AFTER SIXTY YEARS

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THE STORY OF THE CHURCH FOUNDED BY THE BAPTIST MISSIONARY SOCIETY IN NORTH CHINA

by

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Missionary in China from 1892 to 1932

LONDON
CAREY PRESS
19 FURNIVAL STREET
E.C.4

MADE AND PRINTED IN GREAT BRITAIN
BY THE STANHOPE PRESS LIMITED
ROCHESTER : : KENT

DEDICATED
WITH AFFECTION AND ESTEEM
TO THE AUTHOR'S
MANY FRIENDS IN THE CHURCH OF CHRIST
IN CHINA

PREFATORY NOTE

THIS little book is an attempt to bring up-to-date the record of the Jubilee of the Shantung Mission issued in 1925. Most of the material is new, and all has been carefully revised and re-written from the definite point of view of the growth of the Church in the three provinces in which the Baptist Missionary Society has work. Much that could have been of great interest is omitted owing to the prescribed limits of space within which the book had to be compressed. And it should be clearly understood that the book does not claim to be a history of the mission, nor does it say much about the missionaries, but confines itself to tracing the origin, trials and development of the Chinese Church for which the author seeks to arouse interest and sympathy.

In sending forth this book the author desires to thank several of his revered colleagues and friends, who have supplied him with helpful material, and in particular he expresses his indebtedness to A. G. Shorrock, Evan Morgan, J. C. Harlow, E. C. Nickalls and A. E. Greening.

Worthing, 1937.

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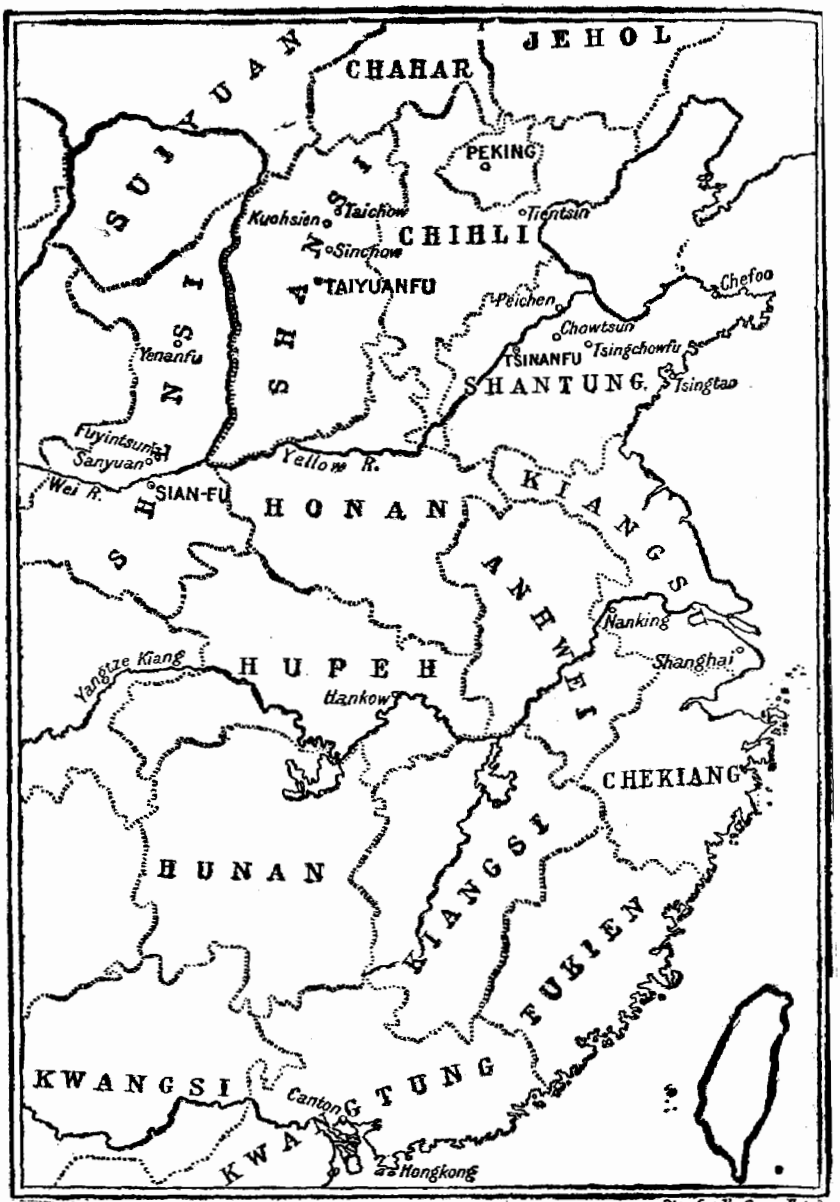

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The Baptist Missionary Society's Stations in Shensi, Shansi and Shantung, N. China

AFTER SIXTY YEARS

CHAPTER I

BEGINNINGS

THE story of all beginnings is of peculiar interest. It is fascinating to trace the course of some mighty river from its tiny source among the hills, and equally so to watch the unfolding of the bud and flower from the small seed. How much deeper is the interest aroused as we trace the growth of the Church in a distant land from its beginnings. That is the purpose of this little book. Its main subject is to tell the story of the birth and growth, the trials and achievements, of the Church founded by God through the instrumentality of the Baptist Missionary Society in North China. The Chinese Church is the principal theme, and though reference must inevitably be made to the foreign agents who laid its foundations, they will not occupy the centre of the picture, nor would they themselves desire to do so. God has sent many gifted men and women to our mission field in China, and it would be easy to cumber this book with their names, but as they all made the spread of the Gospel and the founding of the Church of Jesus Christ their supreme goal and life purpose we shall make the story as far as possible Church-centric and not mission-centric.

The B.M.S. now has work in three widely separate provinces in North China, and has the task of reaching between eight and ten million people. Happily, sister societies care for the far greater number of Chinese who live in other parts of these great provinces, each of which is larger than England and Wales. But it is true to say that some ten million Chinese depend solely on the B.M.S. for the Bread of Life.

The B.M.S. fields in order of occupation are Shantung, Shansi and Shensi, and we will first trace the beginning of the work in each of these provinces.

1. Shantung

Let me take my readers in imagination back to the summer of 1876 and to a spot outside the West Gate of the ancient city of Tsingchowfu in the heart of Shantung. It is a spot for ever sacred to all who are interested in our work in China, for there, sixty years ago, our Church was born, just as the Church in Europe was born when a certain woman named Lydia, a seller of purple, was baptized at Philippi long ago. A clear and beautiful stream washes the ramparts of the city, and on its banks is a Buddhist temple, embowered in willows and aspens. Baptism is unknown among the Chinese, and therefore the missionary was anxious to do nothing which might be misunderstood, especially as one of the first converts was a woman. So he called first on the Buddhist monk and made friends with him, and then explained to him the meaning of baptism, and asked

for the loan of a couple of rooms in the temple as dressing-rooms. The monk readily consented, and in the waters of the stream the first converts, a silk-weaver and his wife, were baptized. Then and there began the Church connected with the B.M.S. in China. The example of that silk-weaver and his wife has since been followed by a host of others, until the Church in the three fields has grown to over 10,000, besides the probably larger number who have passed over into the heavenly kingdom.

The following year fifteen others were ready for baptism. For these the missionary had a baptistry made in his courtyard, and in order to avoid the risk of a riot or the spread of evil reports, he invited his friend, the Chinese Treasurer, to come as witness to the propriety of the ceremony, and in the presence of this official everything passed off with quietness and decorum.

There was only one B.M.S. missionary in China at that time, and his name was Timothy Richard. He was accepted by the B.M.S. in 1869, and died in London in 1919, after fifty years of fruitful labour, beloved and honoured by all who knew him.

Timothy Richard was not, however, the earliest B.M.S. missionary in China. That honour belongs to a Dutchman, named Kloekers, the father of Mrs. Holman Bentley of the Congo Mission. He was appointed in 1860, when the interior of China was beginning to be opened up. Robert Morrison, of the L.M.S., the first Protestant missionary to China, who went out in 1807, was not allowed to settle in

China, and for several decades the early missionaries had to live in Malacca, or the Portuguese port of Macao, and later in Hong Kong. They did preparatory work of invaluable importance, making dictionaries, translating the Scriptures, and equipping themselves with a thorough knowledge of Chinese literature. They met with many hardships and disappointments, and saw but a handful of converts. But at last, after two wars had been fought between Great Britain and China, the long-closed doors were forced open, and protection was promised to missionaries and their converts.

Thirty missionary societies quickly took advantage of the new opening, and amongst them was the B.M.S., which, after several short-lived attempts to establish itself at various places, such as Ningpo, Nanking and Peking, made its home for a few years at Cheefoo, on the coast of Shantung. Disaster dogged the fortunes of the Mission in its early years. Death carried off some of the missionaries, and illness drove others home, until in 1875 Timothy Richard was the sole survivor of the original band of eight.

Richard realised that a Treaty Port, like Cheefoo, which was a cesspool of the most degraded of the people, was not the best place to become the headquarters of a mission, and in 1875, handing over the few converts who had been gathered, to the care of another mission, Richard took his courage in both hands, and making a great venture of faith, plunged into the very heart of the province, where for the first

time the Mission took root and has continued to grow ever since.

Richard had previously made long journeys from Cheefoo throughout the province, distributing tracts and scripture, and preaching wherever possible, and it was no casual impulse but a wise instinct that led him to choose Tsingchowfu as the best base of action. The city is a very ancient one, encircled by massive walls, and pleasantly situated among hills, some of which reach a height of 2,000 feet. As an educational centre it is second only to Tsinan, the provincial capital.

In those early days the coming of the missionary always aroused opposition and it was only with great difficulty that Richard succeeded in renting a house. About this time a serious epidemic broke out, and Richard successfully treated some of the leading people, and so began to make friends and to win that reputation for goodness which afterwards made his name a household word in North China.

In November 1876, Alfred Jones joined Richard, and for a few months the two men worked together—and a very remarkable pair they were. Each was the complement of the other. If Richard was a seer and a poet, with the heart of a little child, and with an irresistible charm for all with whom he came in touch, Jones was a fine Christian gentleman, with a most courteous and dignified bearing, endowed, moreover, with great business ability and organising power, and it was an incalculable blessing that two such great men were forthcoming for the difficult initial stages of the work in China.

But the two men were soon to be parted—not in heart or mind, but by geographical distance. And now, leaving the story of the infant Church in Shantung, let us tell of the providential circumstances that led to the establishing of the second B.M.S. Mission in China—that in *Shansi* Province.

II. SHANSI

Famines have played a large part in the history of the B.M.S. in China, and it was famine that took Richard to Shansi in the spring of 1877. During the three years 1876-78, North China was visited by one of the most terrible famines known in her long history. These years were almost rainless. The crops withered and failed, and the population was reduced to starvation or dire distress. Officials and people flocked to the temples to beseech the aid of the various deities. A fast from meat was enforced, and in many places magistrates, with chains on their necks, hands and feet, walked on foot to the temples to pray for rain, whilst crowds followed, wearing chaplets of willow-twigs and leaves, and prostrating themselves in the temple courtyard. Poverty and hunger disorganised society, and brigandage became rampant. The worst sufferings were in Shansi. Appeals were made to friends in Great Britain, and met with a generous response. A Relief Committee was formed in Shanghai, and at their request Richard became their almoner in Shansi. He went there, firstly, for the sake of saving the starving people, and secondly, that their spiritual hunger might be provided for

through the opening of that province to Christian truth.

Thus began the B.M.S. work in its second field in China. It began in a stern fight with starvation and suffering too awful to be described. Associated with Richard were other men like-minded, such as David Hill of the Wesleyan Society, and Joshua Turner, then of the C.I.M., and late of the B.M.S. Through their joint efforts some 70,000 people were saved from death by starvation, but alas, how little could be done in face of such an appalling calamity! Though the number of victims can never be accurately known, it is reckoned that between ten and fifteen millions perished in this famine.

Since then, famines have repeatedly occurred in all the B.M.S. fields, as severe but not as extensive, and each time our missionaries have had to put aside all other claims and give themselves to the work of relief, and there is no doubt their compassion and devotion have made an impression on the minds of the people and led many to seek the Bread of Life.

At the close of the Great Famine the missionaries were left with hundreds of orphan children to feed and care for, and in this way also a new door of hope was opened for the spread of the Gospel.

III. Shensi

The story of the founding of our work in Shensi is one of the romances of modern missions. It has been fully told in a most interesting pamphlet written by A. G. Shorrock, called "Shensi in Sun-

shine and Shade," published by the Presbyterian Mission Press, Shanghai, in 1926. But as many of my readers may not have seen that graphic and thrilling account, something must here be told of the circumstances that led to the beginning of B.M.S. work in Shensi. That province had been depopulated by four great consecutive calamities, which turned places once fair and fertile into ruined wastes. The first two calamities were the Tai Ping and Mahommedan Rebellions, which extended over a quarter of a century and were only suppressed after great bloodshed in 1886, and in which it is said that one-half of the population of Shensi perished. Then followed the Great Famine of 1877-8, which afflicted this province as well as Shantung and Shansi. And, finally, on the heels of this, came a fourth disaster, called the "Rebellion of Wolves," for the famine which robbed man of his food, robbed the wild animals as well, and wolves came down from the mountains and ravaged the plains.

To meet the depopulation resulting from these four cumulative disasters the Chinese rulers encouraged the emigration of people from the congested districts in the east, and provided waste lands and unoccupied houses for them and remitted taxes in order to induce the newcomers to settle. This stream of emigration continued for many years, and amongst others, thousands of Shantung people eagerly availed themselves of the prospects of new homes and better chances in the Far West. And so, for years, as drought and flood brought famine on over-populated

Shantung, the roads that led westward presented a truly moving spectacle—whole families of homeless refugees on the march, with all their earthly possessions piled on wheelbarrows, and squatting on the top of all were perched the grandmothers, mothers and infants, while the men and boys strode forward into the unknown, pushing and dragging the barrows. Than this exodus under the relentless pressure of poverty, no more heart-breaking sight can be imagined! For the people clung to their homes with a passionate love, and nothing but the prospect of sheer starvation could induce them to leave their ancestral farms and their fathers' graves to seek new homes in the distant west. The journey of 800 miles took them two months to accomplish and many fell exhausted by the way. Among these exiles were about forty Christians belonging to the Shantung Church, some of whom came with the declared purpose of spreading the Gospel amongst the inhabitants of Shensi. These sent an urgent appeal for one or more missionaries to come and shepherd them, and after a preliminary visit in 1890, Mr. A. G. Shorrock and Mr. and Mrs. Moir Duncan were separated for the new work and released by the Shansi Mission, just as Paul and Barnabas were sent to fresh fields of service by the Church at Antioch.

Such is the romantic origin of the Shensi Mission. It is closely linked to Shantung by reason that the call came from Shantung settlers in Shensi and that the Church there at first was formed of Shantung immigrants, and still largely consists of these and their

descendants. It is linked to Shansi, because that province responded to the call and sent three of their best missionaries to the new field. This small group of Shantung Christians thus formed the nucleus of the Shensi Church. They were the leaven hid in three measures of meal. No more signal instance can be given of the over-ruling Hand of God, which in this fashion turned a famine of material food in Shantung into a feast of spiritual things for Shensi. There is that scattereth and yet increaseth, and, as in the persecution that arose after the death of Stephen, the disciples were scattered abroad, carrying the Gospel Message, so it has been in the story of our China Mission. The losses to the mother church in Shantung became a gain to her daughter church in Shensi, and the spread of the Kingdom was furthered.

To the honour of these Shantung immigrants it should be recorded that one of their first concerns was the erection of a small meeting house where they could worship God—this, too, before the missionaries had appeared on the scene. It was all very primitive. Each worshipper brought his own seat, if he wanted one; most of them had none, and just squatted on the bare ground, but they found their poverty no hindrance to attending Sunday School and service, and to worshipping God in spirit and in truth. Indeed, some of our poor folk had no houses of their own, but lived as best they could in broken-down shrines or deserted temples. Yet out of their dire penury they gladly contributed labour for the

building of their chapel, which was their first consideration.

For some time the missionaries resided in native houses in Fuyintsun, which is the Chinese for "Gospel Village."

As far as I know it is the one and only purely Christian village in China. The Christians put it up themselves, and only those who definitely conformed to Christian principles could have part or lot in it. The chapel was erected in the centre of the village, and school buildings were added, and the first Girls' School in Shensi, or in the whole of our China mission field, was opened, with thirty girls enrolled as boarders.

The first care of the missionaries was naturally for these little Christian groups of Shantung immigrants, but later the cities of San Yuan and Sianfu were occupied.

* * * *

Thus far we have traced the beginning of B.M.S. work in the three provinces. Within fifteen years of the baptism of the first two converts in Tsingchowfu, we find the Mission started in all three provinces. A claim in each was, as it were, staked out, but much remained to be done to make good these claims, and the following chapters will tell the story of the growth and development of the Church. But before passing on to that story we must pause to note the magnificent audacity with which these pioneer missionaries took on such great responsibilities in China. Think of

it—in concrete terms: Jones, left alone without wife or colleague in Shantung; Richard, called off to Shansi; and then, before the work was consolidated in either of these great fields, Shorrock and Duncan sent off to start new work in distant Shensi! In all this these men were true to Carey's grand motto: "Expect great things from God. Attempt great things for God," and their faith was amply vindicated.

CHAPTER II

PIONEER EVANGELISM

We have seen how definite spheres were staked out and we have got the maps charted. But this is the mere bones and skeleton of the story. We must try to put flesh upon it by relating what methods were used to develop the work and upon what principles it was based.

The very word "Pioneer" stirs our blood like the call of a clarion trumpet. A pioneer is one who prepares the way for others, explores unknown country and tries new enterprises. It makes us think of the early settlers in North America as they cut their way through virgin forests, or of the heroic David Livingstone as he blazed a trail across the pathless jungles and swamps of the Dark Continent. And such in very truth was the task of our missionaries. They had to break down ignorance and prejudice more dense than any African jungle, and to clear a way for truth through dark forests of superstition. For it is one thing to stake out a claim, as we have seen the early missionaries did in the provinces of Shantung, Shansi and Shensi, and it is quite another and a far more difficult thing to make good that claim. The rate of progress was quicker in some fields than it was in others, and methods varied to a certain extent,

according to the personality and idiosyncrasies of the missionary, but such differences were of minor importance, and in a short story like this all that can be attempted is to give a composite picture of the common effort to bring the Gospel to the people. After two generations have passed the task of pioneer evangelism is not fully accomplished, for even in the oldest part of our field there are still hundreds of places where there is not a single Christian, and where there is no witness for the Gospel.

As the work progressed and as the number of missionaries increased, there was much division of labour. Some were occupied with the instruction of enquirers and the nurture of the infant Church, others with the healing of the sick or the teaching of the young, but in and through all departments of work the primary task of every missionary was then, and still is, to make known the Gospel and to bring men and women to acknowledge Jesus Christ as their Lord and Saviour. At first the missionary stood alone as a witness for his Lord, but as disciples were won, his hands were strengthened, and he could share his task with others.

