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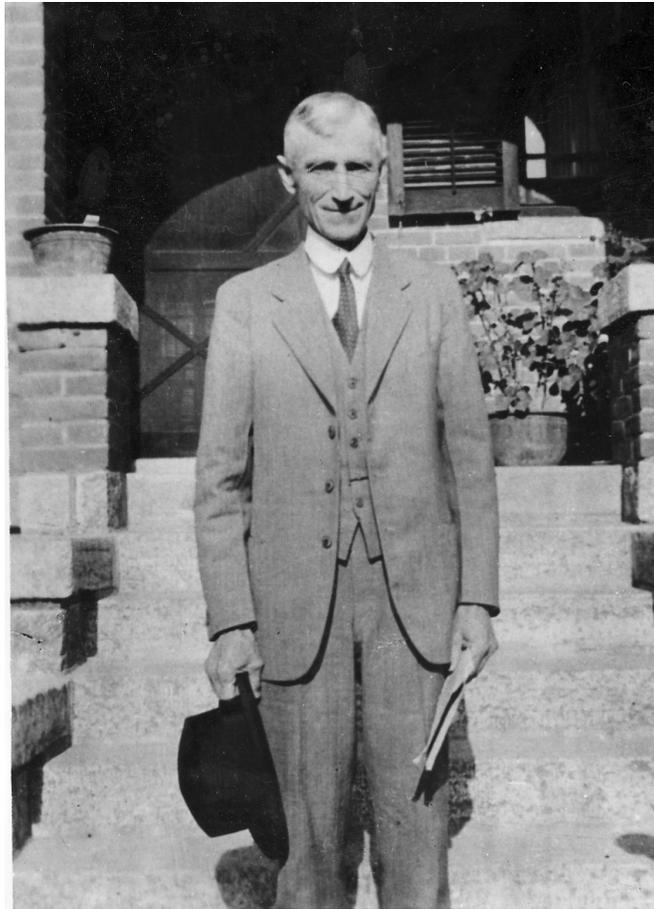
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CRAIG PATTERSON IN CHINA

B. C. Patterson's Memoirs, Supplemented by Selections from
His Other Papers, with Photographs Added



Robert G. Patterson, Editor • 2006 • Memphis, Tennessee

The photograph on the cover is the one Craig himself chose to attach to his desk copy of the memoirs. The picture shows him standing on the steps of his home in Tengxian, probably in the mid-1930s.

B. C. PATTERSON'S PREFACE (August, 1951)

Mr. [Howard] Wilson [*pastor at Tinkling Spring Presbyterian Church during the later years of Craig's retirement*] requested me to write some of the salient features of my life.

Even at 86 years of age, one does not see oneself in a proper perspective to enable him to write an unbiased account. So I have preferred to write of events in my life, and stories of people with whom I have been associated.

I am glad to write these "stories," some of which relate to cardinal principles in our mission work and some to events that if not now recorded will never be known.

These notes have been written a page a day, or half a page, with time off for illness, through the last six months. This must be my excuse for repetitions, lack of connection, and bad syntax.

For some of the history and many of the stories, there will be no other record.

B. C. Patterson
August, 1951

EDITOR'S PREFACE (March 4, 2006)

Craig's account of the pioneering missionary work in China that he and Annie shared still holds interest for us. Passing years have witnessed many changes in China and many changes for the church in China. But the planting of the Gospel in people's hearts in those earlier days still intrigues us, particularly in the light of the growing interest in Christian faith that contemporary China manifests. Modern readers may find that history has moved beyond some of Craig's "views" about missions, or geology, or archeology, but the views he had are given here, as he wrote them.

When Craig wrote *Autobiographical and Historical Notes* (his name for his memoirs), he had retired and was living in rural Augusta County, Virginia. He had no missionary archives to use for a backup, nor any other helps except his own records. As he finished typing each section, he had to send it to Bluefield, West Virginia, to be mimeographed, so he had no chance to edit the whole. My objective has been to make changes he himself might have made if his circumstances for writing had been less awkward.

Unbracketed italics in the main text are Craig's work. Italicized insertions in the main text, when bracketed, are my work, as are the introductory paragraphs (italicized), the sequence of presentation, all footnotes, and most chapter titles and dates. I was happy to be able to add photographs to this edition. The inscriptions accompanying the photographs are my doing.

How thrilled Craig would be to learn of the historic revival of the church in modern China, and especially the revival in places he once served! In italicized comments that I have added, I was able to indicate briefly some of these later developments.

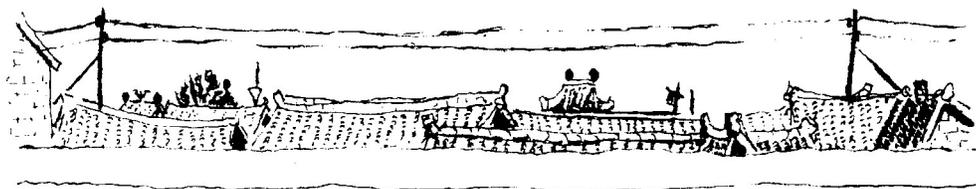
The bibliography at the end of the book tells where copies of Craig's original edition may be found.

Robert G. Patterson
Memphis, Tennessee
March 4, 2006

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Called to China



A sketch by Craig of the rooftops of Qingjiangpu (Huai'an), from a window ledge in the Graham house (autumn, 1891).

