


1967

Southern Baptist missions in China 1945-1951

Garnett Lee White

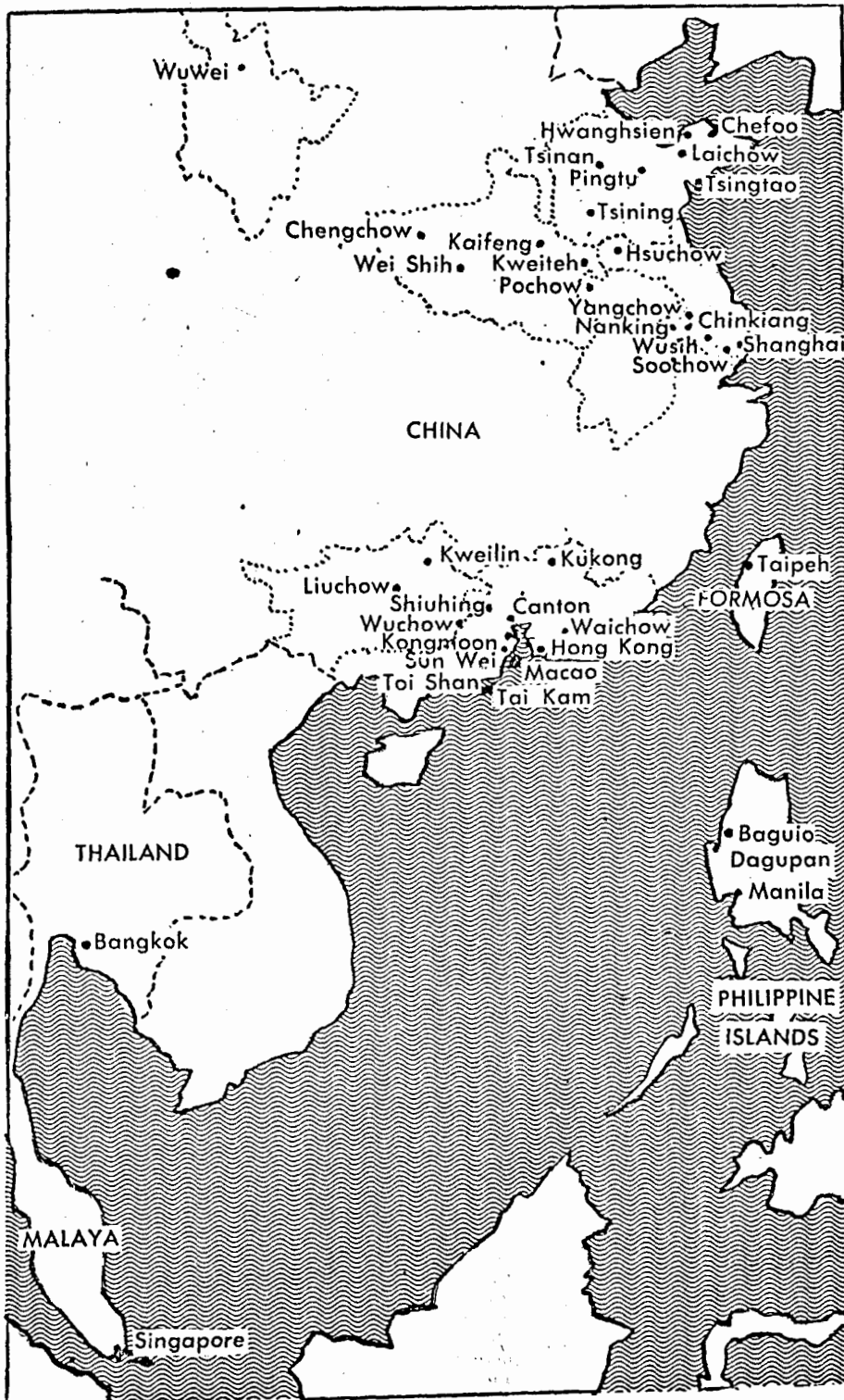
Follow this and additional works at: <http://scholarship.richmond.edu/masters-theses>

 Part of the [Asian History Commons](#), and the [History of Religion Commons](#)

Recommended Citation

White, Garnett Lee, "Southern Baptist missions in China 1945-1951" (1967). *Master's Theses*. 1182.
<http://scholarship.richmond.edu/masters-theses/1182>

This Thesis is brought to you for free and open access by the Student Research at UR Scholarship Repository. It has been accepted for inclusion in Master's Theses by an authorized administrator of UR Scholarship Repository. For more information, please contact scholarshiprepository@richmond.edu.



SOUTHERN BAPTIST MISSIONS IN CHINA

1945-1951

BY

GARNETT LEE WHITE

A THESIS
SUBMITTED TO THE GRADUATE FACULTY
OF THE UNIVERSITY OF RICHMOND
IN CANDIDACY
FOR THE DEGREE OF
MASTER OF ARTS IN HISTORY

Richard B. Weston
Director

AUGUST, 1967

LIBRARY
UNIVERSITY OF RICHMOND
VIRGINIA

PREFACE

This thesis developed from a seminar paper on the South China Mission of the Southern Baptist Convention, 1945-1951, prepared for Dr. R. Barry Westin in the fall of 1965. Though the scope of this present study includes Southern Baptist Missions in all of China during the same period, its purpose remains the same. That purpose is to present the course of the evangelical outreach of this large Protestant denomination, and the progress made in establishing an indigenous Christian movement in China before the Communists forced the withdrawal of all missionary personnel.

For his guidance in this project I am truly grateful to Dr. Westin. No small thanks are also due to those of the staff of the Foreign Mission Board who have made indispensable contributions: to Miss Nell Stanley, librarian, and her staff for their generous and friendly assistance; and to Drs. Cauthen, Crawley, and Hill for the time afforded by them for interviews. I am, of course, more deeply indebted than could be expressed for the encouragement of my parents, and of my recent bride, whose delight will know no bounds when "that thesis is off our backs." Last, but certainly not least, I am deeply grateful for the skill of my typist, Mrs. Doris Halenda.

CONTENTS

	Page
MAP	Frontispiece
PREFACE	ii
Chapter	
I. THE SETTING OF SOUTHERN BAPTIST MISSIONS IN CHINA, 1945-1951	1
II. THE THEORY OF SOUTHERN BAPTIST MISSIONS IN CHINA, 1945-1951	11
III. THE ORGANIZATION OF SOUTHERN BAPTIST MISSIONS IN CHINA, 1945-1951	19
IV. THE RELATIONSHIP OF THE MISSIONARIES TO THE CHINESE SCENE, 1945-1951	25
V. RELIEF AND REHABILITATION, 1945-1951	39
VI. EDUCATIONAL MISSIONS, 1945-1951	50
VII. MEDICAL MISSIONS, 1945-1951	66
VIII. EVANGELISTIC MISSIONS, 1945-1951	73
CONCLUSION	84
BIBLIOGRAPHY	88
VITA	95

CHAPTER I

THE SETTING OF SOUTHERN BAPTIST MISSIONS IN CHINA, 1945-1951

The Condition of China at the End of World War II

After 115 years, the last link between Southern Baptists and Chinese Baptists had been severed. Missionary Pearl Johnson had stood at her post in Tsingtao after all her fellow missionaries had fled the Communists, but now she, too, was leaving her adopted people. The year was 1951--just six years after that day of limitless joy and hope, V-J Day.¹

China was technically one of the victors of World War II. With considerable aid from her American ally, the government of Chiang Kai Shek emerged from the war with the

¹Letter from Pearl Johnson to J. T. Williams, n. d., in "Letters and Statements from Missionaries Who Were in China at the Time of the Japanese War and during the Rise of the Communist Power which Resulted in the Dispersion of the Missionaries," an unpublished manuscript collection made by J. T. Williams in 1963. In the library of the Foreign Mission Board of the Southern Baptist Convention, Richmond, Virginia. There is no pagination. Hereafter cited as: Williams, "Letters."

technical status of a major belligerent. The Western powers had renounced the concessions that they had extorted from a prostrate Manchu dynasty a century before, and with the promise of further American aid in the reconstruction of the land, the prospects for the future of China were bright in the opinion of some missionary observers.²

Other American observers questioned whether the government could have survived at all without the aid of her American ally, and considered the country actually vanquished by the rigors of war.³ The destruction wrought by eight years of conscription, bombing, drought, and famine was extensive. Transportation and communications were practically nonexistent immediately after the Japanese surrender. Inflation was rampant; in 1945 the cost of living was 3700 times that of 1937.⁴

The war had resulted in a reversal of the pre-war steps toward political unity. In the East, the Japanese occupied the richest, most commercialized sector of the country. To the Southwest was the refuge of the Nationalist

² Baker J. Cauthen, "Report of the Secretary for the Orient," in "Minutes of the Foreign Mission Board" (March 15, 1950), no page. Hereafter cited as: Cauthen, "Minutes." Unless indicated, there is no pagination.

³ K. S. Latourette, The American Record in the Far East, 1945-1951 (New York: The Macmillan Company, 1953), p. 95.

⁴ Cauthen, "Minutes" (April 6, 1948, and November 11, 1948).

government, with its capital at Chungking. In the Northwest, Communist guerillas had established a de facto government.

The Chinese Communist movement had originated in 1923, when Russian technicians responded to appeals from President Sun Yat Sen for aid in China's effort to modernize.⁵ For a few years the Communist party which resulted from the Russians' influence cooperated with Sun's Kuomintang (People's National Party). But in 1927, Sun's heir, Chiang Kai Shek, broke relations with them, and armed clashes followed. The increasing danger from the Japanese led the belligerents to agree to a truce, so that a united front could be presented against any Japanese offensive. But when the attack actually came in 1937, the Communists largely withdrew from the fighting and remained in their northwestern citadel during the war. The brunt of the fighting fell upon the government forces, and the resultant attrition was costly.⁶

By 1945, the Communists, under the leadership of Mao Tse Tung, were well-entrenched in their region, having won a great deal of sympathy from the local people through land reforms and the exemplary conduct of their military personnel. Their army was well-trained, adequately fed, and carefully indoctrinated in the Communist cause.⁷

⁵K. S. Latourette, A Short History of the Far East (New York: Macmillan Company, 1962), p. 469.

⁶Latourette, The American Record in the Far East, 1945-1951, p. 97.

⁷Ibid., pp. 94-97.

The Chungking government fared poorly by comparison. Charges of corruption could be made at all levels. The army was led by men who were often, if not usually, incompetent. The party which controlled the government, the Kuomintang, was divided within and jealous of its power. In view of the multitude and complexity of its problems, the regime's capacity to rule was being severely strained. To the crucial problem of inflation, its most frequent solution was to print a greater volume of unbacked money, which only aggravated the crisis. In retrospect, it appeared that this government would never have been adequate to occupy, organize, and reconstruct so vast a land before a host of problems would have deluged the people in chaos.⁸ And the Communists were watchful for every opportunity to exploit the government's weaknesses.

The Nationalist-Communist Civil War

When the Japanese seized Manchuria, they stationed an army there for the purpose of repelling a possible Russian attack. Throughout the war this force remained inactive, with the exception of a few days just prior to the surrender of Japan. At that time Russian entered the war against Japan, as agreed at Yalta, encountering only token resistance. In return for this small effort against the common foe, the Allies had agreed that the Russians should occupy Manchuria

⁸Ibid.

temporarily. They used this time to confiscate industrial equipment as reparations--equipment that would have been valuable to the recovery of the Chinese economy. Moreover, they left the weapons of the disarmed Japanese force behind them when they withdrew from Manchuria. This was within convenient reach of the Communists in Northwest China, but far from the Nationalists in the South, hampered as they were by poor transportation. Their movements were further handicapped by the refusal of the Russians to permit them to use the port of Darien for debarkation.⁹

Nationalist troops entering Northern China and Manchuria, therefore, found the former Japanese positions occupied by Communist forces, and it was not long before clashes resulted. The government forces made some progress in 1946 before the American Ambassador, George C. Marshall, arranged a truce.¹⁰ Negotiations for cooperation and disarmament ran afoul of opposition on the part of Nationalist leaders to any compromise that might diminish their power. The situation was further complicated by the fact that the Communists viewed every move of the government and the Americans alike with intense suspicion.¹¹

With the collapse of the negotiations and the resumption of hostilities, the tide began to turn against the Nationalist armies. Their military failures in 1947 led to the disastrous

⁹ Ibid., p. 95.

¹⁰ Ibid., p. 118.

¹¹ Ibid., pp. 104-109.

loss of Mukden, a key Manchurian city, in the following year. Spreading into Central China, the Red armies moved quickly through the countryside, leaving the cities as Nationalist islands in a Communist sea. Later they could squeeze these strongholds in vises of converging columns.¹² The government was still disorganized by its move from Chungking back to the pre-war capital, Nanking, and its armies were poorly coordinated. Inflation rose to the point that the poorest laborer dealt in millions of dollars.¹³ The struggle in the North was now lost beyond hope, and the center of the country seemed all but lost for the Nationalist cause if something were not done to reverse the trend of events.

¹² Baker J. Cauthen, "The Orient," The Field Is The World: 104th Annual Report of the Foreign Mission Board of the Southern Baptist Convention, 1949, ed. by Genevieve Greer (Richmond, Virginia, 1949), p. 48. (Hereafter all Annual Reports will be cited as: Annual Report, with the appropriate year.); Cauthen "Minutes" (April 6, 1948), pp. 10-11.

¹³ Ibid. Missionary Helen McCullough, in an undated letter to the Foreign Mission Board, which was published in the monthly magazine of the Board, The Commission, X, 11 (December, 1947), p. 1., included this price chart. The prices quoted are in Chinese National Currency (C.N.C.), for which the official rate of exchange for United States currency (U. S.) was 20:1. The Black Market rate at the same period was 40 or 50:1 according to Missionary McCollough.

1 hamburger -	\$14,000	Combination Salad -	\$18,000
1 cup coffee -	5,000	Chicken Salad -	28,000
Bacon and Eggs-	20,000	1 Piece Pie -	10,000
Waffles and		Eggs (in shell) -	1,000 ea.
Syrup -	18,000	Meat (per lb.) -	10,000
Planked Steak		Cheap-grade fish -	7,000
for 2 -	17,000	(per lb.)	

Of course, these items would not be found on the typical menu

In August, 1948, the government attempted to stem the rising tide of discontent and pessimism by instituting a new monetary system. Additional economic reforms were aimed at stamping out the Black Market and easing the lot of the people. The new currency had an official rate of exchange of four Chinese dollars to one American dollar.¹⁴ Private citizens were called upon to exchange foreign currency, precious metals, and jewels for the new currency. These valuables were to be used to back the new currency.¹⁵

The relief provided by these reforms was shortlived. By October, a month prior to the disastrous battle of Hanking, the inflationary spiral had again reached alarming proportions, and the attempts to erase the Black Market had been utterly futile. The government attempted to fix prices, but merchants refused to sell at these prices. When the government forced them to do so, a rush on stores resulted in which stocks were depleted. The prices paid for these goods proved insufficient

of the majority of the Chinese, but it does show the difficulties of Westerners at the time. Hereafter letters from missionaries to the Foreign Mission Board which were reproduced in The Commission will be cited as Letter from _____ to the F.M.B.

