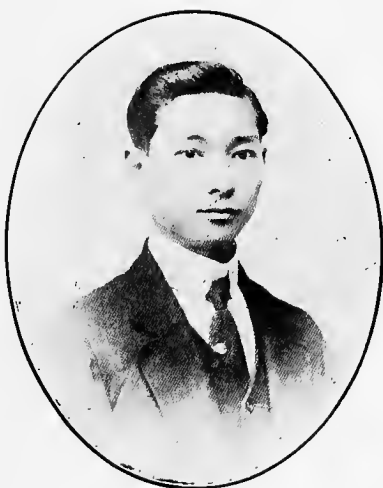


Mr. C. S. Ling

Mr. C. S. Ling graduated from Nanking College at the beginning of this year. Since graduation he too has taught in our Academy.

He soon starts for a course of advanced study in the United States probably at Columbia where he hopes to take the subject of Pedagogy in particular.

Dr. Joseph Chen is a graduate of the London Mission Medical School at Hankow. After graduation he had charge, for two years, of the work for men in the compound hospital. He is now practicing in a large town in the Chao-yang field.



Dr. Joseph Chen

Dr. C. Y. Wu, after finishing his course in our Academy took his medical course at the Medical School at Soochow. He now has charge of the work for men at the Kit-yang hospital. The picture is of Dr. Wu and his bride at the time of their wedding. The bride was educated at Soochow.



Dr. C. Y. Wu and Bride

We are glad to have photographs of a few of our workers. There are others just as deserving of being included, but we do not have their photographs, and cannot get them at this time. Not alone college graduates, but other doctors with less advanced training are helping to hold up the Gospel standard.

JERROLD G. STANOFF, BOOKSELLER

1926 VISTA DEL MAR, SUITE 8

HOLLYWOOD, CALIFORNIA 90068