The Rooftops of Qingjiangpu, 1891

Craig made the sketch of rooftops on the page opposite just a few weeks after he reached Qingjiangpu (Huai'an), the station to which he was first assigned in China. (For more on the name of this city, see p.8, n.9.) The geese in the sky, migrating towards the south, confirm that the season was autumn. He was living with the James R. Grahams. The Graham house is still there in 2006, with the church using it as a place for instructional seminars. The Grand Canal then ran north/south through the center of the city, as it still does. But multi-storied downtown buildings now block the Graham house from a view of the Canal.

Fortunately Craig sent a letter to his mother along with the sketch of the rooftops. It helps us to know better what he saw.

- *The tall roof in the distance, just to the right of the sketch's center and directly below the geese, is a large Buddhist temple. It faced the canal from the west bank at that time, and still does.*

- *To the right of the temple are the tops of two nearby masts of canal boats (nearer to the temple than to the telephone pole). One has a banner tied on, up near the top.*

- *On the left side of the sketch, near a tree, stands a pole carrying a triangular banner. It marks the office of a city magistrate.*

- *Further to the left, just beyond the tree, the roof of a small building displays a device with lifted wings. This is a religious building, probably used by Taoist priests or by practitioners of "popular" religion, such as fortune tellers.*

One of the more interesting features of the sketch, though a feature that Craig felt he did not need to call to his mother's attention, is the prominent place given to the telegraph wires. Anyone who stood near the poles could have heard the wires humming. It was a sound that unremittingly signaled that modern change was on the way.

1

Formative Years¹

Craig retired from his work in China and came back to the rural Virginia home he had known as a child, and at his desk in that home he recorded his autobiographical and historical notes. It was a farm home located in the area served by the Tinkling Spring Presbyterian Church, a vigorous open-country church established in the 18th century by Scotch-Irish immigrants. Craig was gratefully aware of the backing that Tinkling Spring people had given him as a missionary, and also of what the church had meant to him in his growing years. Recalling his childhood, Craig wrote not only of the loving and molding influence of his parents but also of the nurture given him by his Uncle Hugh Guthrie and his Aunt Bettie Guthrie. William Brown Patterson, Craig's father, had been adopted by the Guthries in the years before the Civil War, and during the war, Brown's wife, Tirzah Willson Patterson, lived with the Guthries. Brown managed to come home from the war alive, but he was left with a permanent limp and a missing thumb. He returned to the Guthrie home, and to his wife, and to his little daughter Bettie. Only a few weeks later, on July 26, 1865, Craig was born.

The story told in this book relates some of the salient features of my life, as recalled in the shadows of eighty-six years.

TINKLING SPRING

All my life I have been fond of the Tinkling Spring Presbyterian Church, its outstanding pastors, and its greatly esteemed members. I rejoice that I was sent to China as a messenger of this Church. I recall most vividly the teaching of my parents and of Aunt Bettie Guthrie, and their prayers. I see myself yet, watching Uncle Guth-

¹ *Autobiographical and Historical Notes*, pp. 2-4, 88-89, 90, 87.

rie snuff the large candles with the snuffer scissors, and I recall kneeling in prayers with my face in the yellow sheepskin in the chair.

From five to sixteen, I was under the ministry of Dr. Strickler,² whom I greatly admired. When I was thirteen years old [1878], my father was uncertain about sending me to high school and college. So he persuaded Dr. Strickler to give me some lessons in first year Latin as a test. At the end of three months, his answer was, "Yes, Craig can take an education if he will work!!"

Father, Mr. Tom Black, Captain Coiner, and others then erected the building at the Spring (the "Community Building," as it is known today) and thus began a Christian school on the church grounds.

COLLEGE AND SEMINARY

At seventeen years of age, I entered Washington and Lee University, from which I graduated at twenty-one [*Class of 1887*], being awarded a Bachelor of Arts degree with honors. Among the many friends I made there, three stand out as warm friends through my whole life — Wm. "Bal" Smith, William T. Armstrong, and J. V. McCall. The influence of these clean, intelligent, fine men was very great in my life.

My first year rooming place was not happy, and as I was returning to college, I went to my room and prayed to be guided to a suitable place. I planned to go to the hotel and stay till I found a good home, but just as I stepped off the train, Bal Smith caught my hand and said, "Pat, where are you going to board?" I told him my plans. He said, "I've got the place for you. W. T. Armstrong, a fine Christian man, will be your roommate."

We boarded together for three years and each one received some special medal or honor at graduation. J. V. McCall was not a

² Dr. G. B. Strickler, pastor at Tinkling Spring, 1871–83; moderator of the General Assembly, 1887; professor of Systematic Theology at Union Theological Seminary in Virginia, 1896-1913.

roomer with us, but his strong sterling character and visits to my home bound us together. These associations and discussions have largely shaped our lives and destinies.

After graduating from college, I remained at home a year, helping on the farm, while Blackwood³ took a year's course at Dunsmore Business School in Staunton. I was very uncertain about a call to the ministry and played with Dr. Rodger's medical books for a year. Dr. Strickler strongly advised against medicine—"Too dangerous spiritually." Good advice, and my conscience, sent me in 1888 to the Union Theological Seminary, then located at Hampden Sydney. The call for mission volunteers was strong. Father's prayers and those of Uncle Guthrie always included a petition for those who sat in "heathen darkness."⁴ In the spring of 1891,⁵ I volunteered to go to China.