¹⁴ Cauthen, "Minutes" (September 9, 1946).

¹⁵ For this information, I am indebted to a Chinese Nationalist citizen who now resides in the United States. Due to the danger to himself and his family that would be incurred by my revealing his identity or location, he will have to remain nameless.

to replenish the stores, and many merchants were thereby ruined. Farmers also refused to market their crops and produce at the fixed prices. As shortages became acute, people could be seen queuing-up before stores long before business hours.¹⁶

The crisis intensified. The citizens who had, in good faith, invested the last of their private valuables in the new currency now found themselves holding worthless paper. There was no trace of the fortune that they had surrendered. Many saw little value in placing their faith in such an apparently incompetent and corrupt regime. For some Chinese, this was the turning point in the civil war.¹⁷

The Nationalist armies made their last major stand north of Nanking in late 1948.¹⁸ Their defeat was attributed primarily not to inadequate arms, but to the demoralization of the troops and the people. In many eyes, the government of the Kuomintang had lost "the mandate of Heaven," that divinely-ordained ability to deal out justice and to provide a life stable enough, by Chinese standards, to offer some hope of life and peace. When a dynasty has lost this "mandate of Heaven," its demise has neither been long in coming, nor

¹⁶ Cauthen, "Minutes" (November 11, 1948).

¹⁷ I am indebted here again for this view of the thinking of the people to my Chinese friend, who was an eyewitness to these events.

¹⁸ Cauthen, "Minutes" (November 11, 1948).

greatly mourned. It was only natural that many Nationalist troops had lost their will to fight.¹⁹

Early in 1949, some government leaders requested that Chiang Kai Shek resign his office in the interests of a peaceful settlement. He accordingly left Nanking on January 21, and the Vice-President assumed the leadership of the government. It was determined that the seat of government should be moved to South China for greater security, and that reforms should be announced to hearten the people. Overtures to the Communists concerning peace negotiations met demands that forty officials be tried as war-criminals, which was naturally an unacceptable arrangement to the Nationalists. Nevertheless there was a lull in the fighting, the Communists following a "soft-touch" policy while the government disintegrated.. The cabinet and Premier went to Canton while the legislature and Vice-President remained in Nanking. As the Communist armies poised on the northern bank of the Yangtze River, they offered the Nationalists a last opportunity to meet their demands for peace.²⁰

The situation had become hopeless; inflation had now risen to \$2,950 (C. N. C.):\$1 (U.S.)²¹ The Communist demands, however, were tantamount to capitulation, so the April 20

¹⁹ Latourette, The American Record In the Far East, 1945-1951, pp. 119-122.

²⁰ Cauthen, "Minutes" (April 19, 1949).

²¹ Cauthen, "Minutes" (March 10, 1949).

deadline arrived without an agreement. As the Red armies crossed the Yangtze, the Nationalists simply fled their positions before them.²² Nationalists were rapidly pushed off the mainland to their Formosan fortress.

The Communists often merely waited for the Nationalists to evacuate their positions and marched in behind them. Order was restored within a few days after the changeover, and no apparent censorship was imposed at the time. Even religious activities met no obstacles, although missionaries did not expect this to remain the case. They interpreted the Communist policies to be temporarily gentle, so that time could be gained in which to win the confidence of the populace. The harsh realities of a Communist regime, they suspected, were yet to be revealed.²³

²² Cauthen, "Minutes" (May 12, 1949).

²³ Cauthen, "Minutes" (November 10, 1949, and December 8, 1949).

CHAPTER II

THE THEORY OF SOUTHERN BAPTIST MISSIONS IN CHINA, 1945-1951

The Purpose of Missions, and the Methods By Which It Was Realized

When the Southern Baptist Convention was formed in 1845, two mission boards had been immediately established, one to supervise foreign and the other domestic missions. On September 1 of that same year, the first missionary, Samuel C. Clopton, was appointed by the Foreign Mission Board to serve in China. Within two years he had been joined by five more appointees of the Board. China was hence the first field of missionary endeavor of the Southern Baptist Convention.¹

The motivation behind sending these missionaries was obedience to a divine command, and concern for the well-being of other people. The "Great Commission" of Christ had been to go "into all the world and preach the gospel to

¹E. C. Routh, "Foreign Mission Board Historical Sketch," Annual Report, 1946, p. 8.

every creature," and this was felt to be "an inescapable obligation" of all Christians.² Moreover, it was the conviction of those who went as missionaries that their Christian faith was the only adequate answer to the problems of war and misery that haunt mankind. Only through a knowledge of and trust in Christ, they believed, can men be saved from their internal conflicts which erupt periodically into external conflicts between peoples. It was, therefore, in a desire to offer men an opportunity to know "the peace of God in [their] hearts" that these men and women gave themselves to the foreign mission endeavor.³

In order to carry out their mission to win men to Christ, Southern Baptist missions took three routes--education, medicine, and direct evangelism. Through the establishment and maintenance of educational institutions, they sought, not only to prepare literate and able leaders for Chinese Christians, but, also, an atmosphere in which non-Christian students might hear the Christian message presented in an intelligent way. It was hoped that they, too, would accept the Christian religion. One prominent Chinese Baptist educator summed up the purpose of educational missions thus: "Christian education is a means to an end, which is soul-winning. Jesus wants us to know him and follow him intelligently."⁴

² E. C. Routh, Evening and Morning in China (Nashville, Tennessee: Broadman Press, 1950), p. 18.

³ Ibid.

⁴ Howson Lee, "What War Has Done to Us Baptists in China," The Commission, IX, 3 (March, 1946), p. 12.

Another matter of serious concern to missionaries was the care of the sick. When the first missionaries arrived in China, they found the healing art to be a family monopoly, surrounded by superstition. Practitioners were of two types: those who specialized in surgery were called "external doctors," and cared for fractures, sprains, and infections; those known as "internal doctors" specialized in problems that were treated with herb prescriptions. The superstitious awe in which the art was held was not groundless, for the products of these prescriptions often did have medicinal value. The contents of the dosages being necessarily "hit or miss," accuracy depended upon the handing down of generations of experience, thus accounting for the family-monopoly tradition. The contents of each prescription were a closely guarded secret, thus making medicine a tight monopoly.⁵

Medical work was also directly related to the endeavor to win people to allegiance to Christ. Attached to the staff of each Baptist hospital or clinic were missionaries and Chinese nationals who visited patients and held daily services of worship.⁶ Most missionaries, however, devoted their time to direct evangelism through churches, revival services,

⁵ Hwai-Mei Chen, M.D., "Chinese Dread Cancer, Too," in The Commission, XI, 10 (November, 1948), pp. 12-13.

⁶ Jesse C. Fletcher, Bill Wallace of China (Nashville: Broadman Press, 1963), pp. 110, 116.

specialized organizations, literature, and personal contact.

It was the missionaries' intention that the churches established by their converts would become strong enough that their own presence would become unnecessary. It was, therefore, emphasized that the local church was independent of missionary or denominational control, and that it should become self-supporting as soon as possible. Although local churches often supervised relief and even schools, their primary purpose was always the propagation of their faith.⁷

The Change In the Policy of the Board

In the early years of the mission work, of course, all leadership was necessarily furnished by the missionaries. They pastored the churches, instructed the converts, trained the Chinese leaders, staffed the hospitals and clinics, and performed all the tasks necessary to the mission work. But by the time of the Second World War, a sizeable cadre of Chinese leaders had emerged, and the evacuation of the missionaries from Japanese-occupied areas threw the Chinese Christians back upon their own resources. Recognizing the capacity of the Chinese to assume direction of the evangelization of their own land, and in light of the surging post-war Asian nationalism, the Foreign Mission Board announced a modification of its relationship with foreign Baptist groups.

⁷Letter from M. W. Rankin to the F. M. B., n.d., in The Commission, X, 5 (May, 1947), p. 1.

Thereafter, the missionary endeavor would not be an American program in which Chinese associates participated, but exactly the reverse. The responsibility for the evangelization of China would lie primarily with the Chinese. Missionaries, as representatives of Southern Baptists, would cooperate with the Chinese Baptist agencies according to the requests of the Chinese themselves.⁸

The announcement of the new approach to missions came in 1946, sixty years after the formation of the first Chinese Baptist association, the Leung Kwong Baptist Association. Dr. R. E. Beddoe, of Wuchow Station, saw this as a symbol of a new beginning, for according to Chinese legend the number sixty comprises the completion of a cycle and the beginning of a new one.⁹ Rather than feeling that their own importance was diminished, the missionaries reported that they now felt liberated from the administrative duties which, by rights, were the province of the Chinese. Their hands were freed for the work for which they had come to China--preaching, teaching, and healing.¹⁰

In later years, an older missionary expressed the view that the move had been long overdue. Too often, he felt, the

⁸ Cauthen, "Minutes" (April 6, 1948), p. 9; M. Theron Rankin, "The Foreign Mission Board Is Advancing," Annual Report, 1948, p. 9.

⁹ Letter from Dr. R. E. Beddoe to the F.M.B., February, 1946, in The Commission, IX, 6 (June, 1946), p. 22.

¹⁰ Cauthen, "Minutes" (April 6, 1948), p. 9.

missionaries had made the mistake of "holding the reins too tight" when control should have been in Chinese hands. This had been due, he feared, to an assumption that the power to control should reside in the source of financial support, an assumption which he felt had no place in the work of missions.¹¹

Other denominations were implementing similar policies during the same period. Baptists found the transition much easier than did those denominations having episcopal organization, because there was less change in reality than in theory. The Chinese Baptists had been taught to operate their churches and associations in the manner in which Southern Baptists operated. Under this form of polity, each church was a "pure democracy" within, and was independent of denominational control. The business of the church was conducted in the "church business meeting," in which the vote of each member was equal regardless of the length of time during which he had been a member, his position of responsibility, or any other factor. The pastor of a church, whether he be Chinese or missionary, held his position at the request of the church concerned, and at its request he would relinquish it. The associational meetings and annual conventions of the Chinese Baptists were attended by "messengers" of the churches, and their decisions could carry no binding authority over the

¹¹Letter from Robert Lord Bausum to J. T. Williams, n.d., in Williams, "Letters."

congregation.¹²

Denominations having episcopal organization, on the other hand, often encountered difficulty finding persons qualified for the office of bishop, and had to fill the position with foreigners. Not only did this leave an appearance of foreign direction, but it later gave an impression of plausibility to Communist charges that the foreign mission enterprise was really a cloak for cultural aggression.¹³

Chinese Assumption of the Initiative

Chinese Baptists had not waited for the Foreign Mission Board's new policy before initiating programs of missions among their own people. Before World War II, the Chinese Frontier Mission was organized for the purpose of evangelizing the western regions of China. One of the earliest appointees, Dr. Abraham Hsu, was sent to Kansu Province, where he transformed a temple to the King of Death into a church, a school, and a hospital.¹⁴ Other centers of frontier mission work arose in places of refuge from the Japanese. Baptist churches were established in Chungking, the Yellow Dragon Mountains, North Tungshan Province, and Sian

¹² Statement by Dr. Eugene L. Hill, formerly of the Graves Theological Seminary in Canton, and now Secretary for Missionary Education and Promotion at the Foreign Mission Board, in personal interview, December 11, 1965.

¹³ Ibid.

¹⁴ Letter from G. W. Strother to the F. M. B., n. d., in The Commission, X, 11 (December, 1947), pp. 23-24; Cauthen, "Minutes" (April 6, 1948), p. 10.

Province.¹⁵

Coupled with these efforts to assume missionary initiative was a movement to coordinate the activities of Baptists all over China. In response to the expressions of desire for a channel whereby their efforts could be united, plans were laid as early as 1946 for a Baptist Convention for all of China.¹⁶ As conditions worsened and a Communist regime became more apparent, the need for unity was still more strongly felt. The plan was realized in 1948 when the All-China Baptist Convention was convened in Shanghai. Through this and other agencies described below, Chinese Baptists joined hands with their American counterparts in the mission enterprise.¹⁷

¹⁵ Strother, *ibid.*; unsigned article, "West China," Annual Report, 1946, pp. 19-20.

¹⁶ Cauthen, "Minutes" (April 6, 1948, p. 10.

¹⁷ Annual Report, 1949, p. 8.

CHAPTER III

THE ORGANIZATION OF SOUTHERN BAPTIST MISSIONS IN CHINA, 1945-1951

The earliest Southern Baptist missionaries to China had taken residence in Canton and Shanghai.¹ Later arrivals moved on to other centers, until the work became so widespread that there was a need for a sub-division of the China staff into local organizations. The early work in Canton became the care of the South China Mission, which was constituted in 1846. Shanghai served as the original center of the Central China Mission, which materialized in the following year. The movement of additional missionaries to the North led to the establishment of the North China Mission in 1860. West of Shanghai was the Interior China Mission, which was established in 1904. Finally, the Manchuria Mission was constituted in 1924, though work had been established there under the auspices of the North China

¹ E. C. Routh, "Foreign Mission Board Historical Sketch," Annual Report, 1946, p. 8.

Mission in 1908.²

South China Mission, the oldest, had missionaries in two provinces--Kwangtung and Kwangsi.³ The Central China Mission covered much less territory, being located only in populous Kiangsu Province.⁴ Similarly, the other three missions consisted of only one province. North China Mission was in Shantung Province; Interior China Mission was in Honan Province; the Manchuria Mission territory was self-defined, but this mission became defunct after the Japanese invasion.⁵

Personnel

At the end of 1945, there were 175 Southern Baptist missionaries under appointment to China.⁶ Feeling that the world was at a point of crisis, and that the time of greatest opportunity for Christians to influence the emerging peoples of the world was at hand, the Foreign Mission Board called for an effort to place large numbers of missionaries on the foreign scene. The number of appointees to China rose to

² Statement by Dr. Eugene L. Hill, Secretary for Missionary Education and Promotion, Foreign Mission Board, in personal interview, November 6, 1965; E. C. Routh, Evening and Morning in China, pp. 23-26. Hereafter all references to Routh will be to this work.

³ Statement by Dr. and Mrs. J. H. Wiley, former missionaries at the University of Shanghai, in personal interview, July 14, 1966.

⁴ Ibid.

⁵ Ibid., Annual Report, 1946, p. 79.

⁶ Annual Report, 1946, p. 73.

201 in 1946,⁷ and to 233 in 1947.⁸ Thereafter, the number fell off sharply as Communist armies advanced and gradually choked off opportunities for effective missionary work. In 1948, the number had fallen to 206;⁹ the next year, 174;¹⁰ in 1950, 144;¹¹ by the end of 1951, the staff had been transferred to countries where mission work was possible or had returned to America.¹² Moreover, the number of those assigned were never present in China at once, due to furlough or illness.¹³

Most China missionaries were assigned to one of the five missions. Some, however, were designated "general" missionaries. For example, in 1945, there were fifty-one appointees

⁷ Nan F. Weeks, ed., Annual Report, 1947, p. 14.

⁸ M. Theron Hankin, "The Foreign Mission Board is Advancing," Annual Report, 1948, p. 9.

⁹ Annual Report, 1949, pp. 73, 78-79.

¹⁰ Annual Report, 1950, p. 79. This figure was an estimate, as no reports had been received by the time the report was published.