In a land where ancient religions are so strongly established, great demands are made upon the tact and patience of the missionary. He will often be disillusioned and cast down, and make mistakes in his dealings with the strange people around him. He will need great insight into men's motives if he is to discriminate between sincere seekers and those who come looking for protection in their law-suits, or

hoping for loaves and fishes in the shape of mission employment. How to deal with the many superstitions that are deeply rooted in the life of the people; what to tolerate and what to condemn in ancient practices and customs; how to find fitting language as the vehicle of new ideas; how to handle backsliders with firmness, yet sympathy; these are a few of the problems taken at random that the missionary has to solve.

In early days the missionary was, as it were, father and mother, guide and guardian, to the converts, who looked to him for leading in the new and difficult way of life, and for support and protection in the trials and persecutions that followed confession of the Christian faith. Gradually, as the Christians grew in Christian knowledge, a change came in the mutual relations of missionary and convert. The paternal relation passed into a brotherly one, and in time the two became comrades and friends, equally yoked in the great enterprise, but this stage was not reached all at once.

For long years the missionary had perforce to live in an atmosphere of suspicion and hostility on the part of the people. Why had the foreigner come? Had he come to rob them of their land? Was he an agent in the pay and secret service of his Government? These were some of the honest doubts and puzzled questions in the hearts of the people. So great was their ignorance of anything outside China that nothing was too absurd to be believed. At one time we used to throw open our houses to free in-

spection in order to dispel the rumour that Chinese babies were hidden under the floors!

China is essentially an agricultural country. Four out of five of its inhabitants live on the land as peasant farmers, and the rest of the population also have a stake in the land and its products. Hence the village is of primary importance in any true perspective of Chinese life. It holds a supreme and central position in their national and social system, very different from the rôle the village plays in modern England. For in the village are the ancestral graves and the homes of the people from time immemorial. And wherever the lot of a Chinese be cast, whether he be scholar or merchant or artisan, he continues to look on his native village as Home. Thither, during their lifetime, they return whenever opportunity offers, and there at death they will be buried with their fathers. There are, indeed, great and populous cities in China, but by their own citizens these are mostly regarded as mere inns, or temporary domiciles, forced upon them by their business or profession. To nearly every Chinese the word "home" means his ancestral village.

And so it is not surprising that, whilst we have scholars and artisans and tradesmen in our Church, the vast majority of its members are farmers living in villages. Poor, ignorant, unlettered, they may be, but they are shrewd and sturdy in character, and are more open-minded to the Gospel Message than are those who dwell in the cities. The man in the shop or bank, in the office or factory, is so absorbed in the

struggle of life that he has little leisure or inclination to listen to the Gospel. The farmer, on the other hand, though he has his busy times of ploughing and sowing and reaping, has comparatively long periods of enforced leisure, when the soil is frozen hard in winter or inundated in the wet season that comes in summer. Hence our chief successes have been in the rural districts, where the people live an unsophisticated, open-air life, and are up against the elementary facts of existence, such as how to satisfy the pangs of hunger and how to hand on the family estate unimpaired to their sons.

From 1881 onwards new missionaries began to arrive, and as soon as each man had acquired a working knowledge of the language he was assigned a field or parish of his own, usually consisting of two or more counties. In this territory he had a free hand and more work to do than any single man could possibly accomplish; for there were then no Christians and no churches in his district. He had to begin and build up the work from the foundations. There were many methods he could use, and one of the most fruitful and obvious was to go out and seek the people where they were mostly to be found, namely, in the markets and fairs and by the wayside.

When the missionary arrived at the market, he borrowed a small table from the nearest inn, and perhaps a chair and a couple of stools, and here for hours, in the din of the passing crowd and amid the dust caused by the scuffle of feet, he stood conversing with many individuals or preaching in the simple

language to those who stood around. The great difficulty of this open-air work is that nothing could be taken for granted, and the speaker had to begin with the very A B C of Christianity. Sometimes it was wise to rent a room in the inn of the county town, and from this, as a centre, radiate out, visiting the markets as they fell due within a distance of ten or twenty miles, and returning each day to the inn for rest and sleep. These markets are held every fifth day, and here the farmers from miles around meet to exchange their commodities. It is always a lively scene. Lowing oxen and braying asses are offered for sale, or are tethered by the roadside. Eggs, cabbages, meat, leeks, and grain are spread on the ground or displayed in temporary stalls. There is a perfect babel of shouting and bargaining and good-natured chaffing. An open-air theatre may be performing in full swing within a few yards of the preacher, and more than once the spectators have deserted the standing-ground in front of the stage and pressed round the missionary, who was a greater curiosity than the actors themselves. Occasionally there were hostile demonstrations and a few stones were thrown, but this was the exception, and usually the speaker met with a respectful hearing. At best it was a shifting audience, men coming and going all the time, talking and shouting and jostling one another. But some were sufficiently interested to remain for hours, and even to return for a second or third hearing. A knowledge of common Chinese customs and proverbs often made an easy opening for the speaker, and

even a little general talk about the crops and the things of everyday life paved the way for the presentation of deeper truths. Unlimited patience and good humour were required to put up with the numerous interruptions and trivial questions that were sure to crop up.

But all this was in the day's work, and the first aim of the speaker was to create a friendly attitude on the part of the listeners, for you cannot hope to get the Christian message accepted unless you have won the confidence of the people. Any sign of impatience or irritation on the missionary's part would alienate the listener and destroy the chance of reaching his heart. Results were very slow. Day after day, week after week, there would be no sign of response, and the evangelist retired to his inn weary and dejected, brooding over the old refrain: "Who hath believed our report? and to whom is the arm of the Lord revealed?" But faith and persistence brought their reward. Repeated visits wore down prejudice and dispelled suspicion. Perhaps, at the end of a long day's work, one or two of the listeners would seek out the missionary, and after further conversation would pluck up courage to invite him to their village. Here, at length, was the very opening the missionary had been longing and praying for. A date would be fixed for the visit, and at the appointed time the missionary arrived and received a warm welcome from his humble host. Nothing can be done in secret in China, and in a few minutes neighbours would crowd into the little courtyard to see and hear the stranger, who

could get into closer touch with the people than was possible in the noisy streets of a market or fair. If friendly relations were established, an invitation to come again was sure to be given and gladly accepted and, if all went well, lo! here was the nucleus or embryo of a little church. Not always, however, for a fair and promising beginning was sometimes premature and delusive, and doors that were open, or half ajar, would be closed again owing to the bitter opposition of some powerful neighbour, or it might be to the cooling of the initial interest of the people as they learned more of what it meant to become Christians.

As a sample of one such beginning the writer may tell of his first visit to one poor village, which eventually led to the formation of a church in that district.

I went there by invitation, and on this occasion my wife went with me, accompanied by the son and heir, then a baby of three or four months only. We spent two or three days there, the accommodation was of the poorest, and we had to be content with a dark, damp room, which would not be considered fit for a stable in this country. There was an entire absence of the commonest conveniences and decencies. There was no privacy, where one could enjoy a few moments peace and quiet. But what of all this? The mere fact of having gained entrance to a village atoned for all the dirt and discomfort, and outward hardships were swallowed up and forgotten in the joy of a new opening for the Gospel.

Nor must the youngest member of the party be overlooked. Baby attracted much interest and curiosity. It was the first time those villagers had seen a white woman or a white baby. The mother talked to the women in an inner room, and in order that she might be free from distraction, I took the child and held him in my arm while I addressed the men in the courtyard. Once again was fulfilled the ancient prophecy: "a little child shall lead them"—for I am sure the presence of that child laid a spell on the people, and opened hearts more easily than the words of the preacher.

As a result of that visit, and of other later visits, a group of learners or catechumens was formed, and after a period of two years' probation and careful instruction, a dozen men and women were baptized in that village, and became the nucleus of the Church of the whole district, which now supports a pastor of its own. "Behold, how great a matter a little fire kindleth!" And every missionary could tell similar stories of such humble beginnings of churches, once weak and feeble, now strong and thriving.

Each little group of Christians might be ten or twenty miles from its nearest Christian neighbour—with a score of villages in between, where no one had heard the Gospel. Travel was slow and tedious, but these centres of light gradually multiplied

These converts were babes in Christ. Few of them could read and fewer still could write. Yet in their zeal and eagerness many of these untutored rustics learned enough characters to read their New Testa-

ment. At first a very simple catechism was given to each learner. This set forth the main outlines of the Christian faith, and contained a grace to be said at meals, the Lord's Prayer, the Ten Commandments and the Beatitudes. To this a small hymn-book was added, comprising translations of simple hymns, like "Jesus loves me, yes I know, for the Bible tells me so." Both catechism and hymn-book were memorised, and in this way Christian truth was instilled in their minds. The knowledge of scripture came later, and only as illiteracy gave way to a measure of literacy. But of singing hymns they were very fond. They gathered every evening to learn the words and tunes. "They sang till they were hoarse, and I, too!" wrote one missionary. Musical harmony and accuracy may not have been their strong point, but what they lacked in that respect was made up by the heartiness of their singing, and there are instances of others being won to Christ by the singing of these little companies of believers. These songs of devotion and praise formed the natural outlet for the new joy that filled their hearts.

They loved to sing and they believed in prayer. Here is the story of one young man, who though at the time illiterate, became the leader of the group of learners in his village. The others looked up to him, for he was a man of spiritual power and knew where to look for help. One night a friend, who shared a room with him, heard the leader, as if in trouble, giving inarticulate expression of his feelings. The friend asked what was amiss. "Was he sick?" "Oh,

no," came the reply, "but *my*, think of all these people I have to lead, and so many more coming to me!" "Let us get up and have prayer," said his friend, and there on the clay floor and in the darkness of that little room they knelt and prayed for help, until they both felt the consciousness of the Divine support. It will hardly surprise the reader to hear that that young man made such progress that he became in later life one of our most honoured and spiritually-minded pastors.

Here is another incident illustrating the naivety of these early Christians. A missionary was very ill with fever, and one of the Christians came to see him. He was a good man, and his voice was the very expression of gentleness and humility. He was not long seated before he asked if he might pray. He did so, and a very touching prayer it was. Resuming his seat, he remarked that he could not help wondering how it was that the missionary came to be sick. The missionary said: "Doubtless there is some fault God wishes me to consider, or some lesson He desires to teach me." "Fault!" cried the Chinese in astonishment. "*You*, with evil needing such correction!" "Yes, doubtless," replied the missionary, "or at any rate it must be sought for." This staggered the visitor: he had never looked on his revered pastor in that light before, or probably at himself either, and the missionary had to teach him the new lesson that whom the Lord loveth, He chasteneth.

From the first many of the Christians engaged in voluntary preaching. Indeed, the demands on the

time and strength of the little band of foreign workers were so great that they found it impossible to visit the scattered stations more than two or three times a year. And so the work of spreading the Gospel fell largely upon the Christians themselves, and like Andrew, they brought their brothers and neighbours to Christ.

It would not be true to say that the people of China are waiting open-mouthed for the Gospel. The attitude of the majority is one of indifference, suspicion or hostility. Yet among the general mass are to be found devout men and women, living up to the light they have, and groping after something better than their own religions have to offer. Such folk are not far from the Kingdom of Heaven. They meet the message half-way. Their secret desire is: "Oh, that I knew where I might find Him!" Here is the story of one such seeker after God. She was a woman of fifty-four when we first met her, and was then a Christian of ten years' standing. When but a girl of fourteen she began to feel religious unrest, and for thirty long years she sought in every possible way to satisfy the craving of her soul. At first she was advised to visit the temples and kneel before the gods. This she did many times a day, but when she failed to find peace she decided to join one of the secret sects with which China is honeycombed. These sects are partly political, partly religious, and are banned by the authorities as heterodox. They dare not meet openly by day, but only under cover of darkness. One of these sects is called the Sect of the

Golden Pill, and like the medieval alchemists, it seeks the elixir of immortality. While much of their teaching is crude and superstitious, these sects represent a revolt from the barren orthodoxy of Confucianism and a reaching out after something more satisfactory. And it is a fact that many who were formerly members of these sects responded to the Gospel and afterwards became stalwart Christian leaders. To resume the story of this woman, which is typical of many others, she joined the Vegetarian Sect and clave to it till she was five and twenty years of age. During this time she strictly abstained from animal food, and was careful not even to pluck an ear of corn from a neighbour's field. In spite of her efforts, she grew more and more miserable, and in despair she used to rise at night, while others slumbered, and looking up to the stars, she prayed to God that He would show Himself. She then fell under the influence of an old priest, who pretended to show her the path of peace, and taught her to repeat certain litanies and prayers. She persisted in this course for years, till her health broke down under the strain and doubts began to creep into her mind. In confessing her doubts to the priest, he became very angry with her, and the woman fled to the mountains and lived fasting in a cave. But all was darkness in her soul, and she felt that only one plain duty remained, and that was to support her aged mother and her leper brother. About this time her spiritual adviser was taken very ill and lay upon his death-bed. The woman went to see him and asked him if he

was happy. "Happy?" he cried. "No, I am going to hell. All I have taught you is of no avail!" From this time forth the woman was in despair, and all she could do was to pray that, if there was a God anywhere, He would reveal Himself to her. One day a man came and told her about the new "Jesus Doctrine," as the Chinese call Christianity. But when the poor woman heard that God was born of a woman, she felt that could not possibly be true. To her Bethlehem was a stumbling-block, as the Cross was to the Greeks. After two years' hesitation, a neighbour of hers was taken to the missionary hospital to be treated, and this woman vowed that if the sick person recovered she would take it as a sign that the new doctrine was true. The sick neighbour recovered and Mrs. Tsui (that was her name) kept her vow, went into the city, and became a humble follower of Jesus Christ. Thus, after thirty years of seeking, ended her spiritual pilgrimage and, having found peace herself, she became an earnest soul-winner and led many others to the Saviour.

It is to be noted here that the order in the development of the spiritual experience of the Chinese differs from that commonly met with at home. Thus, a deep sense of sin often comes at a late stage in their discipleship. The glory of God the Father makes the first impression; then, the example of Christ and His fitness to be their guide and Master; then, last of all, the mystery of redeeming love, with its light upon the darkness of sin and the possibility of reconciliation with God. It is the first step that counts and that

costs most. To tear down and burn the paper kitchen god that presides over the domestic hearth; to cease from temple worship, and to refrain from the customary rites and festivals; these things may all be negative, but they are steps that imply great courage, and that are sure to bring down on any who are bold enough to take them, the wrath and ill-will of neighbours, and sometimes cruel persecution. To be delivered from the haunting dread of demons and evil spirits is the first great release to the Christian, and it is impossible for us to measure all that this means to those who have lived in the bondage of fear all their days.

A new method of evangelism which has proved very effectual of recent years is the Tent Campaign. A large tent is secured, which may seat one or two hundred people. This is put up in an open space in some unevangelised village, where there may be one or two enquirers. These latter send a cart to fetch the tent. A rude platform is quickly put up, and some seats are borrowed. Here an eight days' intensive campaign is held with a capable leader in charge, assisted by voluntary helpers. The speaking is of no random or spasmodic order, but follows a carefully thought-out plan, leading on, step by step, from the most elementary truths to the Cross and its meaning, and issuing on the final day in direct appeals to the hearers to enter themselves on the enquirers' roll. Whenever possible, an evangelist or experienced Christian is left behind to follow up and clinch the work by giving fuller instructions. By this means

many are eventually brought into the Church. The Tent Mission is a good advertisement for the Gospels. It attracts many from surrounding villages, and has the inspiration of numbers and of specially prepared addresses. It reaches more people at one time than can be reached in visits to individual groups, and it has the further advantage of pressing home the message in a series of graded talks, covering a wide range. Its lasting success depends upon the vigour with which it is followed up.

So far we have spoken almost wholly of the villages, where the bulk of the Christians live. But we are also responsible for many cities and towns, and these have not been neglected. The work here is more difficult than in the country, and results are slower. For the town-folk are busy about many things, and have less leisure than the villagers for listening to the message. A different method has to be adopted!

A shop or hall must be rented and furnished, and an evangelist must be stationed there. If a missionary lives near, he can help greatly in the daily preaching. Many stray visitors from the country, bent on pleasure or business, as the case may be, will drop in—but it is the evening work which chiefly affects those who live in the towns, for then the shops are closed, and apprentices and tradesmen gather in considerable numbers. Night-classes for adults can be held, and much hopeful work can be carried on along Y.M.C.A. and social lines. As the result of such work we now have in many towns thriving churches

which support their own pastors. If the money were forthcoming such work could be greatly extended, but in its initial stages it is much more costly than work in the villages. Years ago it was very difficult to get an entrance into the cities. Now the doors are wide open, and a new generation has grown up much more willing to listen to our message, but alas! we have neither the funds nor the men to take full advantage of these new openings.

Widespread evangelism in city and country is the basis of all our work in China. It has only just begun. We need reinforcements to carry it on, for how can we justify our claim to occupy the vast fields we have in the three provinces while so many of the towns and villages are still without the Gospel? A few outposts have been established. A few scattered lights gleam in the encircling darkness. But much land remains to be possessed. We have seen and can testify that the Gospel is the power of God to salvation to all the Chinese who receive it, and we urge the need of more labourers to reap the harvest that is waiting.

Evangelism is exacting work, involving long absences from home, rough travel and homely fare, but it is full of human interest and thrill, and it brings the missionary into intimate touch with the people, and helps him to sympathise with them in their toils and struggles.

The work described in this chapter leaves the missionary with a feeling of profound respect for the sterling qualities of the common people in China.

With the constant fear of famine from flood or drought ever before their eyes, and with the menace of bandits and lawless soldiers, who rob them of their crops and their cattle, the farmers pursue their daily life, as they have done for countless centuries, and are little affected by the political turmoil and economic changes of the new times.

CHAPTER III

ENLIGHTENMENT

WHEN Christianity was first introduced to China by the missionaries of the great Assyrian or Nestorian Church in A.D. 635, it was known as the "Luminous Religion." This title was a beautiful and appropriate one, for wherever Christianity appears it illuminates the human mind. "The entrance of Thy word giveth light" is true everywhere and at all times. Christ quickens man's faculties and enlarges his mental outlook, whilst ignorance is the mother of superstition.

And so missionaries, whilst addressing the human soul with the tidings of salvation from sin through Jesus Christ, also made efforts to spread all sorts of knowledge, which might break down ignorance and prepare the way for the truth which sets men free.

In this mission of general enlightenment and illumination, Timothy Richard was a true forerunner. He was in advance of his times, and some of his methods were severely criticised. We have seen how Richard began the work in Shantung, and then was called away to Shansi to do relief work in the Great Famine of 1876-8, and how that wasteful calamity led to the opening of that province and the establishment of Protestant missions. Both

Richard and his gifted wife were creative personalities, and their efforts in Shansi were varied and successful. Preaching and visiting, contacts with officials and scholars, with the business community, with farmers and peasants, went on in much the same way as we have described in the chapter on pioneer evangelism. The eyes of many were opened and the hearts of some were touched.