SEMINARY SUMMERS

I was not entirely without experience as a mission worker.

- I worked for the summer [*of 1889*] at Callaways and Rocky Mount.

- I spent the summer [*of 1890*] at a chapel near Washington, D.C., at what is now the neighborhood of Chevy Chase Club. While there, I made a lifelong friend in Mr. Irving B. Linton. Mr. Linton, as a Christian and worker for missions, was one of the wisest men I have ever known. (I use the word "wise" in the sense it is used in Proverbs.⁶) He carried the burden of the work in a little

³ Craig's younger brother.

⁴ Craig father's death on August 31, 1890, may have made his father's prayers even more important to him as Craig considered a call to the mission field.

⁵ That is, when he had just a few months of his seminary work to complete.

⁶ Perhaps Proverbs 1:5 and 1:7 will show the meaning that Craig intended: "A wise man will ... increase learning. ... The fear of the Lord is the beginning of knowledge."

mission church in Eckington, in the suburbs of Washington, where I, a fearful and inexperienced youth, tried to preach to the gathered company. His example and friendly encouragement have been a lifelong joy.

I cannot do justice to Mr. Linton's work in just a few lines. Read his life as it is portrayed in the writings of his splendid son, Irving H. Linton. The father was a Northern Presbyterian, but, not satisfied with the mission work done by his church, he organized bands of Christian workers to support work done through other denominations, both in Africa and China. He helped me financially to establish a little outstation at Tanshang, and supported the work there with both prayers and money for fifty years. Tanshang was in the area controlled by the underworld, the Anjing Society, but from it have come three lovable, educated, and true workers for God. Anjing Society or not, the whole town respects the thatched church by the deep canal.

Mr. Linton's thoughts and words always turned to the service and love of God. Confucius said, "Would you know a man? Look carefully at what he does, mark his motives, and examine into what he is pleased with." Mr. Linton stood the test. His last gasped words were, "May the grace, mercy, and peace..."

- During the summer immediately after seminary [*summer of 1891*], I filled the pulpit for Dr. [James] Murray at the Bethel Church in Lexington Presbytery.

LICENSED AND ORDAINED

In September of 1891, a few weeks before I started to China, Lexington Presbytery licensed and ordained me at Mossy Creek. That presbytery has carried me on its rolls ever since, even though at the same time I was "guest" member and moderator of the Chinese presbytery which was formed in North Jiangsu. Once the North Jiangsu Presbytery was formed, I continued to be one of its voting members during my whole stay in China, even after I had moved to Tengxian. One notable service that two members of

Lexington Presbytery, Dr. Fraser⁷ and Mr. Emmett McCorkle, did for the Chinese church was to persuade the General Assembly to ask the Committee of Publication to subsidize the publication of Dr. Henry M. Woods's Chinese translation of the great *Orr-Davis Bible Dictionary*.

AN EARLY GLIMPSE OF NETTIE DUBOSE

Craig left a disarmingly simple description of his first meeting with Nettie Dubose, later to be Mrs. Will Junkin. The B. C. Pattersons and the Will Junkins were located together in Suqian during a large part of their missionary careers, and became lifelong friends. For more on the Junkins, see pp. 22-25 and 146-148.

One of the pictures my memory carries of Nettie Junkin is of a bright, smiling brunette, fourteen years old,⁸ going happily up the walk to Mary Baldwin Seminary.

THE VOYAGE TO CHINA

Craig's glimpse of Nettie happened at a time when his departure for China was imminent. As he mentions just below, his initial trip to China was under the guidance of the Duboses, who were Nettie's parents. As the Duboses prepared to return to the mission field, they must have traveled to Staunton in order to leave their daughter in school there. Craig would undoubtedly have gone into town to introduce himself to them, and in the process he had an early glimpse of Nettie. Nettie herself returned to China as a missionary six years later, in September, 1897.

In September of 1891, just after being ordained, I went to China with Dr. [Hampden C.] Dubose, in company with a group of new missionaries. Two of the couples were going to Japan—the W. C.

⁷ Dr. A. M. Fraser, Pastor, First Presbyterian Church, Staunton, 1893–1931.

⁸ Nettie Dubose was born on April 28, 1878. Craig sailed for China in September, 1891. Apparently she was thirteen, not fourteen, when he first saw her.

Buchanans and the H. T. Grahams. Those going to China were George Hudson, a Britisher; Robert Haden; Dr. Annie R. Houston; Ella Davidson; and myself. Mrs. Dubose and two of their sons, Palmer and Clisby, were also in our party.

The group of new missionaries sailed from San Francisco on September 26, 1891, on the U.S.S. China. After port stops at Honolulu and Yokohama, passengers who were headed for China disembarked at Kobe and transferred to the S.S. Kobe Maru for the remainder of the trip. The ship arrived at its berth in the Yangtze River on Wednesday, October 21. The disembarking passengers would have taken a launch for the final few miles into Shanghai. On that same Wednesday, the missionary candidates learned where they would be permanently assigned in China. George Hudson and Robert Haden were to go southward into the Hangzhou field, as were the two young women—even though one of them, Annie Houston, was soon to discover that her destiny and that of Craig would be drawing the two of them much closer together. Of the five candidates who arrived in 1891, only Craig was assigned to go northward. He was sent to Qingjiangpu (Huai'an).⁹ It was the northernmost of the Jiangsu mission stations at the time, and the one most recently opened.