¹¹ Annual Report, 1951, p. 81.

¹² Annual Report, 1952, p. 102. Missionaries continued to work in Hong Kong and Macao. Many China staff members were reappointed to the Philippines, Formosa, Korea, Japan, Indo-China, and to other non-Asian countries. B. J. Cauthen, "The Orient," Annual Report, 1949, pp. 48-49.

¹³ In 1946, when 201 were assigned to China, 119 were in the Orient or were in route to the Orient. Nan F. Weeks, ed., Annual Report, 1947, p. 14. In 1949, when the total appointees were 174, only 57 were present on the field. Cauthen, "The Orient," Annual Report, 1950, p. 57. See also Annual Report, 1949, p. 71.

to Central China Mission, twenty-two to Interior China Mission, thirty-seven to South China Mission, and one to Manchuria. Another twenty-three were designated "general China" missionaries.¹⁴

Stations

The cities in which these missionaries resided were designated "stations." The schools, hospitals, and churches were built in these centers. In some of the surrounding villages were "preaching stations," at which weekly services were held by missionaries and Chinese Christians, but at which there were no resident missionaries.¹⁵

Between 1945 and 1951, South China Mission had stations at Kweilin, Wuchow, Kongmoon, Canton, Macao, Waichow, Sun Wui City, Kweiyang, Shiuchow, and Shiu Hing.¹⁶ Central China Mission stations were located at Shanghai, the University of Shanghai (located outside the city and constituted as a separate station), Yangchow, Soochow, Wushih, Kunshan, Nanking, and Chinkiang.¹⁷ In Honan Province the work of the Interior

¹⁴ Annual Report, 1946, p. 73.

¹⁵ Harold Chan, "Kong Moon Field," Annual Report, 1948, p. 22.

¹⁶ Annual Report, 1947, p. 57.

¹⁷ Annual Report, 1946, p. 78. The addition of Nanking was in 1947, according to Dr. Eugene L. Hill in personal interview, November 16, 1965.

China Mission was at Pochow, Wei Shih, Chengchow, Kaifeng,
and Kweiteh.¹⁸ In the North China Mission there were eight
stations--Tsingtao, Tsinan, Tsining, Pingtu, Laichow, Laiyang,
Hwanghsien,¹⁹ and Chefoo.

¹⁸ Annual Report, 1946, p. 78.

¹⁹ Annual Report, 1946, p. 79.

CHAPTER IV

THE RELATIONSHIP OF THE MISSIONARIES TO THE CHINESE SCENE, 1945-1951

The missionary who returned to his war-torn station in 1945 never dreamed that he would be forced to abandon it again in a few short years. Relieved of the embarrassment of the foreign "concessions" and heartened by a new mission policy which enhanced the role of Chinese Christians in the effort to convert their countrymen to Christianity, the missionaries saw the years ahead of them as an era of unlimited opportunity for the Chinese people and for the Christian witness among them.

They were not unaware, however, that Communism posed a threat to the Kuomintang government and that this presented a possible difficulty for missionary work. The missionary never worked in a vacuum. He had attitudes toward the events that he himself encountered.

Moreover, he encountered various attitudes toward himself. Among the Chinese, the returning missionaries found a

surprisingly enthusiastic reception as did other Americans.

North and South, their appearances on the street were generally met with smiles and waves. Their services were well-attended, and their Bible classes were filled.²

There were, of course, some Chinese who were not so warm toward the missionaries. They were sometimes not considered any different from any other foreigner, and met calls of "big nose" from children on the street. Often, too, children shouted words taught them by American servicemen, but in general, the reception they encountered was quite good.³

Relations at this time between missionaries and governmental officials were usually good. During the war, some of the China staff had trained Chinese to act as interpreters for the army. Others had served as liaison officers, and used every opportunity to present the Christian faith to those with whom they worked.⁴ Two missionaries who served the Chinese in this way, B. L. Nichols and John A. Abernathy, both of North China Mission, even advised government officials

¹Letter from Frank H. Connely, H. H. MacMillan, and D. F. Stamps to F. M. B., n. d., in Annual Report, 1946, pp. 20-21.

²Ibid.; Jessie Green; "China-South," Annual Report, 1949, p. 58.

³Letter from Wilma Weeks to the F. M. B., May 15, 1946, in The Commission, IX, 8 (September, 1946), p. 24.

⁴B. J. Cauthen, "The Orient," Annual Report, 1946, p. 15.

in Shantung Province in the days immediately following V-J Day.⁵

The attitude of most Southern Baptist missionaries toward the Nationalist government was understandably favorable. Chiang Kai Shek and his wife were Christians and held services in their home every Sunday.⁶ No previous Chinese ruler had been Christian, and the effect this had on missionaries, particularly the older ones, was marked. One missionary lady, Miss Blanche Bradley, referred to him as "Our wonderful Chinese leader . . .," and blamed all his troubles on the Japanese invasion. Before that, she pointed out, he had been pressing reforms forward, even by force, such as the eradication of foot-binding and the wearing of queues.⁷ Most missionaries felt that the government of Chiang Kai Shek could restore order to the post-war chaos of China if the United States supplied him with substantial aid.⁸ His loss of the mainland was later blamed by some of them on the failure

⁵ Letter from B. L. Nichols to the F. M. B., n. d., in Annual Report, 1946, p. 20; Letter from John A. Abernathy to the F. M. B., n. d., in The Commission, X, 10 (November, 1947), p. 23.

⁶ Letter from John A. Abernathy to the F. M. B., n. d., in The Commission, VIII, 8 (September, 1945), p. 18.

⁷ Letter from Blanche Bradley to J. T. Williams, n. d., in Williams, "Letters."

⁸ B. J. Cauthen, "Can Communism Take China?" in The Commission, XI, 6 (June, 1948), pp. 7 and 24.

of America to support him.⁹

Regardless of preferences in the matter, the task of the missionary was conceived to be non-political, so the missionaries were willing to work under any regime that would permit them to do so. However, missionaries were unable to avoid sympathizing with one of the sides. Even when annoyances were directly caused by agents of the Nationalists, the Communists were blamed indirectly. An instance of this occurred in Kaifeng. Mrs. H. M. Harris reported that the noise of the drilling of soldiers in the school-yard interrupted her classes. The dormitories were unavailable to her students because they were occupied by the same soldiers. Even the trees on the compound and the doors of the buildings disappeared as the troops converted them into fuel. Nevertheless, none of this would have been necessary except for the Communist threat, and hence the Communists were responsible for the inconveniences.¹⁰

It is to be expected that there was no warmth among the missionaries toward the prospect of a Communist conquest of China, since the presence of Communist troops in the North prevented the return of Southern Baptist missionaries to five of their former stations: Pingtu, Laichow, Laiyang,

⁹ Letter from Robert Lord Bausum to J. T. Williams, "Letters."

¹⁰ Letter from Mrs. H. M. Harris to J. T. Williams, June 3, 1963, in Williams, "Letters."

Hwanghsien, and Chefoo.¹¹ A Chinese pastor who fled from a Communist area told a missionary: "Living under the Communists is ten times worse than living under the Japanese."¹² Missionaries observed that people continually fled Communist areas from the early days of civil war to its completion.¹³ This, coupled with rumors of Communist atrocities committed against Christians during the war with Japan, led them to see Communism as the very antithesis of all that they stood for. They believed in the ultimate worth of the individual, who is the object of God's love; the Communists valued only collectivity, and hated any thought that contradicted their own. The talk of democracy and freedom of religion under a Communist regime seemed to be only propaganda.¹⁴

¹¹

J. T. Williams, "I Was There! A Story of the Experiences of Southern Baptist Missionaries during the Period of War and Communist Conquest." Unpublished manuscript, dated 1964, in library of F. M. B., Richmond, Virginia, p. 71. Hereafter cited as: Williams, "I Was There!" Information about the five unoccupied stations confirmed by M. Theron Rankin in Annual Report, 1948, p. 1, and by the reports from the North China Mission, p. 103 ff. of the same annual report.

¹²

Williams, "I Was There!"

¹³

B. J. Cauthen, "Can Communism Take China?" The Commission, XI, 6 (June, 1948), pp. 7 and 24.

¹⁴

Frank H. Connely, "Tsining Station," Annual Report, 1948, pp. 26-27.

In the early months of the civil war, however, there was actually very little trouble between missionaries and Communists in cases in which they met. The Reds usually questioned them, and minor inconveniences occurred, but there was never outright violence toward a missionary. Late in 1947, however, a change occurred. It appeared that American aid to Chiang Kai Shek would be increased, and American missionaries became objects of Communist wrath. In Central China, three Lutheran missionaries were shot while traveling in the countryside, a Memmonite lady was killed when a hand grenade was thrown through her window, and a lady of the China Inland Mission (a conservative non-denominational group) was placed on trial before a "People's Court." Along with three of her Chinese co-workers she was condemned to death on four charges: (1) wasting the people's time by causing them to worship; (2) deceiving the people by teaching Christianity; (3) taking money from the poor by teaching them to give to the church; (4) spying.

Hostility was also directed against Chinese who worked with the missionaries, who were called "slaves" of foreigners, possibly because their wages were better than the average wage.¹⁶ The attitude of the Communists, as worked out in their acts,

¹⁵Cauthen, "Minutes" (April 6, 1948), p. 11.

¹⁶Letter from J. R. Townshend to the F. M. B., n. d., The Commission, XI, 5 (May, 1948), p. 25.

emerged in the following months. Chiang was the enemy of China, they said. The United States was the friend of Chiang. Christianity was the "real strength" of the United States, so for a Chinese to be a Christian was to be a traitor to his country.¹⁷

As the civil war progressed even churches were seized, declared public property, and used for Communist propaganda meetings.¹⁸ Yet flight was infinitely more distasteful to the missionaries than it had been when the Japanese attacked China. At that time there had been no doubt in their minds that, with American aid, Chiang could push the Japanese back and permit missionary work to resume. With the gradual transformation of China into a Communist land, however, the prospects of return darkened. The Chinese Christians would have to carry on alone wherever the Communists ruled, in the face of an unrelenting persecution.¹⁹

Some missionaries called for a policy of non-withdrawal in the face of Communist advances.²⁰ During 1948 and 1949,

¹⁷ Cauthen, "Can Communism Take China?" The Commission, XI, 6 (June, 1948), pp. 7 and 24. In view of the Communist view of religion as an opiate, one wonders if the Communists really viewed Christianity as the "real strength" of the United States, or only as a characteristic of American life which must be eliminated if American influence were to be excluded from the Chinese scene. It is possible that the view of Christianity as the "real strength" of America was the interpretation of the missionaries, not of the Communists.

¹⁸ Frank H. Connely, "Taining Station," Annual Report, 1948, pp. 26-27.

¹⁹ Williams, "I Was There!" pp. 151-152.

²⁰ Connely, Annual Report, 1948, pp. 26-27.

the American consulate issued repeated warnings of possible danger to foreigners if they should fall into Communist hands, Secretary Cauthen advised his fellow-missionaries to follow their own consciences. The Foreign Mission Board would support them in whatever plans they made.²¹ Those who left were usually the parents of small children, those nearing furlough time or retirement age, and those suffering from illnesses that required prolonged recuperation. Others requested transfers to other parts of China or to other mission fields in the Orient.²² A few remained at their posts, determined to show that their faith was non-partisan and that it transcended the fear of men. One of these was Dr. A. W. Yokum, who remained at Chengchow and operated a clinic until 1951. During that time he was arrested and tried for negligent practice, receiving a light sentence, and was subjected to various pressures that were intended to persuade him to leave peacefully. After his departure, six leading Chinese pastors were tried and executed.²³

It is curious to find that the direct persecution of missionaries in an area in which hostilities were being carried on was replaced by more indirect means of opposition when the area had come securely under Communist control. A few arrests

²¹Cauthen, "The Orient," Annual Report, 1949, pp. 48-49; Cauthen, "Minutes" (December 9, 1948, and June 9, 1949).

²²Cauthen, "The Orient," Annual Report, 1949, pp. 48-49; Cauthen, "Minutes" (August, 1948).

²³Williams, "I Was There!" pp. 130-131.

were made during 1949 and 1950, as in Dr. Yokum's case, but on the whole the missionaries were not molested. Communications were permitted between missionary stations and the main offices in Shanghai, and there was enough food available for missionaries.²⁴ They were, however, carefully watched.

Marie Conner, a teacher in Shanghai, found that people were stationed by the Communists beneath her classroom windows to hear what she said. Whenever a student came to her house, an officer came and either stood outside or entered the house.²⁵ The pattern emerged that pressure would be placed upon Chinese Christians to persuade the missionaries to leave. It became dangerous for a Chinese to associate with a missionary.²⁶

Taxation also became a major weapon against foreign interests. Long directed against private enterprise, Southern Baptist missions came under this form of opposition for the first time in April, 1950, when \$2,500 (U. S.) was demanded as six-months' taxes on one compound at Wusih.²⁷ Surprisingly, however, the Chinese in the streets often showed greater courtesy than ever before to the missionaries. This, it was hoped, was an indication that the average Chinese had not yet accepted the anti-American propaganda that was constantly directed toward them.²⁸

²⁴ Cauthen, "Minutes" (March 14, 1950).

²⁵ Letter from Marie Conner to J. T. Williams, n. d., in Williams, "Letters."

²⁶ Williams, "I Was There!" p. 140.

²⁷ Cauthen, "Minutes" (April 13, 1950).

²⁸ Cauthen, "Minutes" (June 8, 1950).

A policy of cooperation with the government was carefully observed by Christians during the early months of 1950. Nevertheless, hope that mission work could continue under the Communists was fading, as the government refused to permit missionaries to return from furlough or to renew their passports.²⁹ While the work of the churches and other Christian institutions proceeded without prohibitive restrictions, church attendance dropped. Some of their members had fled the mainland, and others had been frightened away. The coolness of the government toward all religion seemed to have "blown away the 'chaff' from the wheat of the church."³⁰

Difficulty and uncertainty seemed to bring a deeper fellowship and loyalty among the hard-core Christians.³¹ Chinese Christians were anxious to press every opportunity for evangelism before Communist propaganda closed the ears of their countrymen to the Christian message forever, and the arrival of Spring, 1950, brought a revival among students in Shanghai and the Interior.³² However, the pressure upon school children to conform to the ideals of the new order presented problems for Christian parents. Posters announced:

²⁹ B. J. Cauthen, "Mission Status In China," The Commission, XIII, 8 (September, 1950), p. 14.

³⁰ Howson Lee, "China Christians: Troubled and Hopeful," The Commission, XIII, 4 (April, 1950), p. 4.

³¹ Cauthen, The Commission, XIII, 8, p. 14.

³² Cauthen, "Minutes" (May, 1950).