We have made it a rule in this little book to say as little as possible about the missionaries and to concentrate our attention on methods and principles and on the growth of the Chinese Church. But we must make an exception in the case of Richard, because he was a unique person in himself, and was the originator of many new lines of approach, which with some modification have been pursued by his successors down to the present day. Richard was responsive to great ideas in an unusual degree, and was dominated by the vivid possibilities of the future. His mind was not content to move in the grooves of the traditional creeds, but leapt forward eagerly to welcome new ideas and opportunities. It may be well to look at some of the principles he entertained on missionary work, not that all of them have proved workable in practice. His chief principle was the establishment of the Kingdom of God and social betterment, both through spiritual conceptions and through changed methods of action and new processes. He had read widely in missionary literature and medieval history. Thus his mind was convinced that "conversion by the million" could

only come through winning the leaders, kings and emperors. This was the lesson he drew from the history of the way in which Europe was converted, and in face of the 400 millions of Chinese he held that it would be a foolish and futile game for a few foreigners to attack the immense numbers and get new ideas into the brains of the dull multitudes, filled as they were with all sorts of fanciful notions and superstitious traditions. Therefore, urged Richard, begin at the top rather than at the bottom of society. Win the rulers and the multitudes will follow, as sheep follow their shepherds. This became with him a ruling principle of action. The few missionaries could approach and influence the leaders; then, let them do so, and the leaders will interest the many. In that way the great change would come. The missionaries should attempt great things, and not potter about with methods others could use equally well or better than themselves.

This must not be taken to imply any lack of sympathy with evangelism in the ordinary sense of the word—far from it—but it was a matter of method and approach. For Richard a basic and authoritative text was Christ's word: "Into whatsoever city or town ye shall enter, enquire who in it is worthy." So Richard acted in his founding of the work. He sought out the worthy and the influential. In particular, he gave considerable help to the Governor of the Province in efforts to prevent further famines. He also used means of stirring up thought that were novel at the time. He acquired a lot of electrical

apparatus to show the results of scientific investigations, and future possibilities and the powers of undeveloped nature. The scourge of the famine had left scars on the mind, and Richard offered prizes for the best essays on the prevention of famine, amongst which one man suggested the possibility of men sleeping through the period in a sort of hibernated state! This not unnaturally aroused some gossip and amusement. He further offered prizes for a flying-machine (being in this, as in so many things, before his time!). He was possessed with a passionate enthusiasm to create new thoughts in minds that had long lain stagnant and unenterprising. In all these new experiments, he did not neglect the preaching of the Gospel. He invited a few experienced Chinese Christians from Shantung, and these were sent out to evangelise the towns and villages of Shansi. Thus at the centre in Tai-Yuan, and radiating out in many directions, the work of evangelism went on. The Gospel was discovering men, and men, few though they were, were discovering the Gospel. Through these Chinese helpers Richard was able to multiply his own unaided efforts many times and so to cover much ground that would otherwise have been unreached. He held it was wasteful for the missionary to spend time and strength in preaching in the open-air, which kind of work, he asserted, could be better done by a Chinese Christian. The energies and talents of the missionary (who, by comparison with the Chinese, was an expensive agent) could be put to more profitable ends. Richard was a great

believer, too, in the power of the printed page, and he translated hymns and wrote many books.

And what of the response? It was slow, but many were interested and some became definite Christians. In considering the slowness of the response, something must be said about the nature and character of the people. Each province has its own character, and Shansi no less than the others. As Buckle says, food and environment modify nature and help towards the formation of characteristics. Shansi is rich in coal and iron and other minerals; it has a good soil for cereals and vegetables; it has fine grass for sheep and cattle; rice grows where the springs are, and elsewhere wheat, barley, oats and millet. Hand-looms and small farms create a self-reliant, independent middle class. The people are fairly well off, compared with those in Shantung and Shensi. They have great business ability and much capital, and are the bankers of China. They are not noted for learning, but still, are not without distinction in letters. They are very superstitious in many respects, yet free from its worst forms. Their mountains cut them off from contact with other provinces, and give them a character that is tough and pertinacious. Hence they are slow to adopt any new tenets or creeds, but are fairly firm in holding what they have adopted.

After fifteen years' unbroken service in China, Richard took his first furlough in 1885, and soon after his return bade farewell to Shansi and to the interior of China. Some of his ideas and methods were unpalatable to his colleagues, and looking back

on these controversies from a long period of time, we can certainly affirm that Richard did the right thing in withdrawing from Shansi, and going to Shanghai to become Director of the Chinese Literature Society, where he could do a work after his own heart. Here in the headquarters of China Missions he filled a large and influential place, and undoubtedly became the leading personality in all China to mediate between China and foreigners, and he well represented the culture of the West in the councils of the East.

If we calmly and impartially review the principles Richard stood for, we shall recognise that there was room for them. They were not opposed, but supplementary, to those described in the previous chapter. The healing of the body, the rescue of the soul, and not less the enlightenment of the mind, all come within the compass of the missionary enterprise. They are three closely intertwined threads in the efforts for the salvation, welfare and uplift of China.

The missionaries have learned much from Richard, and have put many of his principles to the test of practical experiment. They, equally with Richard, have sought to cultivate friendly relations with the Chinese authorities. One special piece of work is as good an illustration of the application of the Richard methods as can be given. I refer to the opening of a museum in Tsingchowfu in the early eighties by J. S. Whitewright. It was transferred to Tsinan, the provincial capital, in 1904, and for more than half a century it has exercised an incalculable influence for

good. Scientific apparatus and industrial models are displayed, and new exhibits are added every year, of wonderful ingenuity. All these appeal through eye-gate to the minds of the people, and suggest improvements in hygiene and sanitation and home industries. All that is best and most characteristic of our Christian civilisation is vividly presented to the minds of the people, of whom half a million pass through the turnstiles every year—peasant and official, student and merchant, men and women—an ever increasing throng. This Institute is unique in the mission field, though similar work on a smaller scale is carried on in our other provinces. Select preachers present the Gospel at regular intervals throughout the day, and popular lectures are given on useful topics bearing on the physical, social and moral welfare of the people. Day classes are held for women and children, and a night-school for adults. The Institute is a world in itself, where every form of Christian activity can be seen in full swing. It is difficult to overestimate the cumulative effect of such work in dissipating ignorance and misunderstanding and in securing the goodwill of the people and officials. New ideas have been introduced into thousands of minds, and many of them have borne fruit in new movements of reform and regeneration. All this is in line with the broad principles Richard advocated. Whitewright and his successors caught the vision, and interpreted it in many new ways, and have become Richard's spiritual heirs.

The educated class in China is numerically small,

but it is immensely important. In no country is learning held in higher veneration. Art and poetry, philosophy and literature, flourished in China ages before they were known in Europe. Scholarship is the open road to office and power in China, and it over-rides all barriers of class and rank.

Up to very recent times the pride and self-sufficiency of the scholar made it difficult to induce him to give a favourable reception to Christian truth, but in all parts of our fields some of this class have been won for Christ. Space only allows of giving one or two instances.

Mr. Kao belonged to a fairly prosperous family in Shansi. He had fine feelings and was of the non-aggressive type. He was a nominal Christian for years, but old customs and traditions stood in the way of full adherence. In course of time these happily disappeared, and he and his children became outstanding Christians. He was highly respected for his character and goodness, and he was appointed Secretary to the University, when Moir Duncan became President. He established a place for worship in his ancestral home and carried it on for years. Gradually his ardour as a Baptist cooled, and he was attracted by the enthusiasm of the Pentecostal people. He gave himself more and more to evangelistic work and travelled far and wide to speak of the Master Whom he loved and served. In his old age he came to Shanghai, and shortly before Evan Morgan left China in 1935, after half a century of devoted service, Mr. Kao called on him. Morgan was

deeply impressed by his venerable appearance. He was then 84 years of age, and had a long white beard, and the same gentle disposition Morgan remembered long ago. He reminded Morgan of what the Apostle John must have looked like. He is still well and active, and lives for Christ.

Another old Christian, Mr. Hu, became a learner about 1883. He heard the Gospel by chance in a meeting in Peking, whither he had gone to bring back the bones of his father for burial in his ancestral home in Shansi. After various tribulations and difficulties, he got a fuller understanding of what interested him at first, and became a loyal and earnest disciple, and according to his opportunities, preached the Word to his fellow-men. He was not a man of great education, but he had enough grace given him to make Christ known to many and to win a few, who were martyred, like himself, during the Boxer persecution. He was truly an admirable disciple, one in whom shone the hope of Christ and in whose company it was an honour to be a fellow-worker.

My third example shall be taken from Shantung. Mr. Chang was a Chinese M.A., and a cultured man of lovable disposition, but alas! a victim of the opium habit, through addiction to which he had sold his land and house and become a poor man. I came across him more than forty years ago and we became friendly from our first meeting. I lent him a New Testament, which he read all night by the light of his opium lamp. He was greatly impressed, and came to me next day with tears in his eyes. He was a good

man, but for years the vice of opium-smoking held him in bondage, and we could not receive him into the church fellowship. However, for fifteen years we prayed for him, and finally he had the courage to break off the evil habit, and became a member of the Church, and till his death gave sincere witness to his Master.

Other instances of men of culture coming to Christ might be added, and it only remains to say that there are now many men and women of education and learning in the Church, most of whom have risen from peasant families by their own ability, and owe their present qualifications to the teaching they received in our Mission schools and colleges.

CHAPTER IV

THE GROWTH OF THE CHURCH

So far we have been occupied with the story of pioneer evangelism and of the gathering of the first feeble and isolated groups of learners. These had taken the momentous step of forsaking the superstitions which had long kept them in bondage, and in so doing they had severed themselves from their idol-worshipping neighbours and brought upon themselves no little odium and suspicion. But they were still only on the threshold of Christian life, in its kindergarten school, so to speak, with only a very rudimentary faith, hope and love, and like the early converts in apostolic times they had before them a long, uphill road before they could be filled with the knowledge of the Divine Will in all wisdom and understanding and grow up into the measure of the stature of the fullness of Christ. It is not enough to induce the people merely to break with the ancient cult, but we must go on to foster their spiritual growth, or inevitably, through the pressure of their environment, they will relapse into old ways and habits, and their last state will be worse than their first. If broadcast sowing of the seed be the first task of the missionary, his second task is equally important. It is that of watering and watching the seed so that it may grow up and bear fruit.

One of the best means of doing this was the holding of Leaders' Classes in the central station where the missionary resided. Such classes are held for periods of two or more weeks at a time every winter, when the people have little work to do in their fields. The plan is to invite the leader of each group with one or two others most likely to benefit. A careful selection is made, and as many as from fifty to one hundred may assemble according to the accommodation the station is able to provide. There is generally a large guest-room, with a kitchen suitable for making food attached to it, either in the outer courtyard of the missionary's home, or in the neighbouring chapel premises. On the appointed day there is an air of great bustle and excitement as the guests flock in, some riding on carts or barrows, but most of them trudging along on foot, carrying their bedding upon their backs. In the sleeping-quarters they are packed as close as sardines in a tin, but they do not mind this, as the weather is intensely cold! During their stay they are the welcome guests of the missionary, who is thus able to make some slight return for the invariable hospitality he receives at the hands of the Christians when he visits them. Daily classes are conducted from early morning till nightfall, and in the evening a special treat is given them in the shape of a lantern lecture, when slides illustrating the life of our Lord, or the *Pilgrim's Progress* are shown, and open up a new world to these people. These classes not only help to increase their knowledge of Scripture, but they also serve a useful purpose in knitting

together in fellowship Christians from many different places. They look forward all the year to the privilege of an invitation to these Leaders' Classes; they thoroughly enjoy the society and warmth of the meetings, and they return home at the end of them cheered and inspired and better fitted to witness for their Master, and to lead the service in their own groups. Looking back over many years we can see that nothing has better helped the rank and file of our churches than these Leaders' Classes.

Nor is it only in these classes that instruction is given. In every visit to a Christian group evangelism and teaching are combined, and indeed cannot be strictly distinguished. For all the work was directed to the imparting of truth, little by little, line upon line. An illiterate church is always a weak church, and it is doomed to die out without a solid knowledge of the Scriptures. Happily there were one or two men in each group who were somewhat better educated than the rest, and these set themselves with goodwill to teach the others to read their catechism and hymn-book and New Testament, so that after two generations of Christianity, there is now a far larger percentage of literacy than there used to be. It is a curious irony of the situation that the missionary, who had himself acquired a knowledge of the written character with infinite toil, had often to spend much time and strength in teaching the unlettered Chinese to read their own language. Here is one typical incident, chosen from many others. A missionary's wife had gone alone for a first visit to a small hamlet

among the hills, which could only be reached by riding a donkey. She arrived weary with the rough journey, and it did not exactly improve her first appearance among the people that at the inn where she had slept on the previous night, she had been bitten near the eye by a scorpion, and in consequence of this her face was swollen and unsightly. Chinese women came in from neighbouring villages, and all fed and slept in the same room as the missionary, and were greatly intrigued with curiosity when the travelling camp-bed was put up, and white sheets—a luxury unknown to themselves—were spread upon it. These they could not refrain from feeling with their hands, nor did they cease to wonder at the frail bed, which they expected every moment to see collapse on the ground. After evening prayers the missionary was allowed to sleep, though not in privacy. For what is this sudden illumination? Foreign candles were alight, which the missionary had brought to lighten the darkness in place of the wicks dipped in bean oil, which gave but a dim light. This was a chance that did not often come, and was too good to miss, and so, while Teacher-Mother, as they affectionately call the missionary, slept, these enquirers availed themselves of the light of her candles to learn a few more characters. Presently, coming on one they did not know, they crept to the side of the camp-bed, awakened the sleeper, and asked her what was this character, and that. So eager were these poor women to learn the characters, which were to give them the key to the Gospels, that they stinted

themselves of sleep and studied far into the night. In a spirit of dogged persistence like this, the early adherents began to gain a knowledge of the Word of God. Since then, in some parts of our field, a new system of simplified characters has been introduced which helps the women to acquire Scripture knowledge more quickly.

But after all it was naturally upon the rising generation that effort was most concentrated. Ignorant as the old people might be, they were all anxious that their children should be taught. As soon as a few families met for worship, there was a demand for the starting of a school. The parents themselves provided a room, desks and stools; and this room more often than not served a double purpose: as schoolroom on week-days and place of worship on Sundays. In early years the Mission gave a grant in aid of the teacher's salary, but by degrees the Chinese have taken over all the expenses. But for these village schools, most of the children of the Christians would have had no education whatever, or if some of them had attended a Confucian school, they would almost certainly have been lost to the Church when they grew up. In these elementary schools the Chinese classics were taught, for missions had no wish to denationalise their adherents, but in addition to the time-honoured books of Chinese sages, the Bible was given a central place in the curriculum, and some arithmetic, geography and Western history were taught. Some years ago China adopted the Western system of education, but in the days of which we speak, such

schools as existed all taught in the wooden, unintelligent way, handed down from ancient times, of memorising the Confucian classics, the meaning of the text being only expounded later, when most of the pupils had left school through pressure of poverty. Missions were pathfinders in introducing an intelligent system of education, and were also the first to open schools for girls as well as for boys. There can be no doubt that these elementary Christian village schools helped to conserve the youth of the Church, and also formed the stepping-stones for the further education of those who became leaders in Christian service.

The next step was to establish boarding schools in our central stations under the personal care of the missionary, and here a sound general education was given, which eventually reached to about the same standard as the Matriculation for our home universities. The importance of this second stage of education can hardly be exaggerated, for it is during the formative years from thirteen to eighteen that character is developed and life-decisions are made, and it is a matter of thanksgiving that most of the Chinese who are now carrying on the work, as teachers and preachers, or doctors and nurses, owe the beginning of their usefulness to these Boarding Schools, and more particularly to the strong personal influence of the missionary men and women who carried them on through good report and ill.

Alongside the boarding schools there were established training institutes in each province for

preparing evangelists and pastors. At first these drew their students chiefly from men of mature age and of some spiritual experience, but without much education. Out of this material have been shaped pastors and evangelists who have done a fruitful work for God. Missionaries soon felt the need for such trained helpers, and in each of their districts they diligently sought out men and women of promise, and sent them to the Bible schools or training institutes. Later on, a certain number of those who had passed through our boarding schools also went into these institutes for definite training for the work of the Ministry. It was a milestone in the history of the Church, when in 1891, on the visit of the first deputation from the B.M.S., six men were ordained to the Ministry, five of whom became pastors in the oldest section of the field, whilst one went to distant Shensi and has done yeoman service there. Other parts of the field had to wait for years for trained workers, and some of the churches are still without pastors; for the process here lightly passed over, took many years to accomplish. Sometimes the men and women engaged in this great work could not turn out trained workers fast enough to meet the demand. At other times, our own churches, owing to their weakness and poverty, were not able to absorb all the products of these schools, and in this case other missions reaped where we had sown, using men and women whom we had prepared, but for whom we were unable to find positions of service, so that there are more men educated by the B.M.S., and now serving

the Christian cause in China, outside and beyond our own special fields than there are within their bounds.

And at this point it is needful to say something about the organisation of our Church. It was soon felt necessary to form the little groups into pastoral districts, and then link several of the pastoral districts into associations. This was done before there were enough pastors trained to take charge of all the districts. In the early days each district was served by an elder—a man of ripe age and experience, distinguished by character rather than by education, who took a general care and oversight of some dozen or twenty little groups of Christians. Each group, as we have already seen, elected its own leader, who was responsible for the Sunday services and kept a register of the attendance. Deacons were also chosen to receive the regular gifts of the members and manage the business of the church. The eldership was a sort of first step which later led to the pastorate of trained men. Meetings of the various associations were held at regular intervals, and once a year what corresponded to the Baptist Union meetings were held in each province, when several days were spent in prayer and praise, and new pastors were set apart for their work, or others were transferred from one district to another. Reports were given of the progress of the work in every part of the field, and inspirational addresses and a solemn united Communion service made these annual meetings helpful and memorable. For it was early seen that in our wide rural areas a system of strict Independency was quite unsuited to

the conditions prevailing. A connectional system of one sort or another was very necessary, and the one we were led to adopt and which has been found to work well, is a sort of blend of Presbyterian and Methodist methods. Thus, all ministerial appointments are made annually by the whole body. Requests may be sent in from any particular pastoral district for the services of a certain man, but a second and third name are generally added, as it may not be possible for a given church to get the man it would prefer. Much will depend on the amount of money it has raised for the common pastoral fund, and something on the claims of other districts, which may desire the services of the same man. All these claims and counter-claims are carefully considered by a competent body of deacons elected by the whole church, and their recommendations are finally approved or modified by the annual assembly. It is a democratic method, which allows free speech by all elected persons, and the proceedings are conducted with dignity and order. The aim throughout is to keep in view the needs of the whole body and to arrange matters so that the strong shall help the weak. In this way the separate units have been knit closely together and have come to realise their corporate strength and to care for their common interests. At first the missionary played a leading part in the organisation of the young church. His greater experience fitted him for shaping and moulding the new organisation, but soon the Chinese Church developed its own leadership, and for a long

time now Chinese have occupied the chair and led the proceedings, though the missionary is welcomed as an honoured guest and adviser, and no one rejoices more than he does at the progress his spiritual children have made in the control and guidance of the affairs of the Church. All this has taken many years to come about, and in some parts of the field the Church has advanced faster than in others, but the above is a summary of what needs to be said about the government and organisation of the Church.

CHAPTER V

THE BAPTISM OF BLOOD

THUS far the story has been one of steady development and internal growth. By 1900 the Church was well rooted in all the three provinces where the B.M.S. had stations, and the future seemed full of promise. Suddenly the heavens were overcast and the work received its first serious check. The Boxer atrocities broke out and threatened to exterminate all Christian work in one terrible cataclysm. The story has been often told and need not be repeated, but at least a brief outline must be given.