⁹ Qingjiangpu, as the city was named in Craig's day, was perhaps the most important station in the North Jiangsu Mission. Later on, the smaller town of Huai'an, about ten miles to the south, was designated to be a separate station (see map, p. 11, where the name is spelled "Hwaiian-fu"). About 1960, Qingjiangpu was renamed Huaiyin. Then, in about 2000, a merger between Huaiyin and Huai'an led to adoption of "Huai'an" as the current name for the combined city. All this complicates things for us. Since Craig speaks of "Qingjiangpu" and "Huai'an" as separate mission stations, I will follow his now-outdated usage for the names. However, the first time "Qingjiangpu" appears in a chapter, I will add "Huai'an" in parentheses, in order to recognize the name one now finds on maps.

2

Qingjiangpu (Huai'an)¹

The powerful flow of the Yangtze River, twenty miles wide as it nears the Pacific, effectively divides Jiangsu Province into two parts. By the time Craig arrived in China, the major Jiangsu cities south of the Yangtze or immediately adjacent to it — Shanghai, Suzhou, Nanjing — already had well-established Presbyterian mission work. But the territory north of the river was almost wholly untouched. Early on, Southern Presbyterians set out to expand their Jiangsu work northward, following the route of the Imperial Grand Canal. By 1883 they had established a mission station at Zhenjiang (“Chinkiang” on the map, p. 11), where the Canal and the Yangtze cross each other. Four years later, in 1887, they opened work at Qingjiangpu (“Tsing Kiang Pu” on the map; now Huai’an), still on the canal, one hundred miles to the north. Seven years after that, in 1894, they took a third step northward, to yet another canal town, Suqian (“Suchien” on the map). That third advance will be Craig’s story of course. But he was to spend three years in Qingjiangpu before he was able to move to Suqian.

Jiangsu is one of the most densely populated areas in the world. The number of people living in the area assigned to the North Jiangsu Mission alone ran to the ten million mark!² When I arrived

¹ *Autobiographical and Historical Notes*, pp. 4-6, 71. Additional information comes from a “Bible Term Paper” submitted about 1950 at Mary Baldwin College (the student writer is not named).

² The North Jiangsu Mission to which Craig refers was one of two divisions of mission work in China carried on by the PCUS (“Presbyterian Church in the U.S.,” a.k.a. “Southern Presbyterian Church”). In 1901, the denomination separated its China work into two fields: the Mid-China Mission (which had work in Zhejiang Province and in Jiangsu Province *south* of the Yangtze) and the North Jiangsu Mission (which had work in

in China, there was not a Christian among them except for four or five China Inland Mission associates at Qingjiangpu; one believer, Fan the Saddlemaker, at Xuzhoufu [*“Hsughoufu” on the map*]; and one or two opium smokers at Guanhu. The Southern Presbyterian Church, in its seven mission locations worldwide,³ was supposed to have aggregate responsibility for some thirty-five million people. Our two China missions alone had responsibility for more than half that number.

RIOTS AT MISSION STATIONS

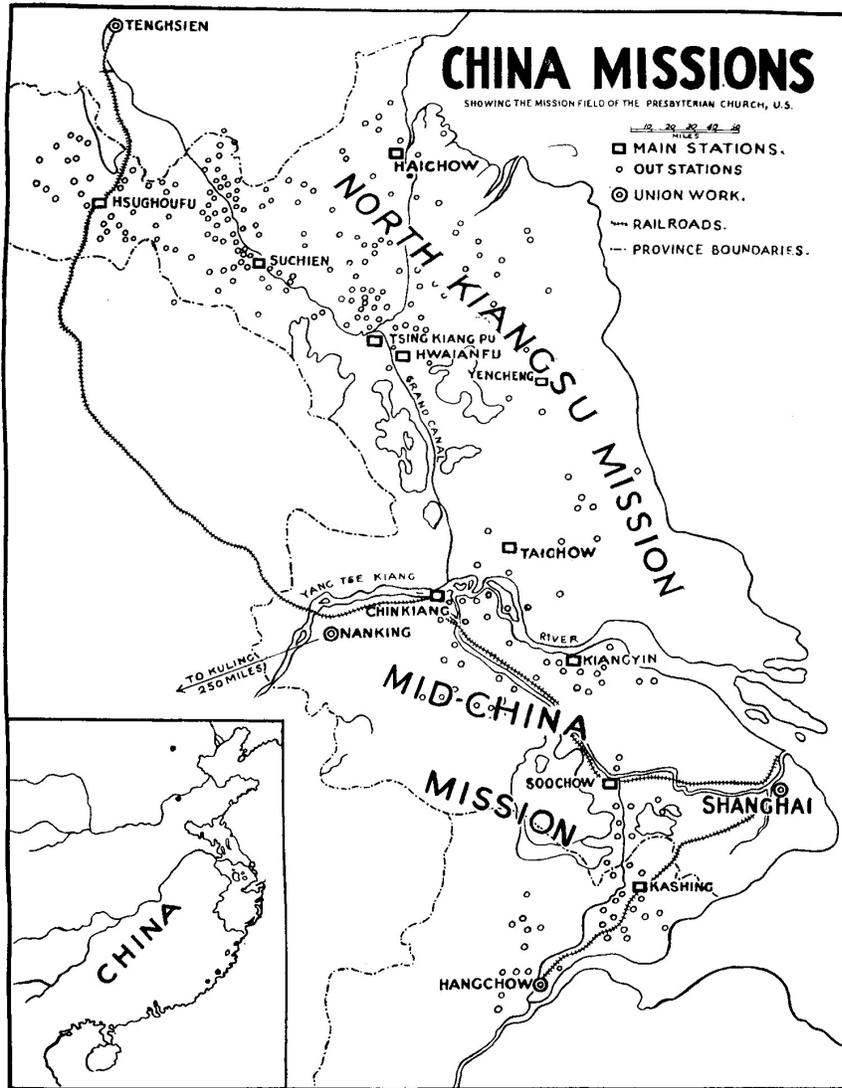
When I arrived in Shanghai in the fall of 1891, I was sent to the newest Southern Presbyterian station, Qingjiangpu, a city lying about one hundred miles north of Nanjing and located on the Imperial Grand Canal. Only three months before I arrived, Dr. Edgar Woods and Mr. and Mrs. James R. Graham had been driven from the station in a riot. The crowd that broke into the compound was unorganized. Dr. Woods hurried out the back door to get official help. Fearing that he might not get back, he took his money with him, one hundred silver dollars. He hid them in the leg of his Chinese pants. While he was running along, the silver burst and scattered over the street. He managed to retrieve most of them!