"You have nothing to fear as to a second coming of Christ. Be a good citizen, a good Communist, and I, Mao, am the only one you need answer to for your conduct. I will take care of you."³³ Victory parades, styled as voluntary, were scheduled to coincide with church activities, and those who failed to choose to attend the parades found themselves ostracized by their schoolmates.³⁴ Religion could no longer be taught in schools, even those operated by churches and mission boards. This problem was easily solved, however. When time for Bible study came, the classes simply moved to adjoining chapels and church buildings.³⁵ Theological schools found it necessary to add vocational training to their curricula, in order that their graduates could support themselves when church funds were insufficient. There was also a government requirement that religious workers be self-supporting.³⁶

The days of indirect opposition to mission work and Christianity in general came to a close with the outbreak of the Korean War in June, 1950. Most of the remaining missionaries applied for exit permits, convinced that their work in China could no longer be continued.³⁷ There were more anti-American demonstrations by students, many of whom were

³³ Clifton G. Harris, M. D., "China Tests Atheistic Materialism," The Commission, XIV, 1 (January, 1951), p. 14.

³⁴ Ibid.

³⁵ Cauthen, The Commission, XIII, 8, p. 14.

³⁶ Unsigned article, "Chinese Missions," Annual Report, 1950, p. 58.

³⁷ Cauthen, "The Orient," Annual Report, 1951, pp. 54-56.

requisitioned from schools. Meetings were held at which Chinese church leaders were required to denounce missionaries and sign articles to that effect. The entire missionary movement was labeled "cultural aggression," and all missionaries were accused of being spies of the American government.³⁸

Nevertheless, the churches in the cities remained open, and the schools continued to operate.³⁹ There were reports of continued conversions to Christianity. Two-hundred and fifty students attended seminaries and Bible schools associated with the Southern Baptist Convention, and the Chinese Baptists seemed confident that they could carry on without foreign aid, which the government considered subversive.⁴⁰ Great hope arose that the survival, without aid, of twenty-seven Manchurian churches throughout the war with Japan and the Communist occupation was a precedent for all of China.⁴¹ Only in the countryside did Christian work seem to be losing ground.⁴²

By the end of 1950, only sixteen Southern Baptist missionaries remained in Red China, and twelve of these were awaiting exit permits.⁴³ Those who remained posed a problem

38

Ibid.

39

Ibid., p. 55; Cauthen, "Minutes" (January 11, 1951).

40

Cauthen, "Minutes" (February, 1951, and March 8, 1951). All foreign aid had to be reported, along with detailed accounts of its use.

41

Cauthen, "Minutes" (January 11, 1951).

42 Cauthen, "The Orient," Annual Report, 1951, pp. 55-56.

43

Ibid.

for the government propaganda campaign, because those Chinese who knew and trusted them discredited the government's anti-American stand. On December 19, Dr. William L. Wallace, a highly respected doctor at Stout Memorial Hospital, Wuchow, was arrested on charges of spying. After being subjected to two months of degradation and interrogation, directed toward breaking his spirit and exhibiting a respected missionary as a "confessed" spy, Dr. Wallace died in his cell of unknown causes.⁴⁴ Chinese admirers later placed a stone shaft at his grave which spoke simply of their opinion of the Communist charges against Dr. Wallace. The marker said: "For me to live is Christ."⁴⁵

The rest of the year saw a steady withdrawal of the missionaries of most boards.⁴⁶ The last Southern Baptist to depart was Pearl Johnson, who left Tsingtao in November.⁴⁷ By that time a purge of those persons favorable to the United States was in progress, and many Chinese Christians had denounced missionaries, dead or alive, in order to save their own lives. However, very few Chinese Baptist leaders had done so, according to reports received by the Secretary of the Orient.⁴⁸ One by one Christian schools were seized and

⁴⁴ Cauthen, "Minutes" (March 8, 1951). The story of Dr. Wallace's work in China from the latter 1930's until his death is related in Jesse C. Fletcher, Bill Wallace of China (Nashville: Broadman Press, 1963).

⁴⁵ Fletcher, p. 151. ⁴⁶ Cauthen, "Minutes," (March 8, 1951).

⁴⁷ Ibid., (December, 1951). ⁴⁸ Ibid., (July 12, 1951).

and converted into agricultural schools.⁴⁹ With 75 per cent of the Baptist churches closed, Christianity in China was becoming an underground movement.⁵⁰ Pastors visited their flocks at home;⁵¹ worship was carried on in small groups in homes.⁵²

To the end anti-Americanism never characterized relationships between the missionaries and their Chinese Baptist brethren. A notable illustration of this occurred in early 1949, when Secretary Cauthen asked Chinese Baptist leaders in South China if missionaries should withdraw from China. Their reply was that they should for the sake of the Chinese Christians, who would be accused of collaboration if seen in the company of missionaries. Elsewhere in China the missionaries had been urged to stay as long as possible, and the contrast led Dr. Cauthen to inquire further whether this were the real reason for the advice to leave. If it were, the missionaries would naturally do so, but if the true reason was fear for the safety of the missionaries, there was no question of their desire to face the future with their Chinese friends. Thereupon, the Chinese admitted that their main concern had been for the missionaries' well-being, and that they, too, wished to face the Communist threat with

⁴⁹ Cauthen, "Minutes" (March 8, 1953); Cauthen, "The Orient," Annual Report, 1951, p. 63.

⁵⁰ Cauthen, "Minutes" (May 10, 1951).

⁵¹ John A. Abernathy, "Christianity Goes Underground in North China," The Commission, XII, 4 (April, 1949), pp. 6-7.

⁵² Ibid.

the missionaries.⁵³ Thus, while demonstrations against America increased in intensity with the collapse of the Nationalists, Chinese Baptists stood by the missionaries.

It was unfortunate for the missionaries that their close relations with a Chinese government came so soon before that government was to be expelled. In any case, they would have been identified with the United States, and thereby have been persona non grata to the Communists. However, their purpose was to influence individuals, not governments. In this they experienced some success before they departed from China, and there are some in China who even today remember their presence with pleasure and gratitude.⁵⁴

⁵³ Cauthen, "Minutes" (June 9, 1949).

⁵⁴ Statement by Dr. Eugene L. Hill in personal interview, February 21, 1967. Dr. Hill's source of information is Chinese friends who have fled Red China, but who still have contacts within.

CHAPTER V

RELIEF AND REHABILITATION, 1945-1951

A necessary part of Southern Baptist missionary work during the years 1945-1951 was the rehabilitation of its own physical facilities. The Foreign Mission Board reported that \$1,000,000 worth of property had been destroyed during the war.¹ Of no less concern to the missionaries was the desperate need of the millions among whom they worked. Much of their time and energy was spent supervising the distribution of relief.

The tasks of relief and rehabilitation were gigantic. Kweilin, a major city in the South which had been savagely attacked by the Japanese during the last year of the war, was reported to contain only forty houses with roofs. The population had been drastically reduced by starvation, and those inhabitants who had fled were returning to ruined homes and slaughtered livestock. The bodies of babies were wasted by malnutrition, and there were no available sources

¹Charles E. Maddrey, "Ten Decades of Struggle and Triumph," Annual Report, 1945, p. 2.

of relief.² From Canton came reports of at least fifty deaths each night due to starvation.³ Reports of similar need were received from all parts of China.⁴

The effect of conditions upon Christian families and their churches was of special concern to the missionaries. These families were as destitute as any others, which meant that even very old and well-established churches, which had formerly been self-supporting, had incomes insufficient to maintain their budgets. Their staff workers were often totally without means of support.⁵

It was obvious that the Foreign Mission Board would have to subsidize all phases of Baptist work in China for a period of, perhaps, several years.⁶ A special offering was raised in 1946 among the churches in America affiliated with the Southern Baptist Convention. It was to be used for the relief and rehabilitation of Baptist mission work around the world. The total collected was \$3,366,000.⁷ Of this, the China mission received \$850,000 for relief, and \$1,200,000 for rehabilitation.⁸

²Letter from Baker J. Cauthen to the F. M. B., August 14, 1945, in The Commission, IX, 10 (November, 1946), p. 25.

³Ibid.

⁴Report on Pingtu, Shantung Province, in a letter excerpt from F. H. Connely, H. H. MacMillan, and D. F. Stamps to the F. M. B., n. d., in Annual Report, 1946, p. 21, on Laichow, Chefoo, and Hwanghsien, ibid.; on Macao in a letter from John L. Galloway to M. Theron Rankin, Executive Secretary of the F. M. B. at the time, n. d., ibid., pp. 18-19.

⁵Galloway, ibid. ⁶Ibid.

⁷M. Theron Rankin, "Have We Whipped the World's Hunger?" The Commission, X, 1 (January, 1947), pp. 2-3.

⁸Ibid.

The inflationary condition of the Chinese economy complicated the task of physical rebuilding so seriously that only the most urgent needs could be met. Major reconstruction projects were delayed in the vain hope that the inflation would subside. By March 15, 1948, it was reported that only \$751,016.72 had been used.⁹ The desperate needs of millions of destitute Chinese, however, would not await better times. In the emergency following the Japanese surrender, the Foreign Mission Board appropriated and spent \$10,000 (United States Currency) in gold in Hong Kong, Canton, Sz Yap, and the West River area of South China for immediate relief alone.¹⁰ Such exact figures are not available from every area, but one of the single ladies of the Central China Mission in Kiangsu Province reported that the relief funds available to her during 1946 were meeting the needs of Chinese pastors, Bible women, evangelists, orphans, teachers, and poor students.¹¹

Relief was also furnished in the form of salary supplementation for church staff workers whose fixed stipends were swallowed up by inflationary prices. Such aid was clearly understood as temporary, so that the Chinese churches knew

⁹Cauthen, "Minutes" (April 6, 1948), p. 8.

¹⁰Letter from John L. Galloway to M. Theron Rankin, Annual Report, 1946, pp. 18-19.

¹¹Mary Lucille Saunders, quoted by Nan F. Weeks, ed., "Central China Mission," Annual Report, 1947, p. 13.

that they must prepare to support themselves.¹² The Foreign Mission Board was aware of the danger that the Chinese might resent their dependence upon American help. Besides keeping all relief on a temporary basis, therefore, the Board also provided that all funds were appropriated according to the decisions of an advisory committee composed of Chinese as well as missionaries. This committee considered each case "on its own merit," and responded to those cases judged worthy of help with dispatch. The fact that the mission offices dispensed the funds meant that there were no middle-men, which saved the additional expense encountered by other sources of relief.¹³

Funds for relief and rehabilitation came from other sources than Southern Baptist gifts, alone. The University of Shanghai, which was the Baptist university in China, had a \$200,000,000 (C. N. C.) endowment campaign, the interest from which would be used for repairs.¹⁴ Private citizens also contributed in some cases as in the instance of the young Christian student at the University of Shanghai, who gave over \$4,000,000 (C. N. C.) for underprivileged children at the Yangsepoo Goodwill Center, which was operated by

¹² Baker J. Cauthen, "The Orient," Annual Report, 1947, p. 11.

¹³ Letter from Howson Lee, a Chinese Baptist educator, to the F. M. B., May 2, 1946, in The Commission, IX, 7 (July-August, 1946), p. 23.

¹⁴ Letter from Howson Lee to the F. M. B., June 1, 1946, The Commission, IX, 10 (November, 1946), pp. 24-25.

the students and faculty of the University.¹⁵ Others contributed in a smaller way through the offerings taken up at worship services, as in the case of a 1947 Thanksgiving service in the Central China Mission that brought in over \$1,000,000 (C. N. C.).¹⁶ Missionary John A. Abernathy of Tsinan, Shantung Province, reported that his buildings were repaired, but that no funds remained with which to furnish them. Inviting a dozen prominent Chinese business men to dinner at the Y. M. C. A., he laid his needs before them, and asked for \$25,000,000 (C. N. C.). It was immediately pledged, and the following comment was made by one of the Chinese that is revealing both of the confidence which some of the missionaries enjoyed, and of the lack of confidence in their government on the part of some Chinese:

Pastor Abernathy, we'll do anything you say. We have faith in you, and know that what you do is for the best interest of our own young people. If the governor had come to us twelve and asked for this amount we would not have given it, no not half of it. ¹⁷

There is even a surprising report that the Nationalist government gave \$8,500,000 (C. N. C.) to Kweilin Baptist Hospital for repairs, with "no strings attached."¹⁸ This is surprising in view of the historical position of Baptists on separation of church and state, which would lead to the refusal of government assistance on the part of a Baptist institution. An

¹⁵ One-Among-Them, "Central China Mission," Annual Report, 1948, p. 24.

¹⁶ Ibid. ¹⁷ Annual Report, 1947, p. 13.

¹⁸ Ibid., p. 12.

older missionary, when asked about the attitude of China missionaries toward governmental aid, said that the urgency of the needs encountered by the missionary often led him to accept help wherever he could find it.¹⁹

Sometimes relief came in forms other than money. A group of Shanghai students in a Bible class, for instance, spent one of their holidays making quilts for their fellow students who had none.²⁰ On another occasion the poor students at the University of Shanghai were given the opportunity to select clothes from a pile of extra clothing given by more prosperous people. Over half of the students at the institution were supported by scholarships or relief.²¹

The needy came to look to the churches as centers of relief distribution.²² Individual missionaries were trusted by those who knew them to always be alert to need. In the North, where Communist advances were constantly driving refugees to the few remaining centers under Nationalist control, the displaced often sought out the missionary who had worked in their area and asked for help. At Tsingtoo an experiment resulted in a new lease on life for many families. The basement of a church was divided into family

¹⁹ Statement by Dr. J. Hundley Wiley, former missionary to the University of Shanghai, in personal interview, July 14, 1966.

²⁰ One-Among-Them, Annual Report, 1948, p. 24.

²¹ Ibid.

²² M. Theron Rankin, The Commission, X, 1 (January, 1947), pp. 2-3.

older missionary, when asked about the attitude of China missionaries toward governmental aid, said that the urgency of the needs encountered by the missionary often led him to accept help wherever he could find it.¹⁹

Sometimes relief came in forms other than money. A group of Shanghai students in a Bible class, for instance, spent one of their holidays making quilts for their fellow students who had none.²⁰ On another occasion the poor students at the University of Shanghai were given the opportunity to select clothes from a pile of extra clothing given by more prosperous people. Over half of the students at the institution were supported by scholarships or relief.²¹

The needy came to look to the churches as centers of relief distribution.²² Individual missionaries were trusted by those who knew them to always be alert to need. In the North, where Communist advances were constantly driving refugees to the few remaining centers under Nationalist control, the displaced often sought out the missionary who had worked in their area and asked for help. At Tsingtoo an experiment resulted in a new lease on life for many families. The basement of a church was divided into family

¹⁹ Statement by Dr. J. Hundley Wiley, former missionary to the University of Shanghai, in personal interview, July 14, 1966.

²⁰ One-Among-Them, Annual Report, 1948, p. 24.

²¹ Ibid.

²² M. Theron Rankin, The Commission, X, 1 (January, 1947), pp. 2-3.

cubicles by hanging curtains. Small sums were distributed with which food could be purchased. More families begged assistance, though, so a frame house was built in an eastern suburb, financed by gifts from Pingtu, a city in the same province. Five families lived there. Then, an empty dairy barn was found and divided into family rooms, a chapel, and a school room for the small children. A refugee school two miles away served the older children.²³

The families living in the barn were workers, but the overcrowded conditions everywhere, and especially in Tsingtao in 1948, coupled with a business standstill, made employment practically impossible. Various attempts at making the families self-supporting were made. Loans were provided so that a man might buy a wheelbarrow in order to peddle vegetables, or a sack of flour and make bread to sell. Then a Christian business man, who owned an embroidery concern, sent a teacher to show the women how to embroider. The younger women could soon support themselves by this means. Meanwhile a Christian man who worked in the office of a large cotton mill arranged for the sale of cloth to the refugee center at wholesale prices, from which the older women made clothes to sell.²⁴

A soup kitchen was also opened at Tsingtao through the cooperation of an international relief committee and local

²³ Jennie Alderman, "China-North," Annual Report, 1949, pp. 56-57.