In 1898 the youthful Manchu Emperor, Kwang Hsü, endeavoured to introduce many reforms, but the movement was nipped in the bud and soon suppressed. Some of the reformers were executed, others fled the country, and the Emperor was stripped of all power and kept in virtual imprisonment for the rest of his life; for that nineteenth century Jezebel, the Empress-Dowager, had long usurped all power and was resolved to brook no change in the order of things. She played a skilful game and deliberately fanned the most fanatical and superstitious elements in the country, and sought to drive all foreigners into the sea. She easily overrode all opposition, and she could count on her

side all the reactionaries who hated everything foreign and wished to uphold their own vested interests. Anti-foreign spirit, always latent in China, blazed into an unquenchable flame, and the authorities, to their lasting shame, stooped to make use of the ignorant Boxers to compass their own ends. These deluded Boxers were, for the most part, members of an obscure secret society, which flourished as a consequence of local famine and distress together with widespread dissatisfaction at Western aggressiveness and such new-fangled inventions as railways and telegraphs, which the people thought were disturbing the guardian spirits of the country.

The movement was both anti-foreign and anti-Christian. It was marked throughout by wild and extravagant fanaticism, and by a confident belief that the Boxers were protected by celestial soldiers, and could not, therefore, be harmed by foreign bullets. Mutterings of the coming storm were heard by the missionaries, who were best situated to know the facts. The Legations in Peking were warned, but turned a deaf ear to the warnings.

The first excesses occurred prematurely in Shantung towards the end of 1899, when two English missionaries were killed. The Governor of the province was a Manchu, named Yü Hsien, and he was rightly held responsible for the murders. His connivance was proved up to the hilt, and under foreign pressure he was deposed from office by imperial edict, and it was further decreed he should not be employed again. Yet early in 1900, the Empress appointed

him Governor of Shansi, where he soon gave vent to his venom against all foreigners within his reach.

Meanwhile, Yüan Shih Kai, who afterwards became first President of the Chinese Republic, succeeded Yü Hsien as Governor of Shantung, and he saved the lives of the foreigners under his care by boldly altering the fatal word "kill" in the Imperial edict to "protect," and he sent all the foreigners safely to the coast under military escort.

The same deliverance was wrought in Shensi, where another enlightened Governor, Twan Fang, was in office. He called the missionaries and told them he knew the value of their work, but that the Empress had issued orders for their extermination, and that he could no longer protect them. He did the next best thing by sending them out of the province under escort. Thus, owing to the courage and friendliness of these two Governors, who dared at the risk of their own lives to disobey the orders of the Empress, the foreigners in both Shantung and Shensi all escaped, though not without passing through many anxieties and perils.

But in Shansi a different fate awaited the missionaries. Yü Hsien showed no pity on man, woman or child. He gave free rein to his hatred and lust of blood. The missionaries, who a few years previously had saved thousands of lives from starvation in the great famine, were now hunted down like wild animals and butchered without mercy. The Governor himself personally superintended the massacre of 46 missionaries, including women and

children, and is said to have taken part in the savage work with his own hand. Shansi had the heaviest death roll of any province in China, and will always be known to Christians as the Martyr Province. It would need a pen dipped in blood to describe the awful scenes of carnage and indignity. To any who may not be familiar with the tragic story we would refer a book written by our veteran missionary, Dr. E. H. Edwards, entitled *Fire and Sword in Shansi.*

Altogether there were 159 foreign victims in Shansi, and among these the entire B.M.S. staff then in the field—13 men and women, and three little children.

The first victim in Taiyuanfu was a single woman, who was caught in the very act of helping to rescue two Chinese schoolgirls. She stumbled and fell and, still protecting one of the children with her body, she whispered in her ear: "Do not be alarmed! We shall soon be where there is no more pain or sorrow." Almost at the same moment, the child was torn from her, and the lady missionary was thrown into the fire, and became the first of the martyr band. The rest all showed the same spirit of calm fortitude. Like Stephen, they suffered bravely; and no doubt, like Stephen, they saw Jesus stretching out His hands to welcome them. They were all caught in a net, from which not one could escape.

But what of the Chinese Christians? Our tale here is concerned with them rather than with the

missionary. It is questioned sometimes if men and women would die for Jesus Christ as they did in Nero's time. The answer is that thousands of Chinese Christians in our own day have made the ultimate sacrifice. For most of them life could have been purchased by a gesture of denial or a word of recantation. Although they were mere babes in the faith, and hardly weaned from the bondage of idolatry, yet they proved faithful unto death. They could not *argue* for Christ, or give a reasoned defence of their faith, but they could *die* for their Lord, and they did—by the hundreds. Greater proof of their love for the Saviour, none could give. After this who will listen to the cheap sneers about "rice Christians"? These humble disciples were men and women of whom the world was not worthy. Exactly how many perished we cannot say, but it is reported that the Catholics lost 8,000 in Shansi; and the Protestants, who had come much later into the field, 380, of whom 120 were connected with our own Church. But better than mere numbers—which mean so little—let me select the story of one or two of these martyrs, which indeed may be taken as typical of a much larger host.

Mr. Chao, aged thirty, was a prominent Christian, and his friends urged him to seek safety by flight, but he refused. He and his mother and sister, and his young wife, were seized, and their belongings all burned. They were bound and taken on a cart to the Boxer chief. He said: "I do not want to see them: take them back and kill them." On their

way back they joined in singing "He leadeth me." The man was first beheaded with the huge knife used for chopping straw. Still the women would not recant. The old mother said: "You have killed my son; you can now kill me," and she, too, was beheaded. The other two stood firm. The sister said: "My mother and brother are dead; kill me, too." Only the young wife was left, and she said: "You have killed my husband, mother- and sister-in-law—what have I left to live for?" Thus all four sealed their testimony with their blood.

Another man exclaimed as he was led to execution: "This is the happiest day in my life!"

At one place the Christians were met for worship, when the mob burst in and set fire to the buildings. They seized the evangelist, dragged him to the street, and there beat him till he was unconscious. Recovering, he tried to rise, and was kneeling when a bystander cried out: "See, he is praying even now! Drag him to the fire!" They did so, but he said: "You need not drag me. I will go myself." He quickly walked to the burning chapel, and as he entered the building the roof fell in, and death must have been instantaneous.

But the time would fail to tell of all who from weakness were made strong; who were destitute, afflicted, tormented, not accepting deliverance, but dying for their Lord.

Shantung also had its martyrs, for though the missionaries escaped, the Chinese Christians could not do so. Their homes and places of worship were

burned; they themselves were harried and scattered, hiding in caves, and not daring to show themselves. Over 120 of them perished. Among them were an old elder and his wife, who had lived blameless lives, had built a church at their own expense, and were honoured and beloved by their fellow-Christians. At first this old couple took refuge in the high-standing millet, and at night friends stole forth and brought them food. After some weeks they thought all was clear to return home, but on arrival they were captured and beheaded. In one single village no less than 27 members perished. In another place, one little girl was the only survivor of her family—all the other five being killed. But not all proved steadfast; even some of the pastors recanted for the time in order to save their lives; and, when the storm was over, it took years for the Church to recover from the shock it had received. Hundreds whose names had been on the enquirers' list, had totally disappeared; others were afraid to meet for worship in the very place where their loved ones had been done to death, and where the murderers still stalked about with impunity.

Looking back we see how this terrible persecution purified the Church, weeding out from it the self-seeking, and keeping others from joining it from mixed and worldly motives. The wonder is, not that some fell away, but that any Church was left after such a fierce ordeal.

As to Shensi, the infant Church there was spared such sufferings as those which fell upon Shansi

Christians, but a severe famine overtook them, and there ensued a great scattering of Christian families to distant places where food was to be obtained. Some sold all they possessed and trekked north to Yenanfu, eight days' journey away. There, too, they preached the Gospel and laid the foundation of the Church in that region. When the missionaries returned in 1902, not more than 20 members of the Church were missing from the roll call.

That the Boxer movement was aimed, not so much at Christians as such, as at all foreigners resident in China, is proved by the events that took place in Tientsin and Peking, in which places the entire foreign community found itself in extreme danger. In Peking, the foreigners all took refuge in the British Legation, which was closely besieged; and at one time the outside world had reason to believe that all had been killed, diplomatists and consuls as well as business men and missionaries, and, indeed, so general was this belief, that a memorial service was actually arranged for in St. Paul's, when a cable came with the news that the Legation had been relieved in the nick of time and the lives of its inmates had been saved. It is worthy of mention that one man, Francis James, who had formerly been a missionary of the B.M.S., lost his life in a gallant and successful effort to bring the Chinese Christians into the safety zone of the British Legation. He went out at the risk of his life to arrange for their admission and was never seen again. Finally, the Western Powers repressed the Boxers, and inflicted severe

punishment on them; while the prime mover of the movement—the Empress-Dowager—fled to Sianfu with the Emperor and the court. Yü-Hsien, her chief henchman, was exiled to Kansu, and executed there in the following year.

CHAPTER VI

AFTER THE STORM

It was many months before the missionaries were allowed to return to the interior, and several years elapsed before the gaps in the Shansi staff were filled up. For some time no missionary was permitted to travel without a military escort, which, of course, was embarrassing. But soon this restriction was removed, and the old activities were resumed. Medical work was strengthened. Schools were reopened and improved. Work among women was extended. Evangelism in town and country was pressed forward. And the Church, which had been so hard hit, slowly recovered from its losses and its wounds, and was renewed and consolidated. This is a brief summary of the activities of the years subsequent to the Boxer outrages.

But certain new enterprises date from the Boxer year, and were an indirect consequence of that crisis.

One was the creation of the Shansi University in Taiyuanfu. The Catholics had made large demands for indemnity, but the Protestants decided that the price of their missionaries' lives was beyond computation in dollars. Nevertheless, a great crime had been committed and some outstanding act of

acknowledgment and reparation was right and necessary. Richard was called in as mediator, and after prolonged negotiations, a fine was imposed upon Shansi province, and the money so realised was devoted to the establishment of a university on Western lines for the education of the ablest young men in the province. Moir Duncan, one of the four founders of the Shensi Mission, was secured as the first principal of the new university; and he won the respect and love of his colleagues as a fearless, honest and capable administrator. It could not become a definitely Christian university, as many would have liked. There were no Christian students in the province. And to compel a body of non-Christian students to submit to Christian propaganda in an institution established by non-Christian provincial funds would have been wrong, and would have defeated its own ends. But though positive Christian teaching could not be given in the university, Duncan was satisfied with the opportunity he had, in his lectures on civilisation, of showing the benefits of Christianity. Unfortunately, Moir Duncan, who was a great missionary, outstanding in ability and in devotion to Christ, died of tuberculosis after four years' strenuous work in the university. It only remains to be said that the university has done much to break down ill-feeling, and to produce goodwill amongst officials, students and gentry.

We must now tell the story of the foundation of the first definitely Christian university in China. During the Boxer year, Shantung missionaries of

many different societies were forced to live in Cheefoo, impatiently waiting permission from their consuls to return to the interior. Here they held counsel with one another and reviewed the lessons of the past in the light of the happenings of 1900. All saw clearly that the Boxer madness arose out of ignorance and superstition. It was imperative to attack the root causes of the recent trouble. Otherwise there was no security against the repetition of such horrors on an even wider scale. The hour seemed to call for greater attention to Christian education, and through that to a more general enlightenment of the people. The training of Christian leaders had never been neglected, but it now took on a new importance and a wider scope. How was the situation to be faced? As we have seen, primary and secondary schools had already been started, but an advance was now called for to a higher standard of education. This was a great task and could only be done by different missions pooling their resources. The two strongest missions in Shantung were the American Presbyterian Mission and our own B.M.S., and the most cordial and intimate relations had always existed between the workers of these two societies. A beginning was made by combining our own boys' school with that of the Presbyterians at Wei Hsien, and forming a school of arts and science. At the same time our own Gotch-Robinson Training Institute at Tsingchowfu became the Theological College, with two Presbyterian missionaries helping our own men, and with Chinese students drawn from the

churches of both missions. Shortly afterwards the Medical School was established in Tsinan and, finally, in 1917 all three departments found their home there, in a fine site outside the walls of the south suburb. The Shantung Christian University, or to call it by its Chinese name, *Cheeloo*, thus began its existence in a modest way in 1904 by the union of these two missions. But it did not stop there: the S.P.G. of the Church of England was the third partner, and speedily other missions joined in, till to-day there are some dozen different societies associated with the university, which is international and interdenominational in character. Hundreds of young men and women have gone out from this institution, and many of them are engaged in some form of Christian service as preachers, teachers, doctors, nurses, Y.M.C.A. secretaries, etc. The students at first came mainly from Shantung, but now they come from nearly every province in China, including our own fields in Shensi and Shansi. Most of them belong to Christian families. Like other similar student bodies, this university has not escaped its share of strikes and rebellions. It has gone through more than one major crisis in the thirty years of its existence, but it has now passed the experimental stage, and proved its worth and its usefulness. In obedience to government regulations the university now has a Chinese president, who is an earnest Christian man, himself one of our past students, and under his leadership it is making considerable progress. The students are now going on quietly with

their work and are less affected by politics and nationalism than they were a few years ago. There is to-day (1936) a total enrolment of 633, of whom 229 are women. To show how eager is the desire of young Chinese to enter Cheeloo, we may mention that there were at the last entrance examination, 1,200 applicants for the Arts School alone, of whom 180 only could be admitted. The president says that within five years, if additional accommodation can be provided, the university will have equal numbers of men and women. Chinese families like to send their daughters to our university, because they know that the environment is a good one.

Apart from its direct educational value in preparing qualified doctors, teachers and leaders, the university gives a good opportunity for spiritual work among young men and women at the most critical period of their lives. Bible classes are held on Sundays for instruction in religious truth. There is a flourishing Y.M.C.A., and frequent retreats are held for personal work. As we have seen, most of the students are nominal Christians coming from Christian homes by way of our mission schools, just as boys and girls go on from such homes and schools to colleges in England. But many of them have not made a personal surrender to Jesus Christ, and here is a great field for the missionary. His endeavour, as he comes into contact with these young students, is to make the mark of Jesus Christ a deep one in their lives and lead them to consecrate themselves to Christian service. On more than one occasion

there have been remarkable spiritual awakenings among the students.

Some years ago a prominent minister paid a visit of three or four days to the Arts College, and gave a series of earnest addresses, with the missionaries acting as his interpreter. On the Monday after he had left the senior students requested a whole day's holiday, not to play games, but to hold among themselves a prayer meeting. This request was granted, and during the meeting, which continued throughout the day, many long-standing quarrels were made up, and when classes were resumed a new and better atmosphere was created. Many of the students then decided for Christ and sought baptism, and on one Sunday morning I had the joy of baptising no less than 50 of our own Baptist students in a river which flowed just outside the college gates. A big crowd of their Presbyterian fellow-students lined both banks of the stream, and as the last of our students came out of the water a group of their fellow-students, who were hidden behind some tall reeds, broke out into singing the hymn: "Whiter than snow; Jesus washed me whiter than snow." After morning service all took part in the Lord's Supper, Presbyterians, and Baptists, Chinese, Americans and British—all one in Christ. And at the end of term, instead of going at once to their homes, the students divided themselves into preaching bands and went out for a two or three weeks' campaign in the villages. I record this movement because it shows how close and vital may

be the connection between educational work in the college and the life of the Church. Many of those same students and some of their professors afterwards gave up all prospects of worldly advantage, and came into the Theological School, and thence went out and served the Church as evangelists and pastors, whilst others became teachers in our mission schools, or doctors in our hospitals. Such great awakenings as the one here referred to do not often occur, but there is always the possibility of their taking place. The following year some 25 other students also confessed Christ in baptism.

A few years later a similar blessing occurred at Tsingchowfu in connection with the Theological School. This time the missioner was himself a missionary with an excellent command of the language, so that there was no need of an interpreter. Three meetings a day were held in the large chapel, which seats 900, and it was packed to capacity each time. No pressure was brought to bear on the students to attend, and a few stubbornly abstained from coming, but towards the end of the meetings one of those who had been resisting the Spirit, came forward in a state of great agitation and, thrusting his hand in his long gown, brought forth a pile of books from his bosom and threw them on the ground, saying they were immoral, atheistic books. He then publicly confessed his sin and asked the congregation to join in prayer for his forgiveness. The meetings were to have ended on the Sunday night, but on Monday a heavy snowstorm came on

and prevented those who came from the country from travelling to their homes, so the meetings were continued throughout this extra day, and the final meeting, which began at 7 p.m., lasted till midnight. And all those five hours the speaker never had a chance to give an address, for as soon as he rose to speak one or another stood up to confess sin and seek the prayers of the people. The leadership was taken out of human hands and the Spirit took charge of the meeting. The result was a great quickening of spiritual life and evangelistic energy. During these years, Ting-li-mei, one of our old students—the Moody or Drummond of China—was greatly used of God, and his pleadings led many students to volunteer for the ministry.

I do not wish to give the impression that such revivals were of frequent occurrence—but quite apart from the special occasions and seasons of refreshing there is always ample opportunity for individual evangelistic work among the students.

In concluding this chapter, reference must be made to the death of A. G. Jones, which took place in July 1905, and was a great loss to the China Mission. He was staying at the time on the slope of a mountain, pursuing his literary work through the hot season. One night there was a terrible thunderstorm and cloudburst, and the temple in which Jones was sleeping fell in ruins, and he was buried among the debris. Jones was an honorary missionary of the B.M.S., and himself contributed hundreds, if not thousands, of pounds to its work; yet he chose to

live to the end in a simple Chinese house without the least pretence or ostentation. As we have seen in the first chapter, Jones shared with Richard in beginning B.M.S. work in China and, whilst not so well known as Richard, he was every whit as great a missionary, did noble and solid service for thirty years, and was always looked up to by the Chinese and his colleagues as the uncrowned king of the mission, to whom they turned in every crisis for help and counsel. The organisation of the Chinese Church in Shantung owes more to A. G. Jones than to any other man, and his teaching of theology in the college was exceptionally solid and profound.

CHAPTER VII

THE NEW ERA

THE new era in China dates from 1911, though secret preparations paving the way for it had been going on underground for several years. In that year China ceased to be an empire and became a republic. The alien Manchu Dynasty had become feeble and decadent and, when it fell, it passed unwept, unhonoured and unsung, and a sigh of relief went up from the hearts of the people of China. Disaster after disaster had dogged the closing years of the Manchu régime. The attempted reforms of 1898, which, if successful, might have given the Manchus a new lease of life, proved abortive, and it was now too late to save the tottering dynasty. It was rotten and far gone in decay.

The Revolution began in Central China in the autumn of 1911 and spread like wildfire. On the whole, as revolutions go, it was carried through with a minimum of bloodshed, at least as compared with the French and the Russian Revolutions. But in some places, and in one place in particular where we had a mission, it was marked by many atrocities.

In neither Shantung nor Shansi did it seriously affect our work. Indeed, the hospital and the mission compound in those days often proved the safest spot,

where the gentry and their families could take refuge and where bankers could secrete their treasure. Unlike the Boxers, the revolutionaries did not strike at foreigners or Christians. It was a rising against the Manchus and in favour of a more liberal and democratic system of government. Incidentally, it gave an undoubted impulse to education, and threw open cities and towns to missionary enterprise, and the merchant class became more accessible than before. There was much excitement among the Christians, who enthusiastically welcomed the changes, and some Christian leaders were temporarily intoxicated with the new wine of revolutionary fervour, and became entangled in politics to the detriment of their religious life. Some simple souls thought the millennium was come. But sad disillusion quickly came, for civil war followed on the heels of revolution, and Christians had to learn by bitter experience that China's regeneration can only come by the old-fashioned way of individual conversion.