In the meantime, the crowd of young hoodlums filled the back yard, planning to come into the front yard and into the house and loot. The brave cook, Yung En (“Eternal Grace”), a hard, sturdy chap, grabbed up a five foot long bench and, like Horatius at the Bridge, dared anyone to step through the gateway into the inner court. In this tense moment, Mrs. Graham brought her beautiful little white-haired daughter, Georgie, to the window overlooking the crowd. Her white hair and excited jumping caught the eye of the mob, and in a few minutes home guards rushed in and drove

Jiangsu Province *north* of the Yangtze). The two missions reported separately to the home Board in Nashville.

³ Besides the Mid-China and North Jiangsu Missions, the five other “missions” were located in Japan, Korea, the Belgian Congo, Brazil, and Mexico.

U.S. PRESBYTERIAN MISSIONS IN CHINA (1927)



off the crowd.

During this period nearly every new station had riots, some resulting in the death of the missionary. In the city of Xuzhoufu, the Roman Catholic priest had been driven out by just such a stirred-up riot. Northern Presbyterians at Jining had a still more violent riot.

All were “frame-ups.” At Jiangyin [“*Kiangyin*” on the map], for example, a dead child was hidden in the missionary yard, and the word went out that the foreign devils had gotten a child to make medicine. When a crowd surged into the yard, the scoundrel who had planted the dead baby in the yard turned it up. [Robert] Haden, one of our fellow travelers on the recent trip across the Pacific, and Lacy Little⁴ had to run, jumping the back wall and fleeing to the fort for protection. Haden and Little called the authorities to examine the situation and to preserve order. The trick could not be hidden. They were later installed in their property once again, and ownership was confirmed to them. Even today, in 1951, one can see the extensive ruins in Jiangyin of a great work and a great company of those who have become followers of the Master.

LANGUAGE STUDY

How pleasant it is to recall the gracious and cheerful home that Mr. and Mrs. Graham shared with me. It was an inspiration and joy, especially during the first year when I was smothered in memorizing the Chinese characters. Their little daughter, Georgie, was a precious joy. Because of delays in getting to Suqian, I had two years of steady language work at Qingjiangpu, though the dialect of the area is quite different from that of Suqian. The Grahams' house was just across the courtyard from my classroom, and I took my meals with them. At every meal the boy clerks from a large rice hong [*rice storage house*] just across the little yard

⁴ Robert Haden and Lacy Little opened work in Jiangyin in 1895. The riot was probably the same year. Craig erred in his original *Autobiographical and Historical Notes* when he identified the second missionary as George Hudson.

would peer through a convenient transom-like hole they had punched over a door. It made me tired to be the monkey, but Mrs. Graham cheerfully said, "Let them learn."

Dr. Edgar Woods also taught me much that first year. He was an humble Christian. One evening, as we were coming in from our usual evening walk, during which we were constantly greeted by the rough public as *yang gui* ("foreign devils"), Dr. Woods wiped off a great smear from the back of his coat, only saying, "They spit on my master, too."

Dr. Henry Woods, evangelistic missionary, and his wife were also in Qingjiangpu in 1891, along with the Grahams and Dr. Edgar Woods. Craig also refers to the "return" of Dr. Absalom Sydenstricker, evangelistic missionary (p. 17). That would have been about 1893. Dr. Sydenstricker had been with his wife while she was on health leave in Shandong Province. While there he had become acquainted with Dr. John L. Nevius. See p. 21, n. 5.

SINZHANG'S DOCTOR

After one year of language study, having learned enough Chinese to bargain with tradesmen and to say anything essential for everyday life, I found it convenient to travel from Qingjiangpu for a season. On January 7th [1893], I took along a teacher and set out on a little canal boat to see "Miss Houston" at Jiaxing [*"Kashing" on the map, p. 11*]. The winter was one of the coldest, and my little boat was frozen in the canal at Screw Curve, near Stupid Ox Town, just out from the great southern Jiangsu city of Changzhou [*not on the map; it lies about halfway between "Chinkiang" and "Soochow"*]. I remained frozen stiff for eleven days, then walked into Changzhou and braved the curious young hooligans for several more days before being able to get on.