²⁴ Ibid.

business men, one of whom supplied the coal for the stove free of charge.²⁵ The aged, poor students, and the families of sick working men were high on the priority list. The same plan was operative at Tsining and Tsinan, the other centers open to missionaries after the war with Japan.²⁶

The plight of the poor when they fell ill was indeed serious in post-war China. Reports of free hospital and clinical attention are common in the reports of the missionaries.²⁷

There is an arresting instance in which a missionary's private hobby turned into a form of relief entirely independent of the missionary "establishment." Mr. and Mrs. W. B. Johnson, who were stationed at Kunshan, in the Central China Mission, liked to keep a milk cow. Their neighbors brought their sick babies, and themselves, to the Johnsons for help. The "hobby" soon grew to a small herd of five milk cows, three heifer calves, and a bull. There were regularly eighty "customers" on the list, though there was no charge, to whom milk was rationed according to need. There was also a long waiting list.²⁸

While Chinese Baptists were heavily dependent upon the missionaries' support during this period, in a few instances they were able to make a significant contribution. As early

²⁵Ibid. ²⁶Ibid.

²⁷Ibid.; all annual reports, 1945-1953, passim.

²⁸Kate C. Johnson, "Our Hobby Is Cows," The Commission, XII, 3 (March, 1949), pp. 6-7.

as February, of 1946, the North River Association of Chinese Baptists, in Kwangtung Province, met to consider the need for \$1,000,000 (C. N. C.) for the support of their work. A pledge of \$1,250,000 (C. N. C.) was quickly raised.²⁹ And in the South, the Chinese of the Leung Kwang Baptist Convention were able to pay forty per cent of their own budget in 1948, as opposed to twenty per cent the year before.³⁰ In view of the state of the economy at the time, this may seem surprising, but missionary Jessie Green reported that the people in the area seemed better dressed and more adequately fed in that year than before, and that the churches were raising the salaries of their staff workers.³¹ It may be surmised that the comparative peace in the area, compared to years before and to the contemporary situation in other sections of China, enabled the people to spend more of their time working productively, rather than repairing the ravages of war. It is significant, perhaps, that reports of rehabilitation projects in the South China Mission area had closed by this time.

There were, unfortunately, ugly chapters in the relief story. Graft played its part in the distribution of funds and supplies through the Chinese National Relief and Rehabilitation Authority (C. N. R. R. A.). When this organization and its international counterpart, the United Nations Relief

²⁹Letter from missionary M. W. Rankin to the F. M. B., n. d., in The Commission, I, 5 (May, 1947), p. 22.

³⁰Jessie Green, "China-South," Annual Report, 1949, p. 48.

³¹Ibid.

and Rehabilitation Authority, closed their work on the night of November 15, 1947, they were to have turned 1,600 tons of supplies over to the International Relief Committee for distribution among the poor. Actually, Rex Ray, a Southern Baptist missionary stationed at Kweilin, reported that no more than sixteen tons reached the Committee. He attributed the survival of this remnant to the fact that these supplies had been in transit to warehouses during the night of November 15, and, peculiarly enough, escaped the "Chinese thieves of C. N. R. R. A." while the supplies in the warehouses disappeared without a trace.³² To missionary Ray's further disgust, only 1,000 of a promised 9,000 woolen blankets remained in a warehouse. These blankets were intended for the hospitals of Kwangsi Province, and the two Baptist hospitals there received only twenty-four baby blankets.³³

The conclusion drawn by Mr. Ray was that only Christian organizations were competent to do relief work, ". . . and not . . . governments! [his italics]"³⁴

Another unfortunate report of injustice in the distribution of relief funds and supplies came from the same source. In July, 1947, he discovered that all U. N. R. R. A. and C. N. R. R. A. aid in his area was going to the Roman Catholic missions. After several verbal exchanges with the officials of the two relief organizations, he obtained several tons of

³² Letter from Rex Ray to the F. M. B., n. d., in The Commission, XI, 4 (April, 1948), pp. 23-24.

³³ Ibid.

³⁴ Ibid.

drugs and medical supplies for Stout Memorial Hospital, a Baptist hospital in Wuchow, and other goods for the poor in Baptist churches throughout Kwangsi Province.³⁵

In contrast there were reports of honesty where opportunities for graft existed. An exemplary case occurred during 1948, when missionary Pearl Johnson was unable to go from Tsingtao to Chefoo, both in Shantung Province, to deliver some bundles of clothes to needy persons. A Chinese Navy gunboat captain offered to deliver them for her, and did so. Some time later, Miss Johnson asked the captain to deliver another load of bundles for her, and received a favorable reply. However, the captain was ordered to turn back to Tsingtao, because Chefoo was being evacuated in the face of the Communist advance. The captain returned the load to Miss Johnson, who was then able to meet empty-handed refugees from Chefoo with the bundles, food, and milk.³⁶

The value of the relief and rehabilitation program can only be measured in personal terms. The starvation of some needy persons was certainly avoided. Others regained their hope of a purposeful life when a loan gave them a chance to earn their living. Lives were saved in rebuilt hospitals and clinics. This also gained much good will for the missionaries, and opened ears to their message. The program thus helped to accomplish the purpose of foreign missions.

³⁵Ibid.

³⁶ Letter from missionary Mary Crawford to the F. M. B., n. d., in The Commission, XII, 2 (February, 1949), p. 22.

CHAPTER VI

EDUCATIONAL MISSIONS, 1945-1951

The maintenance of educational institutions gave the missionary first-hand contact with Chinese children and youth. Through this contact the missionary hoped to have influence upon the next generation of Chinese leaders and business men. The missionary view of a better China was, naturally, a Christian China. To that end, in the words of a graduate of mission schools, ". . . Christian education is a means to an end, which is soul-winning. Jesus wants us to know him and follow him intelligently."¹

In cooperation with Chinese Baptists, and, in one instance, in cooperation with American (Northern) Baptists also, the Foreign Mission Board maintained a system of schools ranging from the primary through the university level. For the preparation of pastors and other religious workers, there were two types of schools--theological seminaries and "Bible

¹Howson Lee, "What War Has Done To Us Baptists in China," The Commission, IX, 3 (March, 1946), p. 12.

training" schools, respectively. There were no facilities for graduate study maintained by Southern Baptists in China. Those seeking advanced degrees attended Western universities.²

The faculties of Baptist schools were composed of missionaries and Chinese teachers. After 1927 the government ruled that all principals must be Chinese.³ The standards upon which the schools were operated were comparable to those of American schools, and in Canton were considerably higher.⁴

The task facing the educators was formidable, as illustrated by the case of Soochow, considered an educational center. Out of a population of nearly one million, only about 13,000 children attended a school of any kind. Thousands more roamed the streets or worked in shops. The missionary had little opportunity to present his message to them.⁵

² After the Boxer Rebellion, the United States claimed \$25,000,000 (U. S.) to cover damages suffered by its nationals. However, after payment of all claims, a surplus remained of approximately \$10,000,000, which was returned to the Chinese government. It became the nucleus of a scholarship fund which supported Chinese students seeking graduate degrees in the United States. Statement by Dr. Eugene L. Hill, formerly of the faculty of Graves Theological Seminary, Canton, and now Secretary for Missionary Education and Promotion, Foreign Mission Board of the Southern Baptist Convention, in personal interview, November 11, 1965. Also see Karl E. Meyer, Fulbright of Arkansas (Washington: Robert B. Luce, Inc., 1963), p. 46.

³ E. C. Routh, Evening and Morning in China (Nashville: Broadman Press, 1950), p. 62.

⁴ Statement by Dr. Eugene L. Hill in personal interview, November 11, 1965.

⁵ Letter from Jenell Greer, Soochow, to the F. M. B., n. d., The Commission, XI, 7 (July, 1948), p. 24.

The health problems of the crowded cities created further barriers for those who could or would attend school. One missionary teacher reported that an estimated 80 per cent of the Chinese population were infected with trachoma, a condition which, unless treated, could lead to partial or total blindness. She quoted another teacher who feared that the schools were ". . . educating blind leaders for tomorrow."⁶

The oldest schools in which Southern Baptist missionaries worked were in Canton, Kwangtung Province. In 1888 Pooi To School for Girls opened as a small grammar school.⁷ Pooi Ching Academy for Boys, also in Canton, opened the following year, and eventually became the largest of the Southern Baptist-related schools in China.⁸ Pooi To and Pooi Ching had branches in Hong Kong and Macao during the post-war period which outlived their mother-schools on the Communist mainland.⁹

The Pooi Ching system held high faculty standards. The degree of Bachelor was prerequisite to a position in all the Baptist high schools, but the Canton-based system also required its departmental heads to hold the doctorate in their respective fields.¹⁰ Graduates of Pooi Ching and

⁶Ibid. ⁷Routh, p. 59. ⁸Ibid., pp. 60-61.

⁹Mary C. Alexander, "Hong Kong-Macao Mission Organized," Annual Report, 1953, p. 68.

¹⁰Statement by Dr. Eugene L. Hill in personal interview, November 11, 1965.

and Pooi To were known to be well-prepared for college.¹¹

Pooi To and Pooi Ching operated primary schools also. By 1947, with wartime destruction repaired, the schools were operating normally. Pooi To reported 960 junior and senior high students, with a faculty of fifty-seven;¹² Pooi Ching had 1600 boys enrolled, but failed to report the size of the faculty.¹³ The primary school of Pooi To enrolled 906 with sixty-five faculty,¹⁴ while the boys' primary school left the rather unenlightening report that it was "full."¹⁵ The importance of the South China Mission schools may be seen when these enrollments are compared with a report in November, 1946, that the total enrollment in Baptist schools throughout China was 13,000.¹⁶

Enrollment in the schools was not restricted to Baptists, or even Christians. That would have defeated part of the purpose of the schools, the presentation of the Christian faith to the Chinese young. In 1947, Pooi To School reported that 220 of its 960 high school girls were Christian.¹⁷ At the same time Pooi Ching claimed 13 per cent of its 1,600 boys

¹¹ Routh, p. 59; Hill, ibid.

¹² Fung P'ing Leung, "Pooi To Girls' Middle School," Annual Report, 1948, p. 15.

¹³ Auris Pender, "Pooi Ching Boys' Middle School, Annual Report, 1948, p. 16.

¹⁴ Fung P'ing Leung, Annual Report, 1948, p. 5.

¹⁵ Auris Pender, Annual Report, 1948, p. 16.

¹⁶ Cauthen, "Minutes," (November, 1946).

¹⁷ Fung P'ing Leung, Annual Report, 1948, p. 15.

in high school were Christian.¹⁸ Even more surprising than these low percentages of Christians among the students is the report that of the fifty-seven faculty members at Pooi To, only thirty-five were Christians.¹⁹ No comparable report for Pooi Ching exists. These schools, then, were not training schools for church workers, but were really engaged in the task of winning converts while imparting a basic education. Religion was a part of the life and curricula of the schools, with daily religious services and Bible classes. Attendance at some was mandatory; others were voluntary.²⁰ Comparative religion was offered to the seniors at Pooi Ching as an alternate to a study of the Gospel of Mark.²¹

Every attempt was made to present Christianity through educational channels. The Pooi To Young Women's Christian Association fostered a primary school for children too poor to pay tuition at other schools.²² There was also a kindergarten, called Pooi Ling, which enrolled about 200 in 1947. Many of the small children were brought to school by servants, who waited until school was out to take their charges home. Two Chinese "Bible women" (Bible teachers) taught a Bible class for them during their waiting period, and reported

¹⁸ Auris Pender, Annual Report, 1948, p. 16.

¹⁹ Ibid.; Fung P'ing Leung, Annual Report, 1948, p. 15.

²⁰ Ibid. ²¹ Auris Pender, Annual Report, 1948, p. 16.

²² Ibid.

fifteen converts in 1947. Every week a Sunday School was conducted for the children and their mothers at the school.²³

At Macao, a school for blind girls, Mo Kwong School, was maintained by the gifts of the students and alumni of Blue Mountain College, in Mississippi.²⁴ The South China Mission maintained primary schools in Kweilin, Kukong, Shui Hing, and Wuchow.²⁵ Shuichow claimed a kindergarten and an elementary school, enrolling a total of 215 pupils in 1947. The Shui Hing schools enrolled 400 in the same year.²⁷

In the Central China Mission, there were some very influential high schools. The Julia MacKensie Memorial School had operated since 1919 at Yangchow. At Soochow were the Wei Ling Girls' Academy and the Yates Academy for Boys, established in 1911 and 1905, respectively. In Shanghai the mission had been operating the Eliza Yates School for Girls since 1896; several graduates married prominent government officials and professional men. The University of Shanghai, which was the Baptist institution of higher learning in China, also maintained a high school. Ming Jang School for Boys, dating from 1895, was also in

²³ Lydia E. Green, "Fool Ling Kindergarten," Annual Report, 1948, p. 16.

²⁴ Routh, p. 105; Flora Dodson, "Welfare Work," Annual Report, 1948, p. 18.

²⁵ Minutes of the South China Mission of the Southern Baptist Convention, 1949 (Canton: Ching Way Printing Company, 1949), p. 4.

²⁶ M. W. Rankin, "Educational Work," Annual Report, 1948, p. 20.

²⁷ Margie Shumate, "Educational and Evangelistic Work," Annual Report, 1948, p. 19. No other exact figures are available.

Shanghai.²⁸

Records of the enrollment figures for the Central China Mission schools are disappointingly sketchy. In 1947 the schools in Shanghai reported 654 students and thirty-two faculty members. Among the students there were 132 Christians prior to a Spring revival led by Dr. Baker J. Cauthen, at which 140 accepted Christianity. Several faculty members accepted Christianity at this revival also.²⁹ Two years later the Shanghai schools' enrollments had risen to 1,161, 30 per cent of whom were Christians.³⁰

Presumably the Central China Mission and the Chinese Baptist churches with which the missionaries cooperated maintained primary and elementary schools at various stations. The only specific report in late 1950 was of two primary schools operating in Yangchow.³¹ In the North China Mission area, schools were operated at churches and refugee centers in Tsining, Tsinan, and Tsingtao. In 1947 Tsingtao reported a refugee school, two church schools, and a goodwill center school;³² at Tsinan there were a kindergarten, two elementary

²⁸ Routh, pp. 61-62; Letter from Howson Lee to the F. M. B., June 1, 1946, in The Commission, IX, 10 (November, 1946), pp. 23-24; Howson Lee, "China Christians: Troubled and Hopeful," The Commission, XIII, 4 (April, 1950), pp. 4-5.

²⁹ Letter from Howson Lee to the F. M. B., n. d., in The Commission, X, 10 (November, 1947), pp. 23-24.

³⁰ Letters from Howson Lee to the F. M. B., May 12 and 16, 1949, in The Commission, XII, 8 (September, 1949), p. 23. There are no enrollment figures for the schools outside Shanghai.