But though Shansi and Shantung suffered nothing but minor disturbances, Shensi became a veritable storm-centre, and our missionaries there went through great trials and barely escaped with their lives. At first they had little cause to fear, for it was a domestic movement and had no anti-foreign bias. It was not the accredited revolutionary leaders that threatened the safety of foreigners, but a mixed rabble of ruffians and the criminal riff-raff that always hang on the tail of revolutions.

On Sunday, October 22nd, the roar of cannon was

heard in Sianfu, and the flames of the burning Manchu city were seen. No doubt the awful excesses that ensued and stained the record of the revolution, must be attributed to the desperadoes and outlaws who, by reason of their numbers, gained the upper hand and overawed the moderate party. The Manchus were hated and there were many old scores to pay off. For three whole days a ruthless slaughter went on, men women and children being butchered without discrimination. Those who tried to escape were cut down as they emerged from the gates. In the darkness some managed to scale the city walls, and scrambling over the other side, waded across the moat and fled to the open country. In despair many set fire to their houses, thus cheating their pursuers of the loot they coveted. Into the mission hospital, days after the first fury was passed, were brought men in a shocking condition, who had tried to cut their throats. When asked why they had done this, they answered simply, "The wells were full"; i.e. the wells were so choked with the dead and the dying that they could hold no more. No less than 10,000 Manchus were mercilessly slaughtered, or took their own lives rather than fall into the hands of their enemies.

With all these lawless elements let loose, our missionaries both in Sianfu and in the out-stations, found themselves in immediate danger. A mob attacked and set fire to the premises of the Swedish mission, and a lady missionary and five children were killed; while a man and a little girl of twelve,

who made good their escape, were caught in a village a few miles away and stoned to death.

Meanwhile, the B.M.S. missionaries in the east suburb decided that it would be wise to seek shelter in the neighbouring villages. Taking with them money and a few necessaries, they started, but had not gone far when they were pursued, robbed and driven back. They even heard people speaking freely about their certain death; and on reaching the Mission House they were all locked in one room and strictly guarded. Then followed two hours of fearful suspense, during which they continued in prayer, expecting every moment to be their last. During these awful hours their captors had gone to headquarters for instructions, and—judge of the joy and bewilderment of the captives—when the order came, "Protect the foreigners." So they were saved at the eleventh hour, and once again man's extremity proved to be God's opportunity.

Others who were stationed in the north of the province had equally narrow escapes. One missionary and his wife, who were escorting schoolgirls to a place of safety, were badly beaten and bruised and left half-dead by the roadside, but were afterwards pitied by some kind country folk and taken to the city hospital, where under proper treatment they recovered.

It was a long time before law and order were restored. No man's life was worth a day's purchase if anyone had a grudge against him. Fortunately, our missionaries had won the respect and friendship

of many of the people, who did their utmost to protect them during this period of strain and anxiety.

J. C. Keyte had just arrived back in Peking from furlough, and the first thing he did was to enlist a few valiant men and organise a rescue party. At the time it looked like a forlorn hope. It was certainly a venture of faith. But these men were ready to hazard their lives in the faint hope of saving the marooned foreigners in far-off Shensi. Eight foreigners had been killed, and the whole country was in confusion; yet against heavy odds the little party succeeded and brought out all the missionaries. The doctors elected to remain. Faced with great danger, they all had unique opportunities, and their merciful ministrations were greatly appreciated by the sick and wounded. Among those whom they cared for and saved, was a daughter of that arch-enemy of the Christians, Yü Hsien, who had murdered so many missionaries in Shansi. Mr. and Mrs. Shorrock also remained, and Mr. Shorrock, by reason of his long experience and forcefulness, and the general esteem in which he was held by all parties, was able himself to mediate between them on more than one critical occasion, and avert bloodshed.

How the large party, by this time swollen to 150, got out with the thermometer below zero; encumbered, too, with many children and with three babies under twelve months; how they found the inns looted and barren of all furniture; how they

had one day to pass through a battlefield, picking their way through naked and mutilated corpses; how they had hairbreadth escapes, and cruel hardships, but managed at last safely to reach Peking; is it not told by two of our missionaries in *Caught in the Chinese Revolution*, by E. F. Borst-Smith, and in *The Passing of the Dragon*, by J. C. Keyte?

To sum up, the Revolution ushered in a new era in China, but it was followed by many years of disorder and civil strife which interrupted our work and endangered the lives of the workers. Even now, after a quarter of a century, the Revolution is incomplete and has not fulfilled the high hopes with which it was greeted. It will take a long period yet to translate into practice the admirable principles and aspirations for which the Revolution stands. What we now see is a long and incomplete process by which the New China is evolving and emerging out of the old.

CHAPTER VIII

CHINA IN TRAVAIL

THIS is as good a title as any other for the state of things that has prevailed in China since the New Era began in 1911. To vary the figure, the nation and the Church have been going through rough weather, and have not yet reached a haven of peace and safety. It would baffle the historian to chronicle the confused events of the past quarter of a century, yet if we would trace the story of the Church we must review some of the things which have affected her life for better or for worse.

A succession of phantom presidents holding office at the whim of powerful war-lords, ill-fated attempts to make a new constitution and establish parliamentary government, and almost continual civil wars have marked the whole period, and the end is not yet in sight. China has probably gone through more changes and convulsions in the last twenty-five years than in as many centuries of her previous long history. There have been revolutions not only in the form of government, but in culture, economics, industry and religion. It is as though the intellectual, religious and industrial changes which were spread over a period of four hundred years in Europe, had been all crowded into a couple of decades. It

must be self-evident that to change the old imperial system of a nation of 400 millions into a modern democratic republic could not be accomplished in a few months or years. As in France after her great revolution a dictatorship arose, so it has been in China, though no Napoleon has appeared. And all these events and changes have had an inevitable reaction on the Christian enterprise. Ebb and flow, retreat and advance, sum up the story of the Church during this troubled period of transition, during which new ideas and ideals have struggled for supremacy amid the welter and decay of the old order. The young Church is sharing to the full in this great ordeal and is being tested as never before.

To go back a little. In 1907 the second deputation from the B.M.S., consisting of Rev. C. E. Wilson and Dr. Fullerton, visited the three China fields, and as a result of their report new workers were sent out and new advances were made. Thanks to generous grants from the Arthington Fund hospitals were enlarged, colleges and churches erected, and an attempt was made to extend the Shensi mission northward so as to link up with the Shansi work. Several new stations were contemplated, and two were actually started. For a brief period, say from 1907-14, there was rapid expansion, but this was followed by withdrawal and contraction. Large portions of the Shansi field were handed over to the care of other missions, and the scheme of extension in Shensi had to be abandoned owing to lack of men

and means. For the Arthington Fund, with capital and interest, had to be all spent within twenty-five years, and no provision was made for continuing the new work. Much ground has been lost and several stations in all three provinces have had to be given up, and the work has been curtailed in many directions and has received a decided set-back. The Great War of 1914-18 was one great check, for during those years few new missionaries could be sent out and funds were reduced. China sent 100,000 men to the Labour Corps in France, and several of our missionaries went to look after them. Some did not return after the war. Then came the financial crisis in the west, which further impeded all missionary work.

Besides these external difficulties, there were others of a more subtle and lasting sort arising out of the Revolution itself. We will run over a few of these briefly, as they have an important bearing on the development of the Church.

1. *A spirit of intense nationalism has created new difficulties.* The spread of nationalism with its accompaniment of race hatred has affected all countries, and the Great War accelerated these tendencies in China. The prestige of the foreigner has fallen, and a new consciousness of nationality has arisen. Patriotism in itself is a good thing, and the man who loves every other country better than his own is not to be admired. But patriotism in China as, indeed, elsewhere, has been vitiated by hatred of the foreigner and a desire to get rid of him. One country no longer

lives in isolation from another. For good or ill the world is one to-day. Wireless and the cinema and the airship have overcome barriers of time and space, and what happens in one corner of the world has immediate repercussion to the ends of the earth. Newspapers, unknown till recently in China, are now published by the hundred, and help to create public opinion and to kindle national feeling. In particular, every student is a potential agitator and an ardent patriot. The Chinese blame foreigners for their troubles instead of looking nearer home for their cause. It is always easier to make the foreigner a scapegoat than it is to acknowledge internal weaknesses and correct defects. And every untoward event that can be twisted and exploited against the foreigner is seized upon at once and made the most of; whilst notorious evils such as civil war and brigandage, and the increased growth of opium, go on unchecked and are glossed over or hushed up. For instance, in the summer of 1925, there was an episode, known as the *Shanghai incident*, which for political ends was greatly magnified and distorted. That was a time of great unrest, and in the interest of public peace all mass demonstrations were prohibited on the streets of the international settlement at Shanghai. These orders were defied, a mob assembled and an ugly situation arose, and the police were called in. In the ensuing mêlée, a few students lost their lives and immediately a violent propaganda was started against all foreigners, and the mischief spread like wildfire all over China.

Even hospitals did not escape the fury, and if a patient happened to die under an operation, the doctor was held responsible and sometimes had to flee for his life. The irony of the situation was that thousands of innocent Chinese people were murdered by bandits or killed in civil wars in which they had no interest, and no voice of protest was uttered; but directly a few students lost their lives in holding an unlawful meeting, a nation-wide agitation was stirred up, and no foreigner was safe.

This tide of nationalism affected the Church, for the Christians share the feelings of their compatriots. Hence a delicate relation arose between the missionary and the Christian Chinese, and this required very careful handling and great patience, sympathy and forbearance on the part of the missionary. He needed to watch his step and walk warily. In the excitement of the time it was easy to work up feeling against the foreigner and to make his position untenable. Some men were, in fact, actually forced to leave the field. For the oversensitive Christian leaders saw in every act of the foreigner symptoms of imperialism and autocracy. "China for the Chinese" became the popular slogan. The British gave up their concession in Hankow, and insistent demands were presented for the recession of all the similar foreign settlements elsewhere. Hostility to the foreigner and suspicions of his motives permeate the "Three Principles" of Sun-Yat-Sen, the founder of the Republic. His book now forms the basis of education and has become the

Bible of modern China, displacing the Confucian classics, which exalted authority and taught obedience and subordination to the ruler. Foreigners felt they were living on the crater of a volcano which might at any moment explode and overwhelm them. The foreigner was only tolerated in China on sufferance, and any day a chance spark might kindle a conflagration which would consume him and his work.

2. But this was not all, for the nationalistic movement took on *an anti-religious and communistic aspect.* Many young Chinese went to Moscow to study, and returned imbued with Bolshevist ideas. Large parts of China went Red. Extreme doctrines of atheism and communism were insinuated into all schools and colleges, Christian as well as non-Christian. These communists hold all religion in contempt, as a sort of dope or narcotic, only suitable for old women and children;and as Christianity is the most virile religion in China it came in for the brunt of the attack. The Boxer outbreak was local and spasmodic and was soon suppressed, but now the Christian faith came in for organised and subtle opposition, continuing for years and not yet ended. The former movement was the child of ignorant superstition. This later agitation was intellectual, and was armed with all the modern weapons of European secularism and materialism. It has consequently left a deeper scar on the Church than even the Boxer movement. Communists are specially strong in Central China and hold sway over large

areas of the country; but the influence of their ideas has spread to all parts of China. Hundreds of Christian schools and churches have been destroyed, and many faithful Christians have met a violent death. The communist asserts that man has three great enemies—the capitalist, the devil and God—and he is out to do away with all three. After 1925 the Red armies, financed and officered by Soviet Russia, swept over China from south to north, meeting with little opposition; and in 1927 their madness reached a climax in the terrible massacres at Nanking and other places, where many Christians and several missionaries and other foreigners lost their lives. All missionaries were recalled from the interior and had to seek shelter at the coast. It was *the second great crisis in the history of modern missions in China*, and for a time it seemed that the missionaries would be compelled to leave the country and that the work they had built up would be destroyed. The suffering and the losses of Chinese Christians were more widespread than those of the Boxer year. However, after a time, the Chinese, who are essentially a sane people, no more inclined to extremes than the British, turned against the Russian advisors and compelled them to leave the country; and though communism still holds part of the land, the Chinese people as a whole have rejected their doctrine, and to-day (1936) are more willing to lend an ear to the Gospel than they were eight or ten years ago. The very troubles they have endured lead many of them to turn to Jesus Christ.

But so bitter and long-sustained was the attack, that many churches suffered a loss of twenty-five per cent or more of their members. The total missionary force was also reduced by about one-quarter, and after ten years is only slowly making up its losses. Looking back we can praise God that the Church came through the scorching fires of persecution as well as it did. During the enforced absence of the missionaries the whole burden of carrying on the work fell on our Chinese leaders, and most of them rose nobly to the occasion and saved the Church in its most critical hour of need.

3. A third difficulty during the past two decades has been *the weakness and disunity of the Central Government and the consequent widespread lawlessness.* It has been a period of anarchy, chaos and disintegration, except in a few favoured regions where an enlightened ruler had real power in his hands. All this has adversely affected our work. There was a brief period of illusive hope after the Revolution, but after the death of Yüan-Shih-Kai, the first President, the country became a prey to the ambitions of a host of generals, who contended with one another, regardless of the interests of the common people, who were mercilessly plundered, looted and pillaged, and reduced to the direst straits. Since the establishment of the Government at Nanking in 1928, and the rise to the chief power of Chiang-Kai-Shek, the situation has gradually improved. The adventurous war-lords have been eliminated, and an earnest attempt has been made to unify the country. Yet

at its best the Government is very weak and only effectively controls a part of the vast territory. The provincial governors still have too much power, raising their own armies, and refusing to pay taxes to the Central Government. Repeated attempts have been made to crush the communists by force of arms, but so far with only partial success. Many Chinese have been taken captive and tortured and held to ransom. Some missionaries have met a similar fate. In some of our districts pastors and evangelists and deacons have been unable to visit their scattered churches, and the whole tone of the spiritual life of the Christians has suffered from the lack of regular instruction. So weak is the Government that they are unable to protect life and property, and again and again in these troublesome times, missionaries have been compelled to take refuge at the coast. In Shensi the trouble has been most continuous, and for some twenty years that province has known no settled peace. Rival armies have marched and countermarched, pitched battles have been fought, and in 1926 our missionaries were besieged in Sianfu for eight or nine months, and were in imminent danger of starvation. The women and children were happily rescued just in the nick of time, and the men who remained were relieved shortly afterwards by the unexpected raising of the siege; but all bear the marks of the strain put upon them during these anxious months.

But, after all, the sum total of the sufferings of foreigners is not to be compared to those of the

helpless people, who cannot run to a place of safety. Their cattle and carts are commandeered by the military, and their grain is confiscated for the soldiers, and their able-bodied men are pressed into the swollen armies which are the curse of China. Whole villages have been burned, and standing crops wantonly destroyed. Other villages have had to organise for self-defence, manning their mud embankment with a guard day and night in order to protect their homesteads. In Shantung, Tsing-chowfu, our oldest and quietest station was held by bandits for several months, and all that time the shops were closed and the city was like a city of the dead, silent and deserted. Daily the bandits sallied forth to plunder the countryside. Our schools had to be closed—for fighting took place in the streets. Hundreds of women and children took refuge in our church, and some were glad to hide in the cellars of the missionary's house. And the workers in all three provinces have had similar experiences, and all have lived in an atmosphere of anxiety and peril.

4. The last hindrance to the Christians we shall mention here is *the attitude of the Government towards religious instruction and worship in our schools.* Until a few years ago our mission was free to carry on its schools without let or hindrance, but this is no longer the case. Mission schools, whether primary or secondary, were attended principally by the children of our Christians, and included in the curriculum regular Scripture teaching, and morning and evening

prayers were conducted as a matter of course. Even in the entrance examination for the university papers were set in the Old and New Testaments, and lectures on the Life of Christ, and on the Apostolic Age, were as much a part of the course as subjects like mathematics or science.

This state of affairs has been radically altered since the coming of the new régime. Formerly, China cannot be said to have had a national system of education. What schools existed were private ones, and in them the ancient Confucian classics were the main subject. From those schools brilliant students went up to the provincial civil service examinations, which constituted the sole road to office. Classical erudition and the writing of literary essays were the passports to the public services. Christian schools were the first to introduce western subjects, and New China has adopted the modern system, but without religion. Its system is purely secular and, indeed, could be nothing else in view of the many competing religions. No one rejoices more than the missionary in the educational reforms introduced by the new Government. But the Government looks with suspicion on any rivals to the system of national education, and all mission schools now have to be registered and adopt the Government curriculum. No religious instruction is allowed. If any such is given, it must be carried on outside the school premises, or must form no part of the regular school course. Mission schools, supported as they are by the voluntary gifts of

Christian people, desire that the teaching of the Scriptures should be made central, but this runs counter to the Government regulations. In Shansi and Shensi, where the writ of the Central Government hardly runs and the provincial authorities have a more or less free hand, the new restrictions have not been strictly enforced, and our schools have survived, though their religious character has to a certain extent been affected. But in Shantung, we were forced in 1929 to close down schools which for half a century had done good service, rather than submit to restrictions which, in effect, would have banished Christian worship and instruction. The pupils and some of the teachers resented the closing of the schools, and in Tsingchowfu there was a riot, led by our own boys and girls and supported by some hundreds of non-Christian students. The annual meeting of the Shantung Church was being held at the time, and had the question of the Christian schools under consideration, when the mob broke in, tore up the hymn-books and Bibles, seized and bound eight of the pastors and led them ignominiously through the streets to the local headquarters of the party, whence they were only released after several hours' confinement through the personal remonstrances of the missionaries. This violent outbreak brought to an end the work of our schools in the province. A better spirit now prevails, and there is a great desire on the part of the Church to reopen Christian schools, but there are no funds available. In any case, we have lost a whole generation

of pupils, and there is at the present time no boys' school in either of our three fields able to bring its pupils up to the entrance standard of the university. It is true the sons of our Christians can enter the national schools, but by so doing they run the grave risk of losing their Christian character; for these schools are purely secular, if not anti-religious. This situation is one fraught with danger to our Church, and there is a shortage of young men preparing to enter the ministry, or ready to consecrate themselves to the direct work of evangelism. All these factors are checking the progress of the work and retarding the coming of the Kingdom of God.

CHAPTER IX

NEW CAUSES FOR HOPEFULNESS

THERE is a silver lining to every cloud and whilst, as we have seen, there are many obstacles of a subtle nature, there have also been encouraging developments, and we now turn with relief to some of these.

1. There has been *a new effort in all three fields to reach and uplift the illiterate masses.*

It is almost impossible for one who has not resided among the Chinese to realise the low intellectual level on which most of them live. Whilst there has always been a traditional reverence for learning, yet owing to the poverty of the people and the grim struggle for a bare existence, only a small proportion of them can read or write; not more than five per cent it is estimated. Many even of the Christians are illiterate, though the standard of literacy among them is decidedly higher than that of the general population. It is of vital importance to raise the level of literacy, if we are to have a healthy, Bible-reading Church.