I robbed Sinzhang [*apparently a smaller station out from Kashing*] of their doctor, and we were married on August 4, 1893, in Shanghai. On our return from our honeymoon in Kobe, Japan, and after a tedious boat trip on the canal, we landed at Qingjiangpu for the work year of 1893-94. Just before our marriage, Miss Hous-

ton had a severe operation, followed by an extremely severe, prolonged case of malaria. I, too, had been learning to fight malaria and to bear it. (It wasn't known until 1898 that the mosquito was the carrier.)

AN EARLY SCHOOL

Among Craig's papers is a copy of a term paper submitted about 1950 at Mary Baldwin College, a Presbyterian-related college in Staunton. The student who wrote the paper is not named, but the paper is entitled "Bible Term Paper." Apparently drawing on a personal interview, the student gives the following information about Craig in Qingjiangpu: "Before he left Qingjiangpu Mr. Patterson organized a small day school for children."

A marginal note in pencil, in Craig's own hand, adds: "The first in Qingjiangpu."

The date for this little day school was probably 1893-94, the year that Craig and Annie were together at Qingjiangpu. Special interest attaches to the fact that Craig opened a day school there, for one of his earliest actions after reaching Suqian was establishment of a small school.

•

Further on in his memoirs, Craig will include two other incidents from his early stay at Qingjiangpu. One, dating from his very first months on the field, is the hundred-mile trip that he and Mr. Graham took up to Guanhu in December of 1891, to baptize a certain Mrs. Jiang (see pp. 74-77). The other, still from the early days, is an 1892 visit he made to a Moslem mosque near the Graham home. He refers to it briefly while telling of the registration crisis that later engulfed the Tengxian schools (see p. 126).

In Suqian



Artist's Conception of the View North of Suqian in Craig's Day

The Suqian Countryside

The brush drawing on the previous page, done about 1935 by a Chinese artist, gives a bird's eye view of the countryside north of Suqian in the early part of the 20th century.

We can identify the waterway in the distance. It is the Grand Canal as it passes north of the town.

The Buddhist temple at the upper right is also identifiable. A large 18th century Buddhist temple still stands in approximately the same location, that is, a little north of where the former city wall used to be. But the artist's imagination provided the dramatic, boulder-filled prominence on which the temple stands. Suqian is built on a flat plain, with no hills. The highest part of town is only about fifteen feet above the lowest part.

Some distance from the temple, at about the center of our picture, one sees a small pavilion or gazebo (Chinese: tingze), a place for meditation. The actual Buddhist temple still present in North Suqian does not have such a pavilion, though posters showing future plans indicate that the abbot intends to build one. Having a place for meditation (Chinese: chan; Japanese: zen) is important for East Asian Buddhism.

On the left side of the picture, the small village with eight to ten houses looks realistic—except that a real village would have had five or ten times as many houses.

Straight up from the village, still on the left side of the picture, one can see in the medium-distance an oval adobe wall adorned with a tall gatehouse. It is probably a cemetery.

Craig and Will Junkin walked the highways and byways of these fertile plains for over four decades, engaged in a ministry of outreach. They visited hundreds, or perhaps even thousands, of villages like the one in the picture, seeking to convey awareness of the Christian gospel and to nurture, in time, the growth of a self-sustaining, evangelical Christian church.

3

Suqian¹

The coming of Mr. Grier to Qingjiangpu [1892] and the return to the station of Dr. Sydenstricker [about 1893] provided the personnel for starting a new station. For its location, the mission chose Suqian, a canal town in utterly new territory about eighty miles northwest of Qingjiangpu. Our treaty rights to secure property were posted. However, the whole populace of the chosen town was very much opposed to a foreigner coming among them. The first time that we purchased a house, the people of Suqian degraded a degree man² who had dared to sell it to us. They arrested him, beat him, wrote up a predated deed for his house, and made him sign it. They then collected \$600 from the people of the town to pay us back, and made a local shrine of the house.

AN EARLY HELPER, THE WIDOW LIU

Before we finally were able to make arrangements to move to Suqian, Liu Nai Nai (“Mrs. Six”), a Suqian woman, bravely came from Suqian to Qingjiangpu to live with us for six months as a helper while we worked towards the move. Mrs. Liu was a widow, impoverished by her husband’s addiction to opium. She had a fine character, and she was quiet, intelligent, and strong. While with us in Qingjiangpu, she learned that we did not eat dead children, nor did we make medicine from men’s hearts.

She also learned the main points of Christianity, which she later embraced and triumphantly lived. In clear, strong words she would

¹*Autobiographical and Historical Notes*, pp. 6, 9, 6-7, 12 (plus insert from page 26), 13, 77-78, 86-87, 9-10, 11.

²Degrees were awarded by the government and signified civil service ranks. In Suqian, a degree man would be a citizen of prestige.

explain and defend the foreigner to all comers. There was one occasion after we moved to Suqian when a mean crowd of hoodlums on a back street would have mobbed Mrs. Patterson if it had not been for her. She hurried the leader off and challenged the others to make further trouble. Her help in the early years was invaluable.