³¹ Annual Report, 1950, pp. 58-59.

³² Rev. & Mrs. I. V. Larson, "The Tsingtao Station," Annual Report, 1948, pp. 30-32.

schools, and a high school;³³ and Tsining reported a school with 400 pupils. A year later there were five schools in Tsingtao and two in Tsining.³⁵

The Interior China Mission had primary and secondary schools at Chengchow and Kaifeng. The primary system at Kaifeng supervised a total of twenty-five schools. The Chengchow schools were unusual among Baptist schools in China in that their pupils were largely from Moslem families.³⁶

The only institution of college and university level supported by Southern Baptists as part of their China mission work was the University of Shanghai.³⁷ Founded in 1909, as Shanghai College, the school was a joint project of Southern and American (Northern) Baptists.³⁸ Shanghai Theological Seminary, founded in 1906,³⁹ which separated from

³³ Mary Crawford, "Tsinan," Annual Report, 1948, p. 30.

³⁴ F. H. Connely, "Tsining Station," Annual Report, 1948, p. 27. The grades offered in the school were not given.

³⁵ Jennie Alderman, "China-North," Annual Report, 1949, pp. 54-55.

³⁶ Routh, pp. 66-67.

³⁷ A university for the Leung Kwong Convention was planned in the post-war era, and a site was purchased outside Canton in 1948. However, the Communist conquest and the consequent departure of missionaries and suppression of religious institutions prevented the materialization of these plans. See Baker J. Cauthen, "Minutes" (April 6, 1948), p. 13.

³⁸ Routh, pp. 68-69; Howson Lee, "What War Has Done to Us Baptists in China," The Commission, IX, 3 (March, 1946), pp. 10-12.

³⁹ Routh, p. 68.

the daughter institution and became the China Baptist Theological Seminary in 1939.⁴⁰ University status for the college was attained in 1932.⁴¹

The students were usually from the upper or middle class, though there were always a considerable number of poorer students who were supported by scholarships and relief funds. A former faculty member considered the seriousness of these students to be equal to the best American students with whom he had had contact, though their preparation was usually less adequate. A preparatory department was maintained to remedy their deficiencies. The curriculum was comparable to an American liberal arts college, with the natural exception that Chinese literature occupied the position of prominence held by English literature in the United States.⁴²

During the war with Japan, the University was forced to close. However, the School of Commerce moved to Chungking and continued its operations throughout the war. In 1946 it returned to Shanghai and the University resumed its operations.⁴³

Great responsibility for Christian education in China rested upon the University. It was to it that the Baptist schools looked for teachers with Christian character as

⁴⁰Ibid., pp. 71-72. ⁴¹Ibid., p. 69.

⁴² Statement by Dr. J. Hundley Wiley, faculty member at the University of Shanghai from 1921 to 1940, in personal interview, July 14, 1966.

⁴³Routh, pp. 70-71.

well as scholarship.⁴⁴ This need was met by a growing percentage of the student body that responded to the missionary message. In 1946, 16 per cent of the one thousand students embraced the Christian religion.⁴⁵ By 1948, the percentage had doubled while enrollment had risen about a third, to 1,300.⁴⁶ During the same period, 55 per cent of the faculty members were Christian.⁴⁷

All faculty members were required to hold the Master's degree, while the departmental heads held the doctorate.⁴⁸ Prior to World War II, the University granted the Master of Arts in several subjects, but discontinued the policy after the war. It was felt that the degree was not up to the standards required in American universities; Bachelor's degree was standard, and the University faculty did not wish to countenance substandard work.⁴⁹

⁴⁴ Letter from Howson Lee to the F. M. B., June 1, 1946, in The Commission, IX, 10 (November, 1946), pp. 24-25.

⁴⁵ Letter from Lorene Tilford to the F. M. B., July 27, 1946, in The Commission, IX 10 (November, 1946), p. 25.

⁴⁶ Emily K. Lansdell, "China-Central," Annual Report, 1949, p. 51.

⁴⁷ Ibid.

⁴⁸ Statement by Dr. Eugene L. Hill in personal interview, November 18, 1965.

⁴⁹ Kathryn Bigham, "Big Brother on Shanghai Streets," The Commission, XII, 2 (February, 1949), pp. 16-17.

Christian students at the University sought to express Christian concern for the problems of the surrounding culture through the Yangtzepoo Social Center. Established during the second decade of the century by the faculty and students of the departments of sociology, education, and religion, the Center was in the midst of a community having all the problems of an impoverished ghetto--paganism, superstition, disease, malnutrition, ignorance. The location was only three and a half miles from the campus in an area inhabited by 100,000 laborers. Children roamed the streets at day and slept on the sidewalks at night, with no hope of a better lot in laterlife.⁵⁰

The parents, though Buddhist, had no objections to their children going to a Christian church. The students and their teachers, therefore, established a Sunday school, a junior church, a Vacation Bible School for the summer months, and other church-centered evangelistic programs. Also, there was a tuition-free day school which offered kindergarten, primary, and high school training. A day nursery was maintained for the small children of working mothers, where the children were fed, and where they could play in a safe place under the supervision of students. The Center operated in inadequate quarters until a new Center was completed in 1949 with gifts from Baptist women in Virginia.⁵¹ Only a few

⁵⁰Ibid.

⁵¹Ibid.

months later the Communist government began the process of gradual interference that led to the end of the University of Shanghai on February 14, 1951, and, therefore, of the Center. The university was transformed into an agricultural institute under the direction of the state.⁵²

The establishment and maintenance of an educational system was not an end in itself, as already indicated. The purpose was to present the Christian faith to the future educated leaders of China, and, hopefully, to gain their allegiance to it. The ultimate aim of the missionary endeavor was to make itself unnecessary, to establish an indigenous church strong enough to advance the Christian faith in China without foreign assistance. The attainment of this goal presupposed an adequate core of informed and competent national Christian leaders, which could be assured only by a system of good theological education.⁵³

There were three seminaries in China which were affiliated with the Southern Baptist missions: Graves Theological Seminary in Canton; North China Baptist Theological Seminary in Hwanghsien; and China Baptist Theological Seminary in Kaifeng. Coordinate with each was a "training school" which provided training for pastors' wives, "Bible women," and other Christian workers.⁵⁴ These "training schools,"

⁵² Letter from Lorene Tilford to J. T. Williams, August 31, 1963, in Williams, ed., "Letters."

⁵³ Routh, p. 71.

⁵⁴ J. T. Williams, "China," The Commission, VIII, 5 (May, 1945), p. 5.

which were also called "Bible training schools," were different from "Bible schools," which were low-grade seminaries for students with very little formal education. The "Bible school" was a temporary measure, established in a situation that demanded leaders with some training immediately when volunteers for pastoral leadership who had the basic academic preparation were not available. Examples were the Bible schools opened in Wuchow and in Kweilin in 1949 and 1950, respectively, in a last-minute attempt to provide leaders to replace the evacuating missionaries.⁵⁵

Graves Seminary, established in 1870 and given that name in 1906,⁵⁶ reopened with its training school in Canton immediately after the war. The student body numbered twelve,⁵⁷ and grew rapidly to a total of over sixty in 1950.⁵⁸ North China Seminary and Training School reopened in Kwanghsien with forty students in 1946,⁵⁹ but moved to Tsingtao the following year.⁶⁰ Reopening with only nine students,⁶¹ the

⁵⁵ Auris Pender, "South China Mission," Annual Report, 1950, p. 64; Letter from Irene Branum to the F. M. B., n. d., in The Commission, XIII, 8 (September, 1950), p. 24.

⁵⁶ Routh, p. 71.

⁵⁷ Eugene L. Hill, "Graves Theological Seminary," Annual Report, 1948, pp. 16-17.

⁵⁸ Jaxie Short, "South China," Annual Report, 1951, p. 60.

⁵⁹ Nan F. Weeks, ed., "North China Mission," Annual Report, 1947, p. 13.

⁶⁰ Rev. and Mrs. I. V. Larson, Annual Report, 1948, pp. 31-32.

⁶¹ Ibid.

number climbed to forty again by 1950.⁶² China Baptist Seminary, rather than returning to Kaifeng after the war, took up quarters in Shanghai.⁶³ Its enrollment reached a peak of eighty-two in 1949,⁶⁴ and then fell to sixty in 1950,⁶⁵ its last year of operation.⁶⁶

Only China Baptist Theological Seminary was intended to be a graduate-level seminary, comparable to American seminaries. Its curriculum was designed for college graduates, and the Bachelor of Divinity was regularly granted. All of its students did not possess the college prerequisite for the degree, however.⁶⁷ North China Seminary never granted a degree. Graves Seminary granted the only Bachelor of Divinity degree in its history in 1950 to a student who had completed high school and a four-year course at the seminary.⁶⁸

⁶² Charles Cowherd, "North China Mission," Annual Report, 1950, p. 62.

⁶³ Baker J. Cauthen, "The Orient," Annual Report, 1947, p. 11.

⁶⁴ Letter from Buford L. Nichols to P. M. B., in The Commission, XII, 2 (February, 1949), p. 24.

⁶⁵ Unsigned article, "China Baptist Theological Seminary," Annual Report, 1951, p. 57.

⁶⁶ Baker J. Cauthen, "The Orient," Annual Report, 1951, p. 62.

⁶⁷ Statement by Dr. Eugene L. Hill in personal interview, November 18, 1965.

⁶⁸ Jaxie Short, Annual Report, 1951, p. 60.

For those with little preparation, there were at least two "Bible schools" in addition to those already mentioned in Kweilin and Wuchow, one in Kiangsu Province,⁶⁹ and one in Chinkiang.⁷⁰ It had been hoped that a Bible school could be provided for each regional Chinese Baptist convention which would supplement the work of the seminaries and "Bible training schools,"⁷¹ so it is probable that several more Bible schools were operated by the Chinese without the direct involvement of mission personnel.⁷²

The educational system of Southern Baptists in China died under the ever-growing harrassment of the Communist government. It became difficult to maintain religious activities in the schools, and worship services and studies in religious subjects became more church-centered. Government regulations also required changes in curricula that would make the schools of greater practical service to the new order,⁷³ such as the requirement that seminaries add industrial training.⁷⁴ Eventually, however, they were closed on the pretext that a government school in Nanking was doing

⁶⁹ Annual Report, 1950, p. 59. ⁷⁰ ibid.

⁷¹ Baker J. Cauthen, "Minutes" (April 6, 1948), p. 9.

⁷² Jaxie Short, Annual Report, 1951, p. 57, mentions that a Graves Seminary graduate is teaching in "one of the Bible schools in Kwangsi Province."

⁷³ Jaxie Short, Annual Report, 1951, p. 60.

⁷⁴ Baker J. Cauthen, Annual Report, 1950, p. 60.

their work.⁷⁵ All the faculties were weakened by the withdrawal of missionary personnel, and the schools either closed or lost their Christian nature due to Communist infiltration.⁷⁶

⁷⁵Baker J. Cauthen, Annual Report, 1953, pp. 61-62.

⁷⁶Ibid.

CHAPTER VII

MEDICAL MISSIONS, 1945-1951

An important part of Jesus's purpose, as recorded in the gospels, was healing the sick.¹ Likewise, the Foreign Mission Board deemed it of great concern that medical institutions be maintained on the mission fields.

It has frequently been the case that the medical missionary could win the trust of the people to whom he was sent when the evangelist's words fell on deaf ears. His example of compassion and of denying himself a lucrative practice in a modern hospital in his own country to go to a backward land seemed to make the news of a God of compassion a great deal more credible.² One might find the popular image of the missionary evangelist, and perhaps of the missionary teacher, to sometimes be that of a fanatic or of a "cultural imperialist." The missionary doctor, however, has been a generally admired figure.

¹Luke 10:9.

²Routh, p. 86.

The first Southern Baptist mission hospital built anywhere in the world was the Warren Memorial Hospital which opened its doors at Hwanghsien in 1903.³ By the beginning of the Second World War, the Foreign Mission Board had built hospitals in eight Chinese cities.⁴ However, the destruction that came with the war and the condition of the country in the post-war years prevented the operation of half of these hospitals during the period under consideration (1945-1951). The four that were functioning were Stout Memorial Hospital in Wuchow,⁵ Yangchow Baptist Hospital,⁶ Chengchow Baptist Hospital,⁷ and Kweilin Baptist Hospital.⁸

A survey made in 1947 by Dr. Sanford E. Ayers of the Chengchow Hospital, who also served the Foreign Mission Board as its medical advisor in China, revealed the quality of these hospitals as being less than was desirable.

³ Sanford E. Ayers, "Medical Missions in Applied Christianity," The Commission, XI, 11 (December, 1948), p. 13; Routh, p. 88.

⁴ Routh, pp. 86-87. Hwanghsien (Warren Memorial Hospital), Pingtu (Oxner-Alexander Memorial Hospital), Laichow-fu (Mayfield-Tyzzer and Kathleen Mallory Hospital), Yangchow (Yangchow Baptist Hospital), Chengchow (Chengchow Baptist Hospital), Wuchow (Stout Memorial Hospital), Kweilin (Kweilin Baptist Hospital), and Yingtak (Ramseur Memorial Hospital).

⁵ William L. Wallace, "Medical Evangelistic Work," Annual Report, 1948, p. 19.

⁶ W. B. Johnson, "China-Central," Annual Report, 1949, p. 51.

⁷ Williams, "I Was There!" p. 130.

⁸ Ibid.

Dr. Ayers reported:

I was distressed to find that Southern Baptists had no institution that can compare with the best hospitals of other leading denominations or with the better Government or private institutions. They are fairly good as the average run of hospitals go in China, but not good enough. ⁹

Dr. Ayers proceeded to recommend a policy that, with sufficient time, would have presumably led to a better picture:

(1) Southern Baptists should recognize that they cannot treat everyone in China, and should maintain only the number of hospitals that they could support adequately so that the medical work that is done can be done well; (2) Southern Baptists should give special attention to the training of Christian medical personnel; (3) Southern Baptists should develop some specialized institutions; (4) Southern Baptist hospitals should always treat rich and poor, and no patient should ever be turned away because he could not pay for medical attention. ¹⁰

The Communist conquest prevented a reconstruction of the medical program. The hospitals were barely on their feet again before the missionary doctors had to flee. In 1947 there were fifteen doctors under appointment to

⁹ Ayers, The Commission, XI, 11, p. 14.

¹⁰ Ibid., p. 87. Some of these recommendations should not be interpreted as suggesting new policies, hitherto not followed. The hospitals did train medical personnel, as will be seen from the reports of nursing schools to follow. Also, the poor were treated free of charge. The annual reports abound with reports of this. It is surprising that, according to Routh, pp. 88-89, the hospitals were usually self-supporting.

China,¹¹ and in 1949 there were thirteen.¹² However, the hospitals were not dependent upon missionary doctors alone. Yangchow Hospital, for instance, reported that in 1948 its staff included three missionary doctors, two missionary nurses, and several Chinese doctors and nurses.¹³

Besides the regular operations of a hospital, the Baptist mission hospitals had an evangelistic purpose. Evangelists and Bible teachers ("Bible women") were on their staffs to counsel patients, teach Bible classes, and lead daily worship services.¹⁴ At least some of the hospitals also had nursing schools, and it was hoped that the students would accept Christianity due to the influence of their teachers.¹⁵

Chinese Baptists had also built some medical institutions in which missionary personnel worked. The two that

¹¹ Annual Report, 1948, pp. 80-81. Only medical doctors are designated "Dr." in the statistics. Eugene L. Hill, Ph.D., is designated "Rev.," as was J. Winston Crawley, Th.D. Thus the number of M.D.'s can be counted.