And so, while for the time being at least the door is closed, or only partially open to the carrying on of regular school work with a view to training Christian leaders, we are turning our attention in another direction. In city and country we are

encouraging the starting of night schools for adults and for youths. This work is done voluntarily for the most part by our younger Christians. Being of an occasional and informal nature this work does not conflict with Government regulations. The little groups that meet of an evening cannot be said to be schools at all in the proper sense of the word, and so they do not come under the ban of the authorities. In these informal classes chief importance is attached to teaching the thousand most useful characters, without a knowledge of which no one can read the simplest Christian book. In addition, rudimentary lessons in hygiene and general knowledge are given, and there is no objection to religious worship or instruction. This effort has already had a measure of success, and besides the direct benefit to the pupil it also provides an outlet of service for our younger Christians.

Experiments on a modest scale have also been introduced along industrial lines. A score or so of young men are learning carpentry, or weaving and dyeing under Christian auspices, and with daily instruction in religious truth. In this way they are being fitted to earn their living, and at the same time to do voluntary lay work in the country churches.

2. The anti-religious movement has led the different *Christian forces to close up their ranks and enter into alliance with one another.*

The Government has been working steadily towards national unification, and the Church has not

been behindhand in seeking greater internal unity. The Boxer crisis in 1900 led missions to achieve close co-operation in education and in the formation of several union universities. The pressure of recent persecutions has brought Christians into a common fellowship of suffering, and generated a desire for closer union. For as yet the total Christian community is very weak in China, much weaker in proportion to the population than in either India or Africa. Only about *one* in every thousand of the people is a member of the Protestant Christian Church. And if the small and scattered Christian groups are still further divided and sub-divided along denominational lines, this makes for weakness, on the sound scriptural principle that a house divided against itself cannot stand. From early days the societies have divided the vast territory between themselves in a spirit of friendliness, and there has been little overlapping or reduplication of efforts. Each society respects the sphere of its neighbour and does not overstep the boundary agreed upon. Members of one church are freely transferred to another if need arises. The denominational differences, which we in the West have inherited from our fathers, have no interest for the Chinese, and seem trivial in face of the appalling masses of heathenism that surround them. Comity and co-operation have paved the way to closer union. And to-day we find the Christians of several different bodies all welded together as the Church of Christ in China. This Church includes most of the Presbyterian and Congre-

gationalists and all the Baptists connected with the B.M.S., and some Methodists; and it now comprises more than one-third of the whole Protestant community in China. After careful investigation, our churches in Shantung, Shansi and Shensi, voted unanimously to join this larger fellowship, which is comprehensive and not exclusive in character. Nobody is required to drop his own special bit of Christian witness, or to change the customs or practices he is used to, but all pool their resources and present a united front to the world. The motto of the Church is, "We Agree to Differ, Resolve to Love."

3. The crisis has given a *new impulse to the development of the independence of the Chinese Church*, which is now taking over a greater share of the burdens and responsibilities of the mission. This development is welcomed by the missionary who is after all an alien and a guest in China, and who has always tried to cultivate a spirit of self-support and self-government in the Church. The missionary's aim is to make himself unnecessary. He wants to see the Chinese Church increase in power and influence, and is himself only too glad to step into the background. The pace of this devolution naturally varies from province to province according to the stage reached by the local church. It has been accelerated by the necessity the B.M.S. has been under of gradually reducing the grant for evangelistic work, and also by the diminution of the foreign force. The process of transition will take time, and if

B.M.S. support in men and money is too rapidly withdrawn, the fruits of past labours may be lost. Chinese Christians still desire the help of the B.M.S., and value the continued presence of the missionary. The new spirit of independence, like all good things, has its own besetting dangers. For instance, after the return of the missionaries to Shensi in 1928, they were confronted with a difficult and delicate situation in the city church, which required time and patience to handle before the old-time harmony between the Chinese and the foreigner was fully restored.

4. *The improved status of women* is another of the hopeful features in the New China. Its importance can hardly be exaggerated and is of special significance to the Christian enterprise. Women have never been so strictly confined in China as in India and in Mohammedan lands. Yet for ages they have been treated as inferior beings, whose chief purpose was to minister to man, either as his drudge or his plaything. Their part was to cook the food and make clothes for the men, and their whole life was spent within the narrow bounds of the home. Women, as the mothers of sons, were honoured, for without son or grandson who could carry on the family name and perform the proper rites before the ancestral tablets? Thus education of women was neglected, save for the efforts made by a handful of missionaries who established schools for girls, and in this, as in so many other ways, proved true pioneers. For the missionary saw that the success of his work

depended on the making of Christian homes. The training of the child is in the mother's hands, and if she remains ignorant and illiterate, there is no hope of a healthy Church life. The uplift of her women is the key to the salvation of the Chinese people. For women in China, as elsewhere, are more religious than men. It is women who cling longest to the old superstitions, and it is they who throng the temples and prostrate themselves before the idols.

Now till recently it was not thought that women had minds of their own worth educating. Enough for them to obey their husbands and their mothers-in-law. But this narrow view of woman's functions is now crumbling away, and modern China is awaking to the importance of womanhood and is opening schools for girls as well as for boys. In all the towns and cities you now meet girls going to school, and they take their places in our colleges and make good use of the new opportunities placed within their reach for the first time. This is one of the great silent revolutions going on in our own generation, and it is full of hope for the future of China. Women have started on the road which will ultimately give them an equal place as the mates and companions of men.

In all this movement Christian missions have played a large part. For they established girls' schools a generation before the rulers were converted to the need of women's emancipation. And when the Government began to start schools for girls, they

had perforce to get their teachers from Christian schools.

We have in Sianfu and Taiyuanfu excellent Christian schools for girls, with a good reputation among the people both for their moral character and for their high standard of learning. Soon these schools will be able to prepare pupils for entrance to colleges. In every way they are superior to our boys' schools, and this side of our work has had more continuity and suffered less from the troubles of the times than the work among men and boys. The Girls' School in Tsingchowfu also had a good name, but it was involved in the riot that led to the closing down of educational work in Shantung.

Besides the building up of Christian schools for girls, we have also institutions in all three fields for *training women evangelists,* and also frequent classes are held for women in the country and in the central stations. Among much to depress us, the continuity and progress of work among women and girls is a hopeful feature of the Church in China.

Footbinding has gone, or nearly gone, but what is much more important there has begun a process of unbinding the minds of Chinese women. In the first rebound from the old bondage the pendulum may have swung here and there toward license, but it will swing back again, and with the self-respecting, educated, new woman, healthy in mind and body, will come the possibility of the best type of family life in China.

Thus amid the many currents and cross-currents

in China, the Church is growing in grace and in knowledge. A few years ago it pledged itself amid great enthusiasm to a *forward movement*, the aim of which is to double the membership and to deepen the spiritual life, with special emphasis on Christianising the home. This arose as an answer to the challenge of the organised anti-religious crusade. It was felt that the Church must no longer act merely on the defensive, but must take a more active part in trying to renew the life of the people in these critical times. Thus the very opposition that threatened a few years ago to crush out Christianity has in reality aroused the Church to new activity as never before. The mighty struggle for the soul of China goes on between an atheistic communism on the one hand, and Christianity on the other hand. The battle is not ended and the issue cannot be foreseen. The momentum of the Christian impact varies according to the zeal or lukewarmness of each Christian group. It cannot be denied that the Church is going through great travail of soul. It has been tested and tried in the fierce fires of persecution, and it is still going through many tribulations, but the gates of hell shall not prevail against it, for it is founded on Jesus Christ, and He will not forsake it.

CHAPTER X

HOSPITALS AND THE CHURCH

THIS book is the story of the growth of the Church in China, but a word must be said about Medical Missions, which are an integral part of the work of the B.M.S. It would take a volume by itself to tell the history of the medical work of our mission, and no one but a medical man could adequately deal with the subject. Yet we cannot altogether pass over this important side of the work, which has such a close relation to the Church. Christ saves the whole man, body, mind and soul. He restored the sick, and calmed frenzied and tormented minds, and bade His disciples, not merely to preach good tidings, but to heal the sick, cleanse the lepers and cast out devils. This is part of the great commission, and it is the charter of medical mission work. Church, school and hospital form a triple cord. Each is closely interwoven with the other. So far we have spoken mostly about the Church and the school, and now we must touch on the hospital and the ministry of healing.

At first there were no qualified medical missionaries in our China field. But medical work began before the arrival of the doctor. The Chinese expected every missionary to be able to diagnose and cure his ill-

nesses, and meagre as their medical knowledge might be, the missionaries had to do something. That something may have been of a circumscribed nature, but it was none the less valuable. No missionary in the early days thought of taking a journey without carrying with him a medicine box. When he stopped at an inn, or visited a company of enquirers, he was quickly surrounded with a crowd of people, demanding attention and seeking deliverance from all the ills flesh is heir to. China has always had doctors, but these have no knowledge of physiology or anatomy, and their remedies are crude and often do more harm than good. Each missionary provides himself with an assortment of pills, plasters and ointments for treating simple ailments. Of course no surgery was possible, and it is surgery that has played the chief part in our modern hospitals. But the missionary could do a good deal to relieve the more ordinary complaints. For instance, eye diseases, due often to early neglect and to the unclean habits of the people, are very common, and here eye salves and ointments were acceptable. One missionary spent the larger part of his first furlough in attending special courses at an eye hospital in London, and with the knowledge so obtained was able to relieve much suffering on his return to China. He held a monthly clinic in an outstation two days' journey from his home, and helped hundreds of sufferers.

And even after medical missionaries appeared on the scene this unprofessional ministry of healing was carried on for many years by most missionaries in

their wide itinerations. The doctor would set the missionary up with a supply of suitable remedies, with the name of the ailment and simple instructions clearly marked on each bottle, and with a box of medicines and another of Christian books for distribution, the preacher was equipped for his trip, which usually extended over two or three weeks. Very soon our first doctors trained dispensers and medical evangelists, and one of these would be attached to each missionary as part of his working staff. These men were not yet fully qualified doctors, but they knew more than the missionary, and co-operating with him and taking also a share in the preaching, they proved a valuable asset. Such was the rough and tumble, improvised method that alone was possible in the early days of the work.

But at last the B.M.S. began to send out fully-qualified medical men and women, and as the years passed five dispensaries and hospitals were established in our principal stations. The fame of these institutions spread far and wide, and patients of all sorts came from great distances. The early hospitals lacked many of the conveniences we associate with such institutions. At first and for several years there were no trained nurses, either foreign or Chinese. There were no proper wards. Patients slept in ordinary adjoining rooms with bare brick floors and no furniture except a bed and table and stool. Their friends accompanied them and remained with them all the time, and ministered to their wants, making their food on the premises. No blankets or

sheets or bedding were provided by the hospital. Each patient brought with him all he needed for his stay therein. The operating room was of the simplest, and there was a great lack of surgical instruments and appliances. Yet under every handicap our doctors accomplished marvellous things. Cataracts were removed from the eye, huge tumours were cut away, and major operations successfully performed. It took time to dispel prejudices and win confidence, and no operation could be done without the written consent of the family. It was a long process of development and a triumph of perseverance, but faith and patience won the day, and now we have modern, well-equipped hospitals in all three provinces. One is in Taiyuanfu, capital of Shansi, another in Sianfu, capital of Shensi, and a third in Chowtsun, a big commercial town in the very centre of our Shantung field. Each of these has attached to it two or three foreign nurses and several trained Chinese nurses and dispensers; and there are women doctors, as well as men, in two of the three hospitals. In addition to these three hospitals, there is a smaller one carried on entirely by Chinese doctors and nurses, in Tsingchowfu. There was for some years a hospital at San Yuan in Shensi, but it was destroyed in one of the chronic fightings that took place there, and has not been rebuilt. And for a little time medical work was also carried on in Tai-chow in N. Shansi, but afterwards discontinued. There are also two leper hospitals, one in Tsinan, the other in Tsingchowfu.

A succession of devoted and brilliant men and women have given themselves unstintedly to this branch of the work, and many of them have laid down their lives in China, contracting typhus or some other fatal disease from their patients, or utterly worn out by the incessant strain. For a medical missionary has to undertake risks that no ordinary practitioner needs to undertake in this country. The doctor may have no colleague to consult within hundreds of miles. He has to make instant decisions, affecting the life or death of the patient, and to operate with insufficient instruments and with inadequate medical supplies. We cannot go into technical or professional details here, but a little imagination will bring home to the thoughtful reader some idea of the stupendous difficulties a doctor has to overcome in inland China. In England, grave cases involving major operations are sent to some famous London Hospital, and attended to by specialists. In China, the doctor has to be specialist, physician and surgeon all rolled into one, and often through lack of trained helpers has to do much of the nursing himself. But our hospitals are in a very much better position to-day than they were a few years ago. They now have X-ray plant installed and modern scientific equipment. The wards are supplied with iron bedsteads, and the beds with sheets and blankets, and a trained staff attends to the needs of the patients instead of these being left to the tender mercies of ignorant relatives. One could tell of more than one patient in the old days

who was making good progress to recovery, when the well-meant but unwise interference of a friend or relative of the family brought about fatal consequences. For example, the foreign doctor was called away for a few days from one of our hospitals, and among his patients was a promising young theological student, aged twenty-three, who was recovering from a serious attack of typhoid. In the doctor's absence, an uncle of the lad's, a native doctor, intervened, pierced the abdomen with the long Chinese needle to let out the evil spirit which was troubling him, and administered most unsuitable food, which treatment led to the death of the young man. Under the present better organised system there is little chance of such fatal tragedies happening.

The medical school in Tsinan is the strongest and most efficient part of the university, and it has trained hundreds of really good Chinese doctors. Many of these now serve in our mission hospitals, while others have private practices of their own. In Tsinan there is also an excellent school for training men and women nurses; and still more recently a pharmaceutical class has been added to prepare dispensers. The B.M.S. has for the past thirty years had an important share in the medical school and its adjoining hospital. The need of Chinese doctors, nurses and dispensers is an urgent one, and no greater service has been done for China than is now being done in Tsinan. The medical students come from all over China, for the fame of this school is second

to none in the land. And among the workers in this union school have been, and still are, some of the most distinguished medical missionaries sent out by the Baptist Missionary Society. But for the thorough work these men are doing in medical education, it is difficult to see how our hospitals could be manned and carried on.

The relation of medical work to the Church and its growth is a very close one. Medical missions have opened many doors that would otherwise have remained closed. They have given a practical demonstration of the love of God that no one can gainsay, and have won the goodwill of officials and people. In all our hospitals Christ is preached. His spirit pervades the wards, and every effort is made to heal the souls as well as the bodies of the patients. Men and women evangelists are attached to the hospital staff. Evangelistic addresses are given to the waiting out-patients. The wards are visited by the pastor and by other Christian men and women. Much Christian literature is distributed. In a word, everything that is possible is done to ensure that no patient leaves the hospital without some knowledge of Jesus Christ. A record of the addresses of patients is kept, and the pastor or evangelist follows them up in their homes, and these visits sometimes lead to the formation of new churches. In any case the return of the patient to his own village creates a friendly interest. When hatred of the foreigner is rampant, and where suspicion of his motives is universal, here at least in restored men and women

are signal proofs of the benefits of Christianity. There is no doubt the ministry of our hospitals is a ministry of reconciliation, and a powerful factor in preparing the way for the Gospel. The healing of the sick is in itself a gospel all men can appreciate.

There are many cases on record of the profound impression made on the Chinese by the sight of a missionary and a foreigner kneeling down to wash the loathsome sores of a poor beggar, or engaged in some other menial service. Even rough brigand chieftains, whose hands are against everyone, have been greatly moved as they have seen a medical missionary tenderly caring for some of their wounded men. In the present disturbed state of China wounded men are constantly being brought to our hospitals, and whether they be outlaws or their innocent victims, all are treated with the same impartial consideration. Now and again, when most of the other missionaries and their wives and children have had to leave their homes and take refuge at the ports, the medicals have refused to leave the post of danger, and have rendered aid to the combatants at the risk of their own lives. The same is true in times of plague or epidemics of typhus or smallpox, and indeed wherever human need and suffering are greatest. And many of our most gifted doctors have fallen victims themselves. In saving others they did not save themselves.

The cumulative effect of this blessed ministry of healing cannot be measured. Only the last great day will reveal what the Christian Church owes to

the devoted service of our medical missionaries and nurses. The atmosphere of the hospitals in which they carry on their work is permeated with the spirit of Christ and this cannot fail to make an indelible impression on the minds of all who come within their walls; and as they go home restored and healed, they tell the story of all they have seen or heard, and the way is prepared for a hearing of the message of salvation. Thus church, school and hospital are all united in one great enterprise to redeem the souls, quicken the minds and heal the bodies of many thousands of the suffering people of China.

CHAPTER XI

PRESENT POSITION OF THE CHURCH

In tracing the chequered story of the Church from its beginning to the present time, we have spoken, for the sake of brevity, as though it were one single stream. But in actual fact, the work in each province has gone on separately and independently. The three sections of B.M.S. work in China are separated by hundreds of miles, and up till quite recently there has been little intercourse between them. The Church in each province has grown in its own way, responding to its peculiar environment and also variously influenced by the personalities of the missionaries. Travel was slow and difficult and very expensive. At one time it took six weeks or more to reach Sianfu by way of the Han River from Hankow, and three or four weeks' rough travel by cart separated Taiyuanfu from Sianfu. Within the last few years the three provinces have been linked up by railways and motor roads, and you can travel from Shanghai to our far western province in little over one day. Hence the situation is very different from what it was a few years ago, and there is now a possibility of unification and consolidation of all the work such as was then out of the question.

Each provincial conference used to send home its

reports, appeals and estimates separately to the Home Committee, and grants were made to each conference for all the work under its care. But greater unity and co-ordination were felt to be desirable, and the first concrete step to this end was made at Tsingchowfu in October, 1912, when the Inter-Provincial Conference (known for short as the I.P.C.) was constituted, consisting of three members elected by each provincial conference, two by the university, together with the Mission Treasurer and the I.P.C. or China Secretary. The I.P.C., or its executive, has met regularly since that date, sometimes in one province, sometimes in another. Civil war and broken communications have sometimes made meetings difficult or impossible, but on the whole the new plan has worked well and has accomplished a large measure of unity. The Inter-Provincial Conference is the supreme council of the China Mission. Its work is manifold, and its responsibilities are great. It receives reports from every part of the field and reviews the whole policy of the mission and deals with all issues of major importance. A total grant of money is now made each year by the B.M.S. to the China Field as a whole, and this is divided by the I.P.C. between the three provinces and the university. New missionaries are sent by the B.M.S. to the Union Language School in Peking, and on the completion of their studies they are assigned to their particular stations and departments of service by the I.P.C., subject to the approval of the Home Society. Transfers of

workers according to the exigencies of the work are similarly arranged for. In a word, considerable progress has been made towards making the oneness of the China Mission a reality, and no appeal home for reinforcements or for a change of policy receives the attention of the Home Committee without the backing of the I.P.C., which is the only body that represents all the interests of the B.M.S. in China.

Up to the present, Chinese have not been elected to serve on the I.P.C., mainly owing to the expense that would be involved, but this development is sure to follow before long.