OUR FIRST QUARTERS — AN OLD INN (1894)

After tedious negotiations, with our repeatedly having to take rough cart trips and cold boat trips from Qingjiangpu to Suqian, the



Zhang Inn courtyard, about 1895. Right, Dr. Anne H. Patterson. Left, Mrs. Liu (see p. 17). Center, Mrs. Dong, a faithful helper.

Suqian magistrate again posted our treaty rights to live in interior cities for mission work. A new magistrate came to Suqian, one who, in the providence of God, had had close contact with a missionary in his home in South China. He used his influence in our favor. However, he advised us not to try to buy a house just then, irritating ignorant people,

but to take quarters at an inn where we had previously rented rooms. As he said, "Anyone can live in an inn."

We took his advice and lived in those poor quarters for three full years. Our quarters, unlike Rahab's which were on the wall, were under it — or at least built in the dry moat just outside the wall. This made our location convenient for bad boys of the town,

who for a year would climb up to the top of the wall from the inside and throw brickbats at any person heard or seen in our little courtyard.

FLIGHT AND RETURN (1894)

In 1894, when Japan began her aggression on China (an “incident” with an appalling number of later incursions against China that would follow in series³), the two of us in Suqian were accused of being Japanese spies and we had to flee from forty men under an oath to kill us.

Returning in two weeks, we began street preaching, visiting cities and villages far and near. I began teaching at a little school that I opened in the yard. I also secured a teacher and studied the Suqian Mandarin dialect (which, fortunately for us, was approximately the same as standard Mandarin spoken in Beijing). Having some time in Suqian and some continuing contact with male patients who came to Mrs. Patterson’s clinic, I had a rare opportunity to study Chinese local words. I also read a six-volume compendium of Chinese history, read the classics, and learned by heart many of Confucius’s sayings that I could use. This proved most valuable in my work over the years, as Confucius was considered final authority on matters of morals and behavior.

In our early ministry, Chinese anti-foreignism and their fear of foreigners was motivated by their own great self-esteem and also by their fear of the physical, mechanical power of the West. “They must certainly have some occult, magical power.” Strangers would rarely drink even the conventional cup of tea that I offered. [*See pp. 78-79, the story about Elder Liang of Yaowan.*] Our regular routine was to meet as many people as we could, telling the story

³ The most significant “later incursions” included: Sino-Japanese War and invasion of Manchuria (1894-95); Formosa (Taiwan) demanded by Japan and ceded to her (1895); incursions into Manchuria and Mongolia (1916); occupation of Qingdao (1919-22); invasion of Shanghai (1932); establishment of Manchukuo as a protectorate (1932); and finally, open war against China and occupation of the eastern seaboard (1937).

to all callers and to everybody else that would listen. But we were always suspected of concealing our reason for coming to China. When we walked in the evenings, under the willows on the old Yellow River levee, black eyes always followed our steps. It was supposed that our eyes “could see ten feet into the ground.” Our one Roman Catholic priest, twelve miles to the north,⁴ when he conducted extreme unction was considered to be extracting the souls that moaned in the wind as they carried messages over our one telegraph wire.

THE DANGER FROM OPIUM

In our early years, the Chinese nation was in great danger from opium. Great Britain imported it by the ton from India. China grew it everywhere. Vast acreage of scarlet bloom filled China in June. Almost every man who could afford to bought it, smoked it, kept it, and finally ruined his life and home. (Getting rid of this curse was the work of the missionaries, and it would take much time to tell it. Dr. Hampden C. Dubose played a major role.)

The Chinese were desperate, and they accused foreigners of ruining their country and carrying away its money for opium. This charge was well founded. However, the opium was also grown in China in huge quantities, and taxed there also. (I have seen several thousand dollars worth of raw opium in jars under a bed in an inn at Tushan, and no questions asked.)

Craig mentions later that he “had a little part, along with Dr. Dubose and one hundred other missionaries, in banishing the open sale of opium from China.” See page 144.

THE GRIERS AND SYDENSTRICKERS AT SUQIAN (1894–96)

No reference to our early missionary life at Suqian would be complete without a reference to our associates, the Sydenstrickers

⁴ “Twelve miles to the north” is the canal town of Zaohe (see map, p. 57). Craig’s story must come from a pre-1895 date. After that date, “our one Roman Catholic priest” was located in Suqian — initially Father Pascal le Biboul, subsequently other French and Chinese priests.

and the Griers. Both of these families deserve a long history.

Sydenstrickers. Mr. Absalom Sydenstricker was the experienced man who was sent with the two young missionaries, Mr. Mark B. Grier and myself, to open Suqian as a station. He was fearless and taught us how to bear the raw situations. Later, he moved to Zhenjiang, along with Mrs. Sydenstricker and their infant daughter, Pearl (later Pearl Buck).

Mr. Sydenstricker's chief effort was to win native workers, and he was impatient at the extremely slow progress of the gospel in the hands of the missionary. While his plan⁵ was the true plan, one must first find and train the native worker. And it must be added that his judgment of men was not always sound—and whose is?! Yet neither he nor Mrs. Sydenstricker deserves Pearl's charges of a disregard of the true faith. These charges and jeers at her father's peculiarities and mannerisms are introduced into her biographies for the literary interest — a shameful sacrifice of filial regard for literary effect.⁶

Griers. A line cannot tell of the help and the lovely associations with Rev. Mark B. Grier and Dr. (Mrs.) Nettie Grier. Mr. Grier was with us during the first hectic days, when we had no place to live except in the darkest and most squalid inns. Even in those days he won the goodwill of many with quinine pills and quinine ton-

⁵ Dr. Sydenstricker's plan followed the pioneering ideas of Dr. John L. Nevius, a Northern Presbyterian who worked in Zhejiang Province and later in Shandong Province. Dr. Nevius emphasized that the church should become indigenous and self-evangelizing. The place where the Nevius recommendations were most effectively put into use was Korea. After studying what had happened in Korea, the North Jiangsu Mission adopted a general mission plan in 1910 that was influenced by Nevius's ideas. In 1950, the Chinese national Protestant church instituted the Three-Self Movement, making use of some of Nevius's key phrases: "Self-Government, Self-Propagation, Self-Support."