¹² Annual Report, 1950, pp. 87-88. Due to furloughs and the inaccessability of hospitals in Communist areas, all doctors assigned were not present in China in a given year. In 1947 there were 10 on the field, and in 1949 there were actually only three on the field. See Annual Report, 1948, pp. 84-85, and Annual Report, 1950, pp. 90-92.

¹³ W. B. Johnson, Annual Report, 1949, p. 51. Also see photograph of Chinese staff of Stout Memorial Hospital in Annual Report, 1946, p. 23.

¹⁴ Jessie Greene, "China-South," Annual Report, 1949, pp. 59-60.

¹⁵ Nursing schools were at Yangchow and Stout Memorial. See Routh, p. 97; also letter from Lucy Wright, R. N., to the F. M. B., in The Commission, X, 7 (July-August, 1947), p. 4. About attempts to convert nursing students, see report by Ruth Ford, R. N., in Annual Report, 1948, p. 17.

are of notable interest are the Leung Kwong Baptist Hospital in Canton, which commenced operations late in World War I,¹⁶ and Tai Kam Leper Colony on Tai Kam Island, founded in 1920.¹⁷ The hospital was considered too old and the equipment out-of-date by a missionary nurse, but it was always very crowded with patients. It also operated a nursing school under the direction of missionary nurse, Ruth Ford, which enrolled about thirty students.¹⁸ The Leper Colony was rehabilitated slowly and reopened in 1949.¹⁹

There were also several clinics operated by the Baptist missions or by their Chinese brethren in Kunshan,²⁰ Soochow,²¹ Shanghai,²² Chengchow (after the hospital was closed in 1948),²³ and Tsingtao.²⁴

Stout Memorial Hospital accommodated up to 100 in-patients per day, and often up to seventy-five out-patients. In 1948 the nursing school reported forty-one students.²⁵ The year

¹⁶ Routh, pp. 102-103. ¹⁷ Ibid.

¹⁸ Ruth Ford, "Medical Evangelistic Work" Annual Report, 1948, p. 17.

¹⁹ Jessie Greene, Annual Report, 1949, p. 60.

²⁰ W. B. Johnson, Annual Report, 1949, p. 51.

²¹ Ibid. ²² Ibid.

²³ Martha K. Strother, "China-Interior," Annual Report, 1949, p. 52.

²⁴ Jennie Alderman, "China-North," Annual Report, 1949, p. 55.

²⁵ Jessie Greene, Annual Report, 1949, p. 60.

before the supervisor of the school complained that it was difficult to persuade educated girls to prepare for nursing as they all wanted to be doctors.²⁶ Consequently, there were never enough nurses to care adequately for the patients.²⁷ It was at Stout Memorial that Dr. William L. Wallace, the missionary martyr, rendered distinguished service.²⁸

Kweilin Baptist Hospital had been practically destroyed during the war with Japan. A limited amount of rehabilitation was under way when Dr. S. E. Ayers arrived with most of the staff and equipment from Chengchow Baptist Hospital in early 1948. The latter (with the exception of its clinic which Dr. A. W. Yokum continued to operate)²⁹ was closed when the victorious Red armies approached the city. A day's work at Kweilin involved care for forty in-patients and about 100 out-patients, including the delivery of about five babies.³⁰

The Yangchow Hospital resumed full operation after post-war rehabilitation in 1948. However, the advance of the Communists compelled the missionary staff to withdraw late

²⁶ Letter from Lucy Wright to the F. M. B., n. d., in The Commission, X, 7 (July-August, 1947), p. 24.

²⁷ William L. Wallace, Annual Report, 1948, p. 19.

²⁸ Ibid.

²⁹ Martha K. Strother, Annual Report, 1949, p. 52.

³⁰ S. E. Ayers, quoted by Jessie Green, Annual Report, 1949, pp. 59-60.

in the year, as was the case at Chengchow.

Since 1951 there have been no Baptist hospitals in Red China. One might think that the new government would have benefitted from the contribution of the missionary doctors. However, the propaganda campaign proclaimed that all Americans were imperialists. Perhaps a measure of the effectiveness of the Southern Baptist medical mission in China is evident in the Communist decision that it had to be eliminated. The medical mission gave evidence of the good will of some Americans.

CHAPTER VIII

EVANGELISTIC MISSIONS, 1945-1951

Evangelism--the winning of converts--was the ultimate objective of Southern Baptist foreign missions.¹ The provision of relief and the maintenance of schools and hospitals were motivated by a sincere desire to improve the lot of the people to whom the missionaries went, but they were not ends in themselves. Missionary concern went beyond the physical well-being of persons to concern for their ultimate destiny.

Missionary Wilson Fielder of the Chengchow station offered an enlightening glimpse into the activities of the missionary evangelist. His time was filled with participation in the activities of Chinese mission organizations; teaching school; visiting in homes and hospitals; providing relief in the form of money, food, or goods to the needy; teaching classes on the Bible, the English language, and music; holding meetings for worship and evangelism; and

¹Routh, p. 30.

teaching classes for the instruction of recent converts and "inquirers" (those interested in becoming Christians).²

The Chinese organizations with which the missionaries worked were modeled on the pattern of the Southern Baptist Convention. For small children there was an organization known as "Sunbeams." Boys of elementary and high school age could join the "Royal Ambassadors," while their sisters of the same age were offered the "Girls' Auxiliary." Girls of college age advanced into the "Young Womens' Auxiliary," and as mature women became members of the "Women's Missionary Union." This "W.M.U." sponsored the other groups, which explains the name "auxiliary" for the younger girls' organizations. It also sought to promote evangelism, the education of "Bible women" (teachers), the distribution of Christian literature and Bibles, the establishment of short-term "Bible schools"³ and the maintenance of Goodwill Centers and other centers for relief distribution. Another important project of the Chinese "W.M.U." was the establishment of strong chapters of the Chinese Baptist Young People's Mission Organization ("B. Y. P. M. O.").⁴

The first W. M. U. had been organized in 1910 in the Central China Mission. It was a sign of the growing independence and activity of women in Chinese society,

²Letter from Wilson Fielder to J. T. Williams, n. d., in Williams, ed., "Letters."

³A "Bible school" in this instance was actually only a short seminar on a portion of the Bible.

⁴Routh, p. 37; Mrs. R. T. Bryan, "China W. M. U. Firmly Established," The Commission, XIV, 2 (February, 1951), p. 13.

which had heretofore expected them to serve their mothers-in-law and never to become involved in non-domestic matters. The moving force behind the initial formation of these groups seems to have been the wives of the Southern Baptist missionaries, who were copying the organization of the same name in the American South, that has been so important in promoting the missionary activities of the Southern Baptist Convention. However, young Christian women of China were of an assertive generation. Many of them refused to enter the households of their mothers-in-law and established their own homes. Their response to the proposal of a W. M. U. seems to have been enthusiastic.⁵ A North China W. M. U. was organized in 1911, and the women of South China and Interior China followed suit in 1916 and 1925, respectively. A nation-wide women's organization appeared in 1936, so that the work of women all over China could be coordinated.⁶

The Baptist Young People's Mission Organization had its beginnings during World War I in the South China Mission. First called the Baptist Young People's Union after its American counterpart, it changed its name to Baptist Young People's Organization in 1930 and took its final name seven years later.⁷ The members concerned themselves with

⁵ Mrs. R. T. Bryan, The Commission, XIV, 2, pp. 12-13.

⁶ Routh, p. 38.

⁷ Routh, pp. 73-74.

group study courses and with active evangelism. Typical subjects of study were personal evangelism, world missions, missions in China, introductory examinations of the books of the Bible and great periods of Bible history.⁸ As active evangelists the members of B. Y. P. M. O. sometimes preached in outstations and led revivals. On occasion they also organized and operated Vacation Bible Schools for smaller children during the summer months.⁹

Evangelism through education was of prime importance to the missionaries' work. The evangelistic opportunity offered through the schools may be seen by the fact that as soon after the Japanese surrender as the fall of 1946, there were 13,000 students enrolled in Baptist schools in China.¹⁰ In Pooi To School for Girls there were daily religious services. Chapel was required, and "Morning Watch" was observed before the start of each school day. There were also evening prayer meetings, attendance at which was voluntary.¹¹ In primary schools the teachers gave simple daily lessons about the life of Jesus and his concern for people. In at least one primary school staff workers offered Bible classes for the servants who brought the

⁸
Ibid.

⁹
Baker J. Cauthen, Annual Report, 1950, p. 56.

¹⁰
Baker J. Cauthen, "Minutes" (November, 1946).

¹¹
Fung P'ing Leung, Annual Report, 1948, p. 15.

small children and waited to escort them home.¹² An attempt was also made to reach the parents of children in Baptist schools by visiting in their homes to discuss the Christian Gospel with them.¹³ Religious courses were included in the curriculum of the schools.¹⁴

Personal contact was of prime importance to the work of the missionary evangelist. Not only in houses, but in hospitals and prisons he met those to whom he could present his message. Often he found a ready ear in the person who had been snatched from the jaws of death by a missionary doctor, or one whose manner of life had brought him to woe.¹⁵

Classes in Bible were a potent form of evangelism. Usually taught in English, these classes attracted numbers of teachers, young business men, and students, whose initial interest was often in the opportunity to learn the English language. Like Saint Augustine, many of them found that their interest in the linguistic vehicle was gradually outweighed by their interest in the content. Courses were also taught in the English language, but here, too, there were opportunities to speak of the Christian faith and its literature.¹⁶

¹² Lydia E. Greene, Annual Report, 1948, p. 16.

¹³ Margie Shumate, Annual Report, 1948, p. 19.

¹⁴ Auris Pender, Annual Report, 1948, p. 16.

¹⁵ Routh, pp. 88-89; Margie Shumate, Annual Report, 1948, p. 19.

¹⁶ Auris Pender, Annual Report, 1948, p. 18; Jennie Alderman, Annual Report, 1949, p. 55; Rex Ray, Annual Report, 1948, p. 20.

Meetings in churches were, of course, of great importance to the evangelistic missionary. Here the Gospel was proclaimed, and from the churches came the Chinese believers who were, themselves, evangelists. Groups of Chinese Christians, sometimes with a missionary helper, formed evangelistic bands which visited villages and preached.¹⁷ Revivals were popular methods of concentrated evangelism, with meetings held in churches,¹⁸ schools,¹⁹ tents,²⁰ market-places,²¹ and "street chapels." A "street chapel" was a rented shop that fronted on a main thoroughfare. A meeting was begun and a few people would drift in. The singing and preaching might go on for hours as passers-by drifted in and out.²² A particularly successful method of attracting people to evangelistic services was the inclusion of slides in the service. The people came to see the pictures and listened to what was said in relation to each slide-frame.²³

¹⁷ W. B. Johnson, Annual Report, 1949, p. 50.

¹⁸ Baker J. Cauthen, Annual Report, 1949, p. 12.

¹⁹ Nan F. Weeks, ed., Annual Report, 1947, p. 13.

²⁰ Jennie Alderman, Annual Report, 1949, pp. 55-56;
I. V. Larson, Annual Report, 1948, pp. 30-31.

²¹ W. B. Johnson, Annual Report, 1949, p. 50.

²² Ruth Pettigrew, "Kweiyang Station," Annual Report, 1948, p. 21; K. S. Latourette, in A History of Christian Missions in China (New York: Macmillan, 1929), pp. 418-419, states that the use of street chapels also had the effect of helping to dispel suspicion about Christianity being a secret plot.

²³ Letter from M. W. Rankin to the F. M. B., n. d., in The Commission, XI, 6 (June, 1948), p. 22.

The instruction of new converts and "inquirers" was another responsibility which the missionary took very seriously. In the United States the simple expression of desire to become a Christian and to identify oneself with a particular denomination is usually taken as sufficient proof of the applicant's sincerity and suitability. Perhaps, in a culture as saturated with Christian theology and ethics, however diluted, as is our culture, a certain amount of understanding on the part of the convert can be assured. In China, and in many other countries in which Southern Baptist missionaries worked, the same situation did not exist.

The individual who responded to the missionary message to the extent of declaring a desire to become a Christian and become a part of a community of faith had a period of weeks or months of study and self-examination ahead of him. The Scriptures, of course, occupied a prominent place in his study, for here he learned of the personality and teachings of the one from whom Christianity claims to receive its foundation and inspiration. Here, too, he learned of the expectations of a Christian that the church held. His study was guided by a missionary, or by an experienced and informed Christian.

After the study-period, the inquirer underwent an examination by members of the church he wished to join. Here he was asked to explain what he had experienced when

he decided to become a Christian, what he understood to be expected of him as a Christian, whether he was willing to contribute to the financial support of the work of the church, whether he took the worship services of the church seriously enough to observe Sunday as the "Lord's Day," whether he was forgiving toward his enemies, and other relevant questions.²⁵ An important element of his suitability for baptism and church membership was that he understood Christianity as an attitude of personal trust in God rather than as a system of doctrines to be accepted and espoused rigidly.²⁶

After the examination, the applicant withdrew from the room, and the group discussed his suitability. If the group felt he was ready for baptism and membership, he was immediately informed. Occasionally, however, it was felt that his understanding was insufficient, and he was asked to continue as an inquirer for a while. There were those who decided that the work was not worth the prize, and dropped out of the inquirers' classes somewhere along the way. It was felt, however, that those who were faithful to their studies had proved their sincerity.²⁷

Even in his home the missionary was an evangelist. When neighbor women visited to share household ideas with

²⁵

Routh, p. 32.

²⁶ Statement by Baker J. Cauthen in personal interview, July 22, 1966.²⁷

Routh, p. 32.

missionary wives, the opportunity often arose for the lady of the house to speak of the spiritual foundations of her family.²⁸ Then, too, singing was a popular pastime in post-war China, and missionaries often owned pianos. When neighbors came to sing, hymns could be included in the activity.²⁹

The Chinese were valuable co-evangelists with the missionaries. Bible women were of incalculable value to the propagation of their faith, for they could spread the Gospel among their own sex better than men could. Chinese tradition made communication between the sexes on personal matters difficult.³⁰ Converts were also more active in evangelism than is the usual case in America.³¹

The response to these evangelistic efforts was, for the most part, gratifying to the missionaries. In the case of students, the reception was noticeably more enthusiastic than the missionaries had experienced before the war.³² Missionary evangelists were welcomed by crowds of Chinese.³³ Bibles sold rapidly, and tracts were eagerly received.³⁴

²⁸ One-Among-Them, Annual Report, 1948, p. 26.

²⁹ Ibid.; Mary Crawford, Annual Report, 1948, p. 29.

³⁰ Latourette, A History of Christian Missions in China, p. 426.

³¹ Letter from Jewel T. Abernathy, to the F. M. B., The Commission, IX, 10 (October, 1946), pp. 23-24.