Meanwhile, in each province the representatives of the Church meet on equal terms with representatives of the Mission, and in consultation the grant for the province is divided between the evangelistic, educational and medical work. And similarly, the Chinese have a voice with the missionary in assigning the work of the newcomer and recommending where he or she shall be located. The money raised by the Chinese Church is also put into a common fund, and only used after careful and prolonged consultation. Christians are accused by their enemies of being "the running dogs of foreigners," but this method of joint responsibility gives the lie to that slander.

This joint procedure goes far to satisfy the increasing spirit of independence of the Chinese. It further gives them a broader outlook and creates in their minds an all-round interest in the work, so that

they feel themselves equal partners, and not merely subordinate helpers. It prevents friction between Chinese and the foreigner, and is a step towards the goal of devolution and the ultimate handing over of all responsibility to the Chinese Church. This trend or movement is capable of further development, and will go on with growing momentum as the Chinese Church grows in spiritual strength and resources.

Enough has been said about the government and machinery of the Church in China. Its foundations are solidly laid and it has withstood the shock of repeated trials and persecutions.

We have seen what new opportunities are presented for the uplift of women in the improved status now being accorded to the sex.

We have seen how for the time being our schools have been adversely affected by the new Government regulations and restrictions. Happily, the anti-religious agitation has almost died down, and the authorities are taking up a more friendly attitude and seem anxious that schools which were closed at the height of the crisis should be reopened.

A word must be added about another great change which is affecting the Church. China's population is overwhelmingly agricultural, but the Industrial Revolution has come to the country, as it has to Japan and to India. In the big towns cotton mills, silk filiatures, match factories, iron foundries, and other large-scale industries are springing up and making out of date the old-time domestic handicrafts. This

revolution opens new doors, and multitudes of our young people are drifting away from the land to the town, where it need hardly be said they are exposed to new temptations of a subtler sort. The Church has a great duty to counteract the evils of the factory system. Hostels for youths, night classes and healthy recreations, and the Y.M.C.A. and Y.W.C.A. will do something to mitigate the evils. In the factories we meet many of the evils which once prevailed in our own country, such as child labour; excessively long hours; absence of sanitation; lack of safeguards against accidents, and overcrowding amid unhealthy surroundings. These hives of human industry will always be danger spots to the community, for there men and women are herded together under conditions much more unfavourable to their moral welfare than those to which they were accustomed in the simple routine of village life. It is good to know that the Christian Church is trying to awaken a strong public opinion on these matters, which shall insist on proper inspection and on factory legislation. Unless the Christian Church exerts itself to the utmost many young lives will be blighted and ruined by the evils inherent in the factory system.

In religion there has been, of recent years, a loosening of old habits and traditions, and the minds of young Chinese, both within and without the Church, are in a state of ferment. Everything is now in the melting-pot. Change is in the air. We used to speak of unchanging China, but that description is

no longer true to the facts. China has been likened to an unwieldly giant turning on his side and awakening from his age-long slumber. And it is in this atmosphere of restless turmoil that the Church has to live and give its witness. It must adjust its methods to the new times, or it will lose its younger and most energetic members. Nothing in China to-day, is more remarkable than the transference of power from the old to the young. It is young men that control the destinies of one quarter of the human race. Their patriotism is undoubted, though their fervour may sometimes take strange forms. For instance, a few years ago the students worked themselves up into a fever of anger against western aggressions, and the schools and colleges elected certain of their members to go in person to Nanking and petition the Government. They demanded free passes on the trains, and when their request was refused many of them deliberately threw themselves across the railway tracks and challenged the engine-drivers to drive over their prostrate bodies! Of course, such an act was unthinkable. Their trick won the day! The Government yielded, provided free transport for the students, entertained them on arrival at the capital, and dismissed them with fair promises. This is but one extreme instance of the tremendous power exercised by the young in China. There is a general rebellion against authority, which is all the more significant in a land where the aged and the ruler have always been treated with the greatest reverence, and where filial piety and

subordination to the elder generation have been cardinal features of the Confucian tradition. This revolt of youth affects the Church as well as society at large. Our young leaders are impatient of restraint. They treat their teachers and the older pastors with scant respect, and they find little to attract them and hold them in the ordinary services of the Church. Christlike patience and sympathy alone can bridge the widening gulf between the rural Church with its simple life, and the younger generation which is growing up inoculated with the new ideas and warmly responsive to the spirit of the revolutionary age.

At the present moment there are dark clouds on the horizon of our work in China. I refer to the Japanese menace. Quite apart from its political aspects and its bearing on the national integrity of China, it is unfavourable to the spread of Christianity. The Church in Korea has suffered much at the hands of the Japanese; and more recently in Manchuria they have arrested several Chinese pastors on trumped-up charges, and placed obstacles in the way of the missionary. If, as seems only too likely, the Japanese penetrate and control North China, our Church will be faced with new difficulties, for the policy of those in power in Japan is opposed to Christian freedom. We must pray that this foreign threat to the Chinese Church may be averted.

CHAPTER XII

THE INNER LIFE OF THE CHURCH

AMID all these changes and challenges, what are we to say of the spiritual life of the Church? This, after all, is the most important question, and it is not easily answered. There are all sorts of Christians, good, bad, and indifferent, in the Church in China as there are in this country. It is hardly fair to apply the standards of the Church in England, which has a history of thirteen hundred years behind it, to the young Church established in North China within our own life-time. It is only sixty years since the first converts were baptized. The Church is still weak and immature. Its members belong mostly to the humble peasant class, and have had few advantages in the way of education. A fairer comparison would be to the churches of the early apostolic days, and in all essentials it will be found that the Church in China very much resembles the churches established by St. Paul in Corinth and other places. Like them, it has been called to pass through great tribulations. Like them, it has to live and move in heathen surroundings, where old habits and customs tend to reassert themselves. There is a downward pull all the time. To set against this there is little regular instruction available

for the individual Christian. He is often isolated from his fellow-Christians and deprived of the strength that comes from numbers. The means of grace and the inspiration and comfort of a trained ministry are absent, or only occasionally within his reach. Under such circumstances it is no marvel that some fall away from Christianity, or are won over by the Romanists, or led astray by excitable and emotional movements, such as The Tongues Mission and the Pentecostal Sect, the Seventh Day Adventists and the Spiritual Grace Society. But these movements only affect a minority of the Church. If the ordinary member were better instructed and grounded in Holy Scripture, he would be in little danger of falling a victim to these strange heresies. As it is, the majority of our Christians remain firmly attached to the Church. We have seen how many of them laid down their lives in the Boxer persecution rather than deny their Lord. This is surely the ultimate test of the reality of a man's religion. We have given instances of seekers after God, and of others who were once prominent in some secret sect, and afterwards found Christ, and became the leaders and the bulwark of His Church in days of fiery trial. And one thinks of many a humble Christian, whose spiritual life is strong and deep, and of some who have gone further on in the school of Christian experience and consecration than the missionary, who first brought them to Christ. You cannot dissect the soul nor analyse spiritual life. In this region statistics and mere

numbers reveal nothing. We have spoken of movements and organisations, of schools and institutions, of hospitals and museums, but these are only the outward framework. It is easy to speak of these things, but hard to tell the truth of the life within.

"Not on the vulgar mass
Called 'work,' must sentence pass,
Things done, that took the eye and had the price . . .
. . . But all, the world's coarse thumb
And finger failed to plumb,
So passed in making up the main account . . ."

It is easy to pass sentence on institutions, but how hard to lift the veil on individual souls and estimate what they are worth to God.

Even the dullest and most ignorant Chinese Christian is worthy of our respect and sympathy, when we remember at what a cost he has given up ingrained superstitions and broken with the immemorial beliefs of his fellow-countrymen, and come out and boldly joined an alien and suspected body like the Christian Church. There is a new joy in his face, a new hope in his heart. He is a changed man with a new outlook on life and death. He was lost and is found; he was dead and is alive, and his whole bearing marks him as different from his neighbours, and possessed of a secret of which they know nothing.

One of the richest rewards of the missionary is to have won the intimate friendship of some of these

Chinese Christians. Their fidelity and simple devotion often put him to shame. This little book will have altogether failed in its purpose unless it has given the reader a love for, and admiration of, his fellow-Christians in China. This final chapter deals with quality and not with quantity, and it is *quality* that tells in the long run. To know the Chinese Christians is to love them. Like ourselves, they have their faults and limitations, but let not these obscure their sterling characters and truly Christlike personalities. The strength of the Church does not depend on organisation or machinery, but on the quality of its individual members, and in bringing this story to a close we will give a few short biographies of some outstanding Chinese Christians.

1. *Pastor Sun, of Gospel Village.*

Five years ago the B.M.S. Committee sent a special message to Mr. Sun thanking him for the conspicuous service he had rendered to the churches in Shensi, especially during the very trying and unsettled years, 1926-29. During the absence of missionary colleagues in the country centre of "Gospel Village," he had courageously and with his usual diligence continued his pastoral oversight of the twenty stations under his charge; and by his tact and firmness had averted loss of life and the destruction of mission property. He was essentially a peace-loving man. On becoming a Christian in his early years he gave himself to earnest study, and entered the Gotch-Robinson Training College

in Shantung, and was one of the first six men ordained to the ministry on the occasion of the visit of the first deputation in 1891. Although not clever, he became wonderfully familiar with the Scriptures. When chosen as pastor he set to work to make the churches well-taught and self-expanding. He was keen on schools for boys and girls. Classes for leaders and evangelists were his delight. He himself wrote an excellent commentary on the Gospel of John which, though not printed, was assiduously copied by many zealous students. He was the comforter of many. His two promising sons died soon after each other when just entering upon the work for which they had long been trained. But his faith never faltered. "A man of faith and of love" might well be his title. When the churches were the special object of hatred by communistic bands, he stood his ground. On those bands attacking the village in which stood the central chapel and schools for boys and girls, he and the teachers evacuated the schools before the attack was made, and then he alone awaited the onset. His quiet dignity overawed many of the rioters, and on his expostulating with them, he shamed them into doing nothing more than burning all the books they could get hold of, and leaving the buildings intact. The churches in Shensi owe Pastor Sun a great debt, and his work will be long and gratefully remembered.

2. *Miss Lee (now Mrs. Norman Liang).*

Women have not been behind the men in the

Shensi Church in devoted and conspicuous service. Among the most notable of these is Min Lee, who was one of our schoolgirls and the daughter of one of the first Christian women in Shensi. A well-known lady missionary in Peking wrote of Miss Lee as follows: "She is one of the foremost Chinese Christian women in Peking. She is the Principal of the Union Women's Bible School. She is a truly great woman, one of the pillars of the Church in North China. Her influence goes out wide and deep."

After the usual term of six years in the Mary Stephenson School in Fuyintsun, she was sent to a higher school in Shanghai. On her return she gave herself whole-heartedly to teaching in her old school. At one time the school had to be closed owing to the very troublous days we had to pass through. For the time being she took a post in a Government school in which, by her skill in administration as well as by her teaching powers, she rendered valuable service. On the reopening of our mission school, she at once returned to us, although the remuneration was only one-third of the salary she was receiving. She simply said, "I owe all I have and am to your help and to God's goodness in sending you to Shensi. It is my duty as well as my joy to do something for Him." On her marriage to a Christian teacher, she followed her husband to Peking, where her value as teacher and counsellor was soon recognised. The Yen-ching University gave her the diploma of M.A., but she is still the simple-hearted Christian that she always was,

seeking to render all the help she can to her own people and the Church of Jesus Christ in China.

3. *Mrs. Yen* (*Mei Ling*).

A great soul-winner and a great teacher is Mrs. Yen. She is now too old for much active work, but is no less keen and interested in the activities of the Church, especially among women and girls. She is nearly blind, but still manages to write brief messages to her friends, which are always a means of grace. She is one of the first-fruits of the Shensi Mission Girls' School. She is a strong character. It was not without a struggle that she fully and joyfully surrendered and owned Christ as Lord. As senior girl in the school her influence was great. And afterwards, as teacher in the same school, her example and teaching were of incalculable value. She loved to accompany the lady missionaries to central meetings for women. Her addresses were always full of instruction, and her fund of anecdotes and Scripture knowledge, together with her homely wit and advice, were impressive. She led many into the Way of Life, and nothing to her mind was comparable to the joy of winning souls. She was and still is a great Bible lover. Her knowledge of the Scriptures is surprisingly wide and accurate. Her sheaf of notes and little books of outlines, culled from all sources, reveal her careful and diligent habits of study. In charge of the Women's Bible School, she has done excellent work. She has committed the things heard to other chosen and faithful

women also, and so has multiplied her own effectiveness. Her son-in-law is secretary to the Provincial Governor, and one of her daughters is married to a prosperous business man, who is leader of the Independent Church in Sianfu. But her chief concern is that all belonging to her should be true and faithful servants of Jesus Christ.

4. *Dr. Li Jen.*

Dr. Li was for many years a dispenser in the Sianfu hospital. After a visit to England he had a full medical course in Hankow, and eventually was put in sole charge of the hospital in San Yuan. He had the privilege of working with Drs. Young and Broomhall, both of whom thought highly of their Chinese colleague. No one could have a simpler and more Christian aim than Dr. Li. It was to save man, body and soul. The atmosphere of the hospital was Christian through and through. The patients felt this, and also the trained nurses. A happy co-operation between all was most noticeable. The missionary was often asked to visit the hospital and talk with the nurses on Scripture themes. Dr. Li felt that very much depended upon them. Their intercourse with the patients might be so helpful, or on the contrary, so harmful. No bribes were taken nor were special privileges allowed to the wealthy, but all were treated without fear or favour. This required courage when officials tried to browbeat both nurses and doctors. But tact and firmness and the evident Christian principles shown won through, and the reputation of the hospital was of the best.

Dr. Li had a wonderful serenity of spirit. Never ruffled or impatient, he carried on with hope and confidence, which had a heartening effect on all who came to the hospital. Later, Dr. Li had to return to his own province, Shansi, but we hope many others may be raised up like him to serve God and their country.

5. *Mr. Chou* (*Tzu Chen*).

Mr. Chou was one of the finest evangelists we have ever had. Being a native of Shensi, he knew the ways and customs and dialect of the people around him. He was brought to know and love Christ after a severe struggle. He was a fortune-teller and knew the tricks of the trade. If what the Gospel preachers said was true, his own trade and deceitful doings would come to an end, and what then? He engaged in public argument, but found a great difficulty in holding his own in spite of his great gift of eloquence and ready speech. In the quiet of his room he was disquieted. And then he was addicted to opium. What could be done about that? The preachers had said that God could deliver even from opium! At last he surrendered heart and will. The opium habit was broken; he was delivered; Christ had claimed him! He was first a colporteur, and his living way of setting out the Gospel story made him easily the the best seller of scriptures we ever had. He grew in knowledge and character and influence. Jesus the Emancipator was ever his theme. As a deacon,

and afterwards a pastor, he did great work. In the hospital at the bedside of patients he inspired comfort and hope. In following up the hospital work and visiting the homes of former patients he was successful in opening many new stations. In his own home he was a model example of a Christian husband and father. He was well known in the city of Sianfu. "Who is that preaching?" one would ask on seeing the crowds about the preaching hall. "Oh, that's Chou, don't you know? he can always get the crowd!" He was a loving and loveable man, and now he has gone to be with the Saviour whom he truly loved.

6. *Pastor Wang Show Li.*

Born of poor parents in the poorest part of our Shantung field, Wang Show Li is now one of our senior pastors, and is beloved of all who know him. From boyhood he was of an enquiring mind, and when only fourteen, hearing that a missionary was preaching at a village five miles from his home, he walked there and became interested in what he heard. He bought a copy of St. Matthew's Gospel, and was deeply impressed by what he read; and being eager for further information he joined the little group of Christians in the village where the missionary had preached. Later, he went to the enquirer's class at Tsingchowfu, and what he saw of the missionaries and Christians there, and what he heard of Christ as the Saviour decided him to become a Christian himself, and he was baptized

and, having distinct gifts for preaching, became a local preacher. He was afterwards accepted as a student of the Theological College, and had a six-years' course of training. Near the end of his college course he was taken very ill with lung trouble and the case seemed hopeless, but through earnest prayer and loving treatment he recovered and never had any recurrence of the disease. He believed he had been saved from the very jaws of death, and determined to dedicate his life to the service of God in the ministry of the Word. He became the first pastor in his native county of Pohsing, where there are about 700 villages. His pastoral district comprised 20 villages, in each of which there was a small group of Christians. His work involved constant travelling on foot, carrying his bedding on his back. Besides conducting services, he had many other duties, such as settling disputes among the Christians, and between them and the non-Christians. But his kindly temper and sympathy and happy smile stood him in good stead, and made him a peace-maker in the whole district.

He saw the importance of training children under Christian influence and opened up many schools for both boys and girls. He had learned the use of a few simple remedies and, like Wesley, he often helped people who were sick. In a word, he did real, plodding, patient work and built up a strong Church during his thirteen years' ministry in his native county, and became a true father in God and shepherd of the people. Later, when the

mission decided to organise a Tent evangelistic campaign, Wang Show Li and two other pastors were set apart for this new and important work. Wang proved a tower of strength in this enterprise, for he preached well and always got the ear of the people. Not content with preaching, he followed it up with personal talks with the village elders and teachers, and these talks often extended to late hours or even to the early hours of the morning. One day he was preaching on the theme that Christ gives peace in the heart at all times and under all circumstances, and at the very time when he was speaking robbers broke into his home a few miles away and murdered his wife. "What about his peace now?" he was asked. But he showed that even at such a time he believed in, and rested on, the peace of God in his heart.

When the B.M.S. withdrew its missionaries from Peichen, Pastor Wang was put in charge of the whole northern district in our Shantung field. That district comprises six counties and some one and a half million people. There have been frequent crises owing to floods and famine, banditry and anti-Christian activities, but through it all Wang has shown courage, resource, tact and patience and, owing to his fine spirit and wisdom, never has B.M.S. property been destroyed. Wang has twice received the honour of being elected President of the Shantung Baptist Union. He is one of God's choicest gifts to the Church, and now at the age of 65 he is still working hard, unsparing of himself. His daughters are doing good service, one as a nurse, the other as

evangelist; whilst his son-in-law, Sun Tien Hsi, is editor of a Christian paper for farmers, and is himself a Christian leader of proved usefulness and great promise.

(7) *Mr. Sung Chwan Tien.*

If space allowed, similar sketches might be given of other faithful pastors and evangelists. But we will select a prominent Christian layman, whom I have elsewhere called "The Chinese Dick Whittington." His name was Sung Chwan Tien and he was the son of a peasant-farmer near Tsingchowfu. As a boy he went to the Mission Boarding School in that city, and on completing his course became a teacher in his old school. When the Shantung Christian University was founded in 1904, Mr. Sung was appointed professor in the School of Arts and Science, but owing to the development of trouble in his eyes he had to abandon academic work, and go into business. Every enterprise he undertook succeeded. He began, with the help of Mrs. Couling, in establishing a lace industry which soon gave employment to hundreds of Chinese girls in the villages. Later, he turned his attention to making hair-nets for ladies, and finally built up big factories for manufacturing rugs and carpets. He also imported motor buses and cars for the new roads that are being opened up, and he did business in piece goods and other things. By this time Sung had become one of the richest men in Shantung, and was able to send his children abroad for educa-

tion. But all this by itself would not merit his inclusion in this book. What is of importance is that throughout all his remarkable career Mr. Sung remained a sincere Christian and a devoted servant of the Church, giving freely of his wealth to all good causes. Sung was far more than a successful man of business, he took a keen interest in education and was appointed Commissioner for his prefecture, and did much to raise the level of teaching. He was also elected as first Chairman of the Provincial Assembly, but on the fall of the then acting-governor of the province, Sung fell into disgrace and a price was put upon his head, and he had to take refuge in Shanghai where he died of heart-failure at the early age of fifty-five.

His death was a great loss to China and to the Church. In his prosperity he did not forget his old school, but contributed to its support. In Church matters his counsel was often sought, and readily given. He was Honorary Treasurer of the Shantung Baptist Union and a Director of the University. He was a man of sound judgment and sterling character; living a quiet and dignified life, and conducting a Bible class on Sundays in his own home.

There are other equally faithful Christian laymen in our Church in China, and these are the very life of the Church and the salt of society. Their zeal, intelligence and devotion are of supreme importance in maintaining the varied activities of the Church. Here is the story of one other man.

8. Mr. Sun Wen Hsiu.

Mr. Sun was a tall and dignified man with clear, bright eyes, and long black beard—one you felt you could trust at first sight—and it proved to be so. Before becoming a Christian he was an opium smoker, and was so weak that he could not walk a mile without resting several times. He was a well-to-do farmer. When Sun was enlarging his house in view of the marriage of his son, a Christian carpenter worked for him. Noticing that this man worked better than others, Sun asked him if he belonged to one of the Shantung sects, of which there are over a hundred, containing many genuine seekers after God. The carpenter replied, "No, I am a Christian." Sun said, "I have heard about the Jesus way; tell me more." To which the carpenter replied: "The Christian day of worship occurs in a few days, then I shall not come to work, but if you visit the chapel in our village you will hear more, and books will be given you." Sun agreed to go. He started, but passing through a little market on the way, a friend hailed him and invited him to drink tea, and Sun, not liking to disclose his errand, complied. Being, however, a true seeker, he went later, and decided after a time to follow Christ. Mrs. Sun also became a Christian. She soon felt a call to unbind her feet, as he did to give up his opium, and they were a stimulus to one another in these matters. Afterwards, Sun became an evangelist, and spent the greater part of the year

in lonely itineration, living in the invariably dirty Chinese inns. When Sun was elderly, a missionary friend who knew the comforts and happiness of Sun's home, asked him how long he thought he could keep up his arduous work. Sun replied: "When I became a Christian I vowed to my Lord I would do so as long as He gave me strength." Shortly after this he was taken ill, and went through much suffering with great fortitude and died. On the day of his funeral hundreds of non-Christians from neighbouring villages gathered to honour his memory, and to these Christ was preached by mourning Christians, who took Sun's upright and well-known life as their text. As deacon and treasurer in the Association and as evangelist, he lived a faithful and fruitful life, and his son follows in his father's steps and is on the staff of the Tsinan Institute.

9. *Mrs. Hsü.*

Mrs. Hsü is one of the outstanding Christians connected with the B.M.S. work in Shansi. She is, perhaps, the most striking example of what is possible for Chinese Christianity in the way of fine character, real spirituality, and earnest zeal. She is a deacon of the Chinese Church in Taiyuanfu, and joint treasurer of the church. She has also occupied the chair of the Provincial Conference of the Mission in Shansi.

Mrs. Hsü comes from a well-connected family in which much that is the finest and best of the old-style Chinese customs is still maintained. Her

father is a well-educated man, who holds the position of dean of one of the departments in the Shansi University, which was originated by the late Dr. Timothy Richard as a memorial to those who were martyred in the Boxer outbreak in 1900. Mrs. Hsü is better known as Nurse Chang, and is still called by that name by many of her friends. Many years ago, before she had any contact with Christianity, she went to the out-patient department of our women's hospital in Taiyuanfu, where it was found that an operation was necessary. So Miss Chang was a patient in the hospital for some weeks. She was so pleased with the success of the treatment of her complaint, and so influenced by what she saw of the way in which all the patients were treated, and by what she heard of the doctrine, that she decided to train as a nurse and to devote herself to ministering to the needs of her suffering fellow-countrywomen. During her training she became a Christian. She took the full course of training, both for general nursing and for midwifery, and obtained the Certificate of the Nursing Association of China. For some years she was senior ward sister in the hospital where she had been a patient; and since leaving has continued to help the hospital by acting as examiner for the Nurses' Association of China, in connection with the final examinations of the nurses at the women's hospital.

Later on, it was found necessary to open an orphanage for unwanted and destitute children, and a well-qualified and trustworthy person was required

to take charge of it, and Nurse Chang seemed to be fitted in every way. So she became matron of that orphanage, which is housed in premises lent by Dr. E. H. Edwards, and supported by voluntary contributions. She has now held that position for more than twelve years. She has the care of thirty children, who are not only well cared for, but are being well trained and prepared to become useful members of society and probably to become followers of Jesus Christ. Under her care, the orphanage is a happy, healthy, Christian home.

During the past decade, Nurse Chang (now Mrs. Hsü), has become one of the striking instances of the ways in which the fruits of the Spirit may be seen in the Chinese Church. She is an indefatigable worker, not only amongst the women attending the church, but also taking a leading share in its general activities. In many ways she is the source and stay of much that is best in the Church. She frequently conducts the church prayer meeting or takes part in special meetings, and does so with a power and a deep spirituality that not only have a fine influence on her Chinese hearers, but are also very much appreciated by her missionary fellow-workers. Her Christian life and character would put to shame some of the members of churches at home. She is a light that cannot be hid, and a great help and inspiration to many of her fellow-Christians who are striving to be worthy of our Lord and Master, Jesus Christ.

10. *Mr. Liu Chao Lan.*

Mr. Liu comes of a family of smallholders, who own the equivalent of about six or seven acres of land in a village about fifteen miles north-west of Taiyuanfu. He is the first member of the family to become a Christian. Although his family are tillers of the soil, he received a modest schooling and became an assistant in a boot shop. By a happy accident he became acquainted with one of our evangelists, and that deepened into a friendship and led to a fellowship with Jesus Christ. Before he became a Christian, Mr. Liu had been a man of good character, and he became a sincere follower of Jesus Christ. That he had the root of the matter in him was shown by his willingness to become an evangelist and help in our work, even though it meant a lower salary than he had been receiving as a shop assistant. As an untrained worker he took charge of a new outstation, and there showed that he had qualities worth developing and training. With the help of a generous friend of the Shansi Mission, he was sent to a Bible school, and worked through the two years' course with credit. He left the school with a deepened earnestness and had become a real student of the Bible.

For about twenty years Mr. Liu has worked as an evangelist, and has won the goodwill of the people whom he has tried to serve. He is not a man of brilliant and outstanding gifts, but is one of the quiet, steady sort, respected by all who know him.

For some years he has been a deacon of the church in Taiyuanfu, and a member of the Station and Provincial Associations, and thus has had a share in the responsibility of directing the work done in the city and other parts of the province. When he preaches one feels that he is speaking out of a heart that knows God. And even visitors, who have heard him speak, have remarked on his spiritual qualities, for it is evident that he has real fellowship with Jesus Christ. Mr. Liu is one of the men who are contributing greatly to the building up of the life of the young Church in China. He is one of those who has seen the glory in the face of Jesus Christ and he reflects it in his own countenance.

And here, with these portraits of ten typical Chinese Christians selected at random, we abruptly close this little book. It is only the first chapter in a story that has just begun, but it should suffice to show the fine stuff in the Church of Christ in China; and it inspires us with confidence in the future of that Church, of whose inner life we have tried to give a glimpse in these last pages. We have seen beyond the shadow of a doubt how men and women are being transformed into new creatures, and how they are being used of God for the extension of His Kingdom. With rejoicing we bring these few sheaves before the reader, and beseech him to join us in praying that the Lord of the Harvest will send forth more labourers into His Harvest.

A LIST OF THE MISSIONARIES OF THE BAPTIST MISSIONARY SOCIETY IN CHINA SINCE TIMOTHY RICHARD FOUNDED THE SHANTUNG MISSION IN 1875.*

* This list has been simplified by the omission of the missionaries' wives unless before marriage they served as single woman workers or nurses, but many of those unnamed have rendered outstanding service to the Chinese Church.

1869	Timothy Richard, accepted 1875, Tsingchowfu . .	Died, 1919
1876	Alfred George Jones . .	Died, 1905
1879	Dr. Kitts	Resigned, 1889
1881	Arthur Sowerby . . .	Retired, 1923 Died, 1934
	J. S. Whitewright . . .	Died, Jan. 10, 1926
1882	Francis James (from C.I.M.) .	Resigned Boxer Martyr, 1900
1883	J. J. Turner	Retired, 1920
1884	Evan Morgan. . . .	Retired, 1935
	Herbert Dixon . . .	Boxer Martyr, 1900
	R. C. Forsyth . . .	Retired, 1911 Died, 1922
	Samuel Couling . . .	Resigned, 1908 Died, 1922
	Dr. J. R. Watson . . .	Retired, 1923 Died, 1937
	C. Spurgeon Medhurst . .	Resigned, 1904
1886	E. C. Nickalls. . . .	Retired, 1923
	G. B. Farthing . . .	Boxer Martyr, 1900
	W. A. Wills (from C.I.M.) .	Retired, 1907
	Miss Dawburn . . .	Resigned, 1887
	S. B. Drake (from C.I.M.) .	Retired, 1910 Died, 1935
1887	F. Harmon (from B. & F.B.S.) .	Retired, 1926
	E. C. Smyth	Retired, 1926 Died, 1931
	A. G. Shorrock . . .	Retired, 1927

1887	Moir Duncan, Principal, Shansi University	Resigned, 1902 Died, 1906
	J. Percy Bruce	Retired, 1924 Died, 1934
1892	T. C. Paterson	Retired, 1928
	E. W. Burt	Retired, 1933
1893	Miss Agnes O. Kirkland	Retired, 1927
	Miss Lucy M. Shalders	Resigned, 1899
1894	Miss Annie Simpson	Died, 1917
	Miss Annie Aldridge (Mrs. T. C. Paterson)	Married 1913
1896	W. A. McCurrach	Boxer Martyr, 1900
	J. T. Underwood	Boxer Martyr, 1900
1897	A. E. Greening	Retired, 1936
	F. Madeley	Retired, 1930
	Miss Greig (married Mr. W. Smith of Japan)	Resigned, 1899
	Miss Timmis	Died on way home, Nov. 20th, 1900
1898	Dr. J. A. Creasey-Smith	Resigned, 1908
1899	S. F. Whitehouse	Boxer Martyr, 1900
	S. W. Ennals	Boxer Martyr, 1900
	Fred Shipway	Died, 1902
	Miss Harriette Sifton	Resigned, 1927
1900	Miss M. E. Shekleton	Died, July 7th 1925
	Miss Renaut	Boxer Martyr, 1900
	Miss Law	Resigned, Nov.1901
	Miss Jennie Beckingsale	Died 1913
1902	T. E. Lower	Resigned, 1928 Re-appointed, 1932
	E. H. Edwards (from Showyang Mission)	Retired, 1926
1904	Dr. Benjamin Broomhall	Retired, 1932
	Percy J. Smith	Resigned, 1924
	Donald Smith	Died, 1923
	George E. Baker	Resigned, 1910 Died, 1935
	Dr. G. A. Charter	Resigned, 1920
	J. C. Keyte (Hon. Member), Pastor Peking Union Church)	Resigned, 1922
	Dr. H. Stanley Jenkins	Died, 1913

1904	John Bell (from Congo Mission)	Retired, 1928
	Miss E. M. Russell (Mrs. James Watson)	Married 1908 Died 1936
1905	J. C. Harlow	Retired, 1934
	Henry Payne	
	A. G. Castleton	Retired, 1934
	Dr. Andrew Young (from Congo)	Died, 1923
	E. F. Borst-Smith	Resigned, 1931
	James Watson	
	Miss Lucy Goodchild	Retired, 1927 Died, 1930
	Miss K. M. Franklin	
	Miss F. Ward	Resigned, 1913
1906	A. J. Garnier	
	H. G. Whitcher	Resigned, 1914
	Dr. Harold Balme	Resigned, 1927
	H. T. Stonelake (from Congo)	
1907	S. Henderson Smith	Resigned, 1928
	Miss Annie Cumstock (Nurse)	Resigned, 1909
	Dr. Paula Maier (Mrs. H. J. Fairburn)	Resigned, 1910
	Miss Katherine Lane (Nurse) [Mrs. Henderson Smith]	Married 1910 Resigned, 1928
	Miss E. Weeks (Mrs Heeven)	Resigned, 1911
1908	E. J. Ellison	Died, 1923
	E. B. Greening	Resigned, 1919
	J. S. Harris	
	George W. Fisk	Resigned, 1917
	Baron von Werthern (Dr.)	Resigned, 1913
	H. R. Williamson	
	E. R. Fowles	Resigned, 1926
	J. Shields	Retired, 1931
	Miss Jessie Manger	
	Miss F. M. Wood	
	Miss Helen Watt (Nurse) [Mrs. Scollay]	Resigned, 1914
	Miss Jessie Walter (Mrs. A. J. Garnier)	Married, 1910
1909	Dr. John Lewis	Died, 1916
	P. D. Evans	Resigned, 1912
	H. J. Fairbairn (Architect)	Resigned, 1918
	A. G. Perriam (Architect)	Resigned, 1917

1909	Miss Margaret Thomas	
	Miss M. H. Green (Mrs. Shields)	Married, 1912
	Dr. C. F. Robertson	Died, 1913
	William Mudd	
	Miss M. Logan (Nurse)	
	Miss E. R. Ellis (Nurse) [married A. G. Toone]	Resigned, 1916
	W. E. Comerford	Resigned, 1917
1910	Dr. William Fleming	Resigned, 1926
	H. H. Stanley (Architect)	Resigned, 1912
	Miss H. M. Turner	Retired, 1933
	Miss Ada Sowerby	Resigned, 1926
	Miss S. K. Olney	Resigned, 1915
1911	Miss E. A. Rossiter (Nurse)	
	Miss F. E. Coombs	
	H. Sutton-Smith (from Congo)	Died, 1917
	Dr. John Jones	Resigned, 1927
	R. S. McHardy	Resigned, 1928
	Dr. T. Scollay	Died, 1918
	F. W. Price	
1912	Dr. T. Kirkwood	Resigned, 1915
	Miss J. L. Smyth (Nurse)	Resigned, 1921
	Miss A. M. Lewis	Died, 1914
1913	H. Carey Edmunds (Architect)	Resigned, 1915
	A. G. Toone (Architect)	Resigned, 1916
	F. S. Russell	
	Miss C. Waddington	
1914	W. P. Pailing	
	F. S. Drake	
	Dr. E. S. Sowerby	Resigned, 1919
	Miss Kate Kelsey	Retired, 1934
	Miss Freda Fullerton (married Rev. A. Norton, C.M.S.)	Resigned, 1918
	Miss Priscilla Willis	Resigned, 1927
1915	Dr. G. K. Edwards	Died, 1919
	S. C. Harrisson	Resigned, 1927
1916	Miss G. E. Taylor (Nurse)	Resigned, 1918
	Miss Ethel Pollard (Nurse)	Resigned, 1928
	Nurse G. Jaques	
	Miss Elsie Beckingsale	Resigned, 1927
	Miss Dorothy Curtis	

1916	Miss Constance May (Nurse) [Mrs. E. J. Ellison]	Resigned, 1930
1918	F. H. B. Harmon (Business Manager, Tsinan Hospital)	Resigned, 1927
	Dr. E. R. Wheeler [From Peking Medical College]	Resigned, 1930
	H. W. Burdett	
1919	Dr. R. K. Ford	Resigned, 1922
	Dr. L. M. Ingle	
	Dr. Florence Edwards	Resigned, 1927
	Dr. Alec Lees	Resigned, 1931
	Miss Mary Pearson	
	Miss M. L. Watson	Resigned,
1920	Dr. C. I. Stockley	Resigned, 1928
	Dr. S. E. Bethell	Retired, 1936
	Miss M. S. Walker (Nurse)	Resigned, 1933
	Miss W. F. Cropley (Nurse) [Mrs. Emmott]	
	Miss L. L. Dillow (Nurse)	Resigned, 1927
	Miss M. G. Hawker (married Rev. Gronli, American Lutheran Missionary Society)	Resigned, 1924
	Mrs. John Lewis	
	Miss A. S. Rogers (Nurse)	Resigned, 1928
	Miss L. G. Smith (Nurse)	Resigned, 1924
	Miss A. Smurthwaite	
	Miss F. M. Watson	
	Miss F. Major (Nurse)	
1921	Dr. D. J. Evans	Resigned, 1928
	Miss F. H. Moore (Secretary, President, S.C.U.)	Resigned, 1924
	H. H. Rowley	Resigned, 1929
	Miss Dora Cracknell (Mr. F. S. Drake)	Married, 1930
1922	Miss Emily Pentelow	
1923	Miss L. Chapple	
	Miss J. K. Williamson	
	Miss L. Haslop (Mrs. G. A. Young)	Married, 1927
1924	L. T. Comber	Trans. to Jamaica, 1928

1924	Dr. H. G. Stockley	
	Dr. Ruth M. Tait	
	H. A. Emmott	
	A. K. Bryan	
	G. A. Young	
	E. L. Phillips	
	Dr. Mary Ellison (Mrs. Gordon King)	Married, 1927
	Miss M. J. Weate	Resigned, 1926
	Miss B. Glasby	
	Miss C. M. Birrell (from Congo) [Mrs. A. K. Bryan]	Married, 1929
	Mrs. Donald Smith	
	Miss G. M. Hickson (from Congo)	
1925	Miss E. H. Holden (Mrs. H. G. Wyatt)	Married 1927
	Miss Grace Mann	Killed Nov. 12th, 1928
	Mrs. Wenham	Resigned, 1928
	R. H. P. Dart	
	Dr. H. G. Wyatt	
1926	Miss E. S. A. Wheal (Nurse)	
	Miss H. A. Stacey	Resigned, 1936
1927	Dr. Gordon King	
1928	Dr. Ellen M. Clow	
	Dr. W. S. Flowers	
	Miss F. E. George (Nurse) [Mrs. R. H. P. Dart]	Married, 1929
1929	Dr. James M. Clow	
	Miss M. A. McKinnon (Nurse)	Resigned, 1931
	J. Cameron Scott	
	Miss G. E. Goss	
1930	H. W. Spillett	
1931	Dr. C. V. Bloom	
	Miss C. M. Greening (Mrs. T. W. Allen)	Married, 1934
	T. W. Allen	
	W. C. Bell	
1932	Miss B. S. Eagle (Nurse)	Resigned, 1936
	A. L. Suter	
1933	Miss J. I. Bell	

1933	Miss S. M. Scott
	G. F. Folkard
1934	Miss E. M. Down (Nurse)
	Miss W. Natten (Nurse)
	V. E. W. Hayward
1935	E. G. T. Madge
	J. Henderson Smith
	Dr. R. J. Still
	W. S. Upchurch
	Miss N. K. Wright (Nurse)
1936	W. G. D. Gunn
	V. J. Jasper
	J. C. Newton
	S. R. Dawson
1937	Miss J. M. Bain