³² Baker J. Cauthen, "Minutes" (April 6, 1948), p. 12.

³³ Jessie Greene, Annual Report, 1949, p. 58.

³⁴ Ibid.; Letter from Rex Ray to the F. M. B., n. d., The Commission, XI, 4 (April, 1948), p. 24.

Missionary homes were filled with interested students who returned to the villages with word of the Christian teaching.³⁵ Bible classes were not only well attended, but more were requested, and the interest was often in the content, not just the English language.³⁶ Revivals were well attended by students, some of whom came on foot for miles around.³⁷ In early 1948 a missionary was proud to report that several leading students at Kwangsi University had become ministerial candidates.³⁸ The hope of the missionaries for a Christian China in the new, nationalistic age seemed justified.

There were, of course, less encouraging notes in the missionaries' reports. There were not enough Chinese pastors to supply each church, and the interest of members sometimes waned with the lack of leadership over an extended period of time.³⁹ Then, too, the presence of Communists in an area often had a depressing effect upon the response of people to evangelism.⁴⁰

In the North the Communist conquest was followed by a noticeable reduction in attendance, and some missionaries

³⁵ Jessie Greene, Annual Report, 1949, p. 58.

³⁶ Baker J. Cauthen, "Minutes" (April 6, 1948), p. 12.

³⁷ Letter from Rex Ray to the F. M. B., n. d., The Commission, XI, 4 (April, 1948), p. 24.

³⁸ Ibid.

³⁹ Jessie Greene, "Wuchow Station and Wuchow Field," Annual Report, 1948, p. 19.

⁴⁰ Jessie Greene, Annual Report, 1949, p. 57.

mused publicly on the smaller number of "loaves and fishes" Christians on the church rolls.⁴¹ In some cases, the approach of the Red armies, not only made Chinese wary of association with missionaries, but even antagonistic toward them.⁴² Even so, the missionaries found encouragement in the faithfulness of the hard-core church membership, and even in an appreciable number of inquirers and converts during the months that some of them worked in Communist areas.⁴³ One finds no note of defeatism in the attitudes of the fleeing missionaries, but one of frustration and concern for the brethren they left behind.

⁴¹ Charles Cowherd, Annual Report, 1950, p. 61.

⁴² Letter from Lois C. Glass to J. T. Williams, n. d., in Williams, "Letters,"

⁴³ G. W. Strother, Annual Report, 1949, pp. 52-53; unsigned report, Annual Report, 1950, pp. 53-59; letter from Katie Murray to the F. M. B., n. d., in The Commission, XIV, 2 (February, 1951), p. 24.

CONCLUSION

The situation to which the missionaries returned after World War II was radically changed from what had been the case earlier. The foreign relations of China were no longer to be characterized by humiliation at the hands of triumphant imperialistic powers. The "concessions" had been renounced, and the "white man's burden" had been removed from Western shoulders. Rather than resuming the role of directors of the evangelization of China, the missionaries were confronted with an indigenous Chinese Christianity, having its own denominational organization. Chinese Baptists had already assumed initiative in evangelism, carrying their faith with them to refugee centers and sending their own missionaries to establish new stations.

The missionaries were granted a short period in which to exert an influence upon another student-generation, and to demonstrate to the Chinese people their concern for the victims of war, disease, and starvation. They wished to stay and work alongside their Chinese friends when the new government assumed the leadership of the country, but were

denied their desire because the cost to those friends was too great. So they left, leaving behind their schools, their hospitals, and the graves of some of their number. But their most important legacy, they believed, were the Chinese Christians. Through them alone a generation of Chinese yet unborn would hear the message of the Christian faith, if that message was to be heard.

The missionaries could not be allowed to remain in China when the Communists came to power. They were Westerners, and it was the West that humiliated China during the nineteenth century. Moreover, the Southern Baptist missionaries were Americans, and the United States was the major ally of the defeated leader, Chiang Kai Shek. There were cases in which missionaries were themselves associated with the Nationalist government, as in the case of John A. Abernathy, who served as advisor to an official in Shantung Province in the immediate post-war days. It was also obvious that the new rulers could not tolerate living reminders that all things that came from America and the West were not harmful. Therefore, they had to try to expel or impeach the reputation of a man like Dr. William L. Wallace.

During their short stay the missionaries witnessed a greater self-consciousness among Chinese Baptists. This was indicated by the formation of the All-China Baptist Convention, the prosperity of the China Baptist Theological

Seminary, and the national Women's Missionary Union, and the progress of the Frontier Mission. At the same time the Chinese Baptists asserted their sense of identity by opposing a movement to unify all Protestants in China into one church.¹ When it was proposed that all Christian universities in Shanghai consolidate, the University of Shanghai faculty, under Chinese leadership, indicated its determination to retain separate status by establishing a building fund and an endowment program.²

There are no Christian schools or hospitals in China today, but the Christians remain. Few of them meet in a "church." Worship goes on in homes, as it did before Constantine. The pastors support themselves. Evangelism is carried on through personal contacts rather than through institutions and revivals; and each year there are a number of baptisms.³ Some have given their lives for their faith,⁴ and some have renounced it.⁵ Christianity is never more than a generation from annihilation, but it has survived one generation of Communism in China.

¹ Baker J. Cauthen, "The Orient," The Commission, VIII, 5 (June, 1945), p. 4.

² Letter from Howson Lee to the F. M. B., July 9, 1946, in The Commission, IX, 10 (October, 1946), p. 22.

³ Statement by Dr. J. Winston Crawley, Secretary for the Orient, Foreign Mission Board of the Southern Baptist Convention, in personal interview, December 12, 1965. His data is drawn from the reports of refugees coming into Hong Kong and from the information coming to Chinese outside China who have contacts inside. There is also a magazine, Heavenly Wind, which is published by Christians in Red China. It is

evaluated by the National Council of Churches Foreign Mission Society in their publication, China Bulletin. Guided tours provided by the government and the reports of visitors to Red China, businessmen, and newsmen also provide scanty information on the state of Christianity within China.

⁴ Statement by Dr. Eugene L. Hill in personal interview, December 11, 1965. At least seventeen former students of Dr. Hill met their death in Communist prisons.

⁵ Letter from Elizabeth Hale to J. T. Williams, June 17, 1963, in Williams, "Letters."

BIBLIOGRAPHY

BIBLIOGRAPHICAL NOTE

The following bibliography contains only those works to which reference has been made. Articles concerning specific stations have been listed beneath the annual report of the Foreign Mission Board in which they appear.

SELECT BIBLIOGRAPHY

Books

- Fletcher, Jesse C. Bill Wallace of China. Nashville: Broadman Press, 1963.
- Latourette, Kenneth Scott. A Short History of the Far East. New York: Macmillan Co., 1962.
- _____. A History of Christian Missions In China. New York: Macmillan Co., 1929.
- _____. The American Record in the Far East, 1945-1951. New York: The Macmillan Co., 1953.
- Meyer, Karl E. Fulbright of Arkansas. Washington: Robert B. Luce, Inc., 1963.
- Routh, E. C. Evening and Morning in China. Nashville, Tennessee: Broadman Press, 1950.

Articles and Periodicals

- Abernathy, John A. "Christianity Goes Underground in North China," The Commission, XII (April, 1949), 102-103.
- Ayers, Sanford E. "Medical Missions is Applied Christianity," The Commission, XI (November, 1948), 333-334.
- Bigham, Kathryn. "Big Brothers on Shanghai Streets," The Commission, XII (February, 1949), 48-49.
- Bryan, Mrs. R. T. "China W. M. U. Firmly Established," The Commission, XIV (February, 1951), 44-45.
- Harris, Clifton G. "China Tests Atheistic Materialism," The Commission, XIV (January, 1951), 14-15.
- Cauthen, Baker J. "Can Communism Take China?" The Commission, XI (June, 1948), 167 and 184.
- _____. "Mission Status in China," The Commission, XIII (September, 1950), 238-239.
- _____. "The Orient," The Commission, VIII (June, 1945), 147-148.
- Chen, Hwai-Mei. "Chinese Dread Cancer, Too," The Commission, XI (November, 1948), 300-301.

Johnson, Kate C. "Our Hobby is Cows," The Commission, XII (March, 1949), 70-71.

Lee, Howson. "China Christians: Troubled and Hopeful," The Commission, XIII (April, 1950), 100-101.

_____. "What War Has Done To Us Baptists In China," The Commission, IX (March, 1946), 66-67.

"Epistles from Today's Apostles." Letters from Missionaries to the Foreign Mission Board.

The Commission:

VIII (June, October, 1945).

IX (March, May, June, July, September, November, 1946).

X (January, May, July, November, December, 1947).

XI (April, May, June, July, November, December, 1948).

XII (February, March, April, September, 1949).

XIII (April, September, 1950).

XIV (January, February, 1951).

Rankin, M. Theron. "Have We Whipped The World's Hunger?" The Commission, X (January, 1947), 2-3.

Reports

Nan F. Weeks (ed.). Thanking God and Taking Courage. The One Hundredth Annual Report of the Foreign Mission Board of the Southern Baptist Convention, 1945. Richmond: 1945.

Maddrey, Charles E. "Ten Decades of Struggle and Triumph," 1-2.

_____. The Pathway to Peace. The One Hundred and First Annual Report of the Foreign Mission Board of the Southern Baptist Convention, 1946. Richmond: 1946.
Cauthen, Baker J. "The Orient," 15-16.

Connely, F. H., Macmillan, H. H., and Stamps, D. F. Letter to the Foreign Mission Board, 20-21.

Galloway, John L. Letter to M. Theron Rankin, 18-19.

Nichols, B. L. Letter to the Foreign Mission Board, 19-20.

Routh, E. C. "The Foreign Mission Board--Historical Sketch," 8-10.

Unsigned article, "West China," 18-19.

Pressing Toward The Mark. The One Hundred and Second Annual Report of the Foreign Mission Board of the Southern Baptist Convention, 1947. Richmond: 1947.

Cauthen, Baker J. "The Orient," 10-12.

Weeks, Nan F., (ed.). "Defying Difficulties in China," 12-14.

Mark Time, Retreat, or Advance? The One Hundred and Third Annual Report of the Foreign Mission Board of the Southern Baptist Convention, 1948. Richmond: 1948.

Alderman, Jennie. "Tsinan Station," 28.

Chan, Harold. "Kong Moon Field," 22-23.

Connely, Frank H. "Tsining Station," 26-27.

Crawford, Mary. "Tsinan," 29-30.

Dodson, Flora. "Welfare Work," 18.

Ford, Ruth. "Medical-Evangelistic Work," 17.

Greene, Jessie. "Wuchow Station and Wuchow Field," 19.

Greene, Lydia E. "Pooi Ling Kindergarten," 16.

Hill, Eugene L. "Graves Theological Seminary," 16-17.

Larson, Rev. and Mrs. I. V. "Tsingtao Station," 30-32.

Leung, Fung P'ing. "Pooi To Girls' Middle School," 15-16.

One-Among-Them, "Central China Mission," 24-26.

Pender, Auris, "Pooi Ching Boys' Middle School," 16.

Pettigres, Ruth, "Kweiyang Station," 21-22.

Rankin, M. T. "The Foreign Mission Board Is Advancing," 8-10.

Ray, Rex. "Kweilin Station--Evangelistic Work," 20.

Shumate, Margie. "Educational and Evangelistic Work," 18-19.

Wallace, William L. "Medical Evangelistic Work," 19.

Greer, Genevieve, ed. The Field Is The World. The One Hundred and Fourth Annual Report of the Foreign Mission Board of the Southern Baptist Convention, 1949. Richmond: 1949.

Alderman, Jennie, "China-North," 55-57.

Cauthen, Baker J. "The Orient," 48-49.

Greene, Jessie. "China-South," 57-60.

Johnson, W. B. "China-Central," 50-51.

Lansdell, Emily K. "University of Shanghai," 51-52.

Strother, Martha K. "China-Interior," 52-53.

The Field Is The World. The One Hundred and Fifth Annual Report of the Foreign Mission Board of the Southern Baptist Convention, 1950. Richmond: 1950.

Cauthen, Baker J. "The Orient," 57-58.

Cowherd, Charles. "North China Mission," 61-62.

Unsigned article. "Chinese Missions," 58-60.

The Field Is The World. The One Hundred and Sixth Annual Report of the Foreign Mission Board of the Southern Baptist Convention, 1951. Richmond: 1951.

Cauthen, Baker J. "The Orient," 54-56.

Short, Jaxie. "South China," 60-62.

Unsigned article. "China Baptist Theological Seminary," 57.

The Field Is The World. The One Hundred and Seventh Annual Report of the Foreign Mission Board of the Southern Baptist Convention, 1952. Richmond: 1952.

Dodson, Flora. "China," 58-60.

The Field Is The World. The One Hundred and Eighth Annual Report of the Foreign Mission Board of the Southern Baptist Convention, 1953. Richmond: 1953.

Alexander, Mary C. "Hongkong-Macao Mission Organized," 68-70.

Cauthen, Baker J. "Report on the Orient," 61-63.

Unpublished Material

Minutes of the Foreign Mission Board:

1946--November

1948--April 6, September 9, November 11, December 9.

1949--March 10, April 19, May 12, June 9, November 10,
December 8.

1950--March 15, April 13, May 4, June 8.

1951--January 11, February 8, March 8, May 10, July 12,
December 13.

Williams, J. T. "I was There! A Story of the Experiences of Southern Baptist Missionaries in China during the Period of War and Communist Conquest." Unpublished manuscript, dated 1964. In the library of the Foreign Mission Board, Richmond, Virginia.

Williams, J. T., (ed.) "Letters and Statements from Missionaries Who Were in China at the Time of the Japanese War and during the Rise of the Communist Power which Resulted in the Dispersion of the Missionaries." Unpublished manuscript collected in 1963. In the library of the Foreign Mission Board, Richmond, Virginia.

Other Sources

Personal interview with Dr. Baker J. Cauthen, Executive Secretary of the Foreign Mission Board, July 22, 1966.

Personal interview with Dr. J. Winston Crawley, Secretary for the Orient, Foreign Mission Board, December 12, 1965.

Personal interviews with Dr. Eugene L. Hill, Secretary for Missionary Education and Promotion, Foreign Mission Board, November 6, 11, 16, and 18, 1965; January 21, 1967.

Personal interview with a private citizen of the Republic of China who resides in the United States, July 12, 1966. He will remain anonymous for the protection of his family.

Personal interview with Dr. and Mrs. J. Hundley Wiley, former missionaries to the University of Shanghai, July 14, 1966.

Minutes of the Annual Meeting of the South China Mission of the Southern Baptist Convention, 1949. Canton, China: Ching Wah Printing Company, 1949.

Vita

Garnett Lee White was born July 30, 1944, in Newport News, Virginia. Moving to Richmond, Virginia, in the following year, he attended school there and was graduated from the University of Richmond in 1965. In September of that year he entered the graduate school of the University of Richmond as a Seay Fellow in History. During the fall semester of the 1966-1967 academic session he attended the Southern Baptist Theological Seminary, Louisville, Kentucky. He was ordained into the ministry by the Monument Heights Baptist Church, Richmond, Virginia, on May 7, 1967. On June 30 of that year he married Patricia Elizabeth Clifton of Covington, Virginia.