⁶ See Pearl S. Buck's two 1936 books, *Fighting Angel: Portrait of a Soul* (it presents her father as a fighter, all right, but perhaps not so much an angel as a lonely man) and *The Exile* (which presents her mother as largely isolated from her father).

ics.⁷

He finally put a stop to the brickbats that had rained down on our yards whenever some “patriotic” (?) mischievous boys climbed up on the city wall behind our house. One night Mrs. Grier was sitting with Mrs. Patterson and me until 8:00 o’clock. As she opened the gate in the high wall dividing our court from theirs, a large brick rushed by her face and fell at her feet. It was not long before her first child, Isabel, was due to be born, and she came running back, pale and shaking with fright. The next morning we were able to see that the brick had fallen from the loosened filling above the doorframe, and that it had not been thrown with intent to injure or kill.

Mr. and Mrs. Grier soon went to Xuzhoufu, where they have done such a notable work. See [E. H.] Hamilton’s story of Mrs. Grier’s life.⁸

ARRIVAL OF WILL JUNKIN (1897)

Will Junkin arrived in China and came straight away to Suqian, in January, 1897.⁹ He would spend the entire forty-five years of his suffering and loving ministry there. Quite early in his stay in Suqian, Mr. Junkin was set on by bandits and robbed. In addition, he was threatened many times.

- The first time [*in October, 1898*] was when he was actually robbed. He had been in China for a little less than two years and

⁷ Early evangelistic missionaries often considered lay medical work to be part of their ministry. Mr. Grier’s activities thus bear no relation to the fact that he later married a doctor (March, 1896). Craig, who was also married to a doctor, sometimes gave out quinine to those who requested it. In addition, he helped Annie with male patients.

⁸ *Glorious Living*, published by the Southern Presbyterian Board of Foreign Missions. Mr. Hamilton served with Mrs. Grier in Xuzhoufu.

⁹ Will Junkin arrived in Suqian by canal boat on Saturday, January 30, 1897. Craig had gone to Qingjiangpu to meet him and accompany him back to his destination, or, as the Chinese say, *sung* him to his new home.



Will and Nettie Junkin, 1913. The children, top to bottom, are Nettie D. (b. 1906), Agnes (b. 1909), and Bill (William, Jr., b. 1913).

was still single. He was returning to Suqian from a country visit, walking along by the pathway that followed the canal. The robbers took his bedding and his books off the barrow that was accompanying him, and the clothes off his person, leaving him thirteen miles from home in his shoes, hat, and underclothes. He especially regretted losing his father's Bible, which they refused to return to him and, finding nothing of value in it, threw into the canal.

After he arrived back at the station, he had to leave almost immediately, as he was committed to help out at Xuzhoufu. So he turned the case over to me. I got the home guard on the trail. Two of the men were caught, one wearing Mr. Junkin's shirt and crouched inside an oven or stove. I consented to their condemnation to death, as the robbery had been done in daylight, by men with guns, who had followed him for twenty-four hours seeking a lonely spot.

The men were sent to the superior court at Xuzhoufu for confirmation of the sentence. Two heads came back, and the carrier brought them to me, asking money to buy food while he carried them to the place of the robbery.¹⁰ I refused to pay, saying, “You may only have clods in that bag.”

He promptly emptied out the two heads, and to his great confusion, only one was fresh. The other had been taken from a cadaver, long buried. He did not press for money, and I let the case rest there, never reporting it.

This execution of a recognized member of the underworld warned everyone that the government was on our side.

- Two decades later [*in June, 1917*], another case of threatened violence occurred. This was after Mr. Junkin was married and he and Mrs. Junkin already had three children. The bandits hurried Mr. and Mrs. Junkin and the children to anchor their boat at another place on the canal, so they might be out of danger as the bandits fired on and took the town where they had been anchored.¹¹

- Still another decade later [*October, 1926*], Will and Nettie Junkin were far up in the back country. They separated for their day’s work, planning to meet again that evening.¹² As Mr. Junkin walked alone towards a village he suddenly was surrounded by men in uniform and made to go with them to see the “head man.” Walking into the reception room, he saw that he had been appre-

¹⁰ The point was to display the heads as a warning to other brigands.

¹¹ The Junkin family was on the way to Guling for the summer. Several reasons for the robbers’ leniency might be surmised. One is that Mr. Junkin was already well known around the district as a friend of the Chinese people. More pragmatically, the bandits probably knew that violence against a foreign family risked triggering serious trouble from provincial authorities.

¹² The fact that Nettie Junkin was free to itinerate with Will, implying that the Junkin children had already left home for school or college, helps to date this incident. Probably the incident happened in one of the more isolated villages northeast of Suqian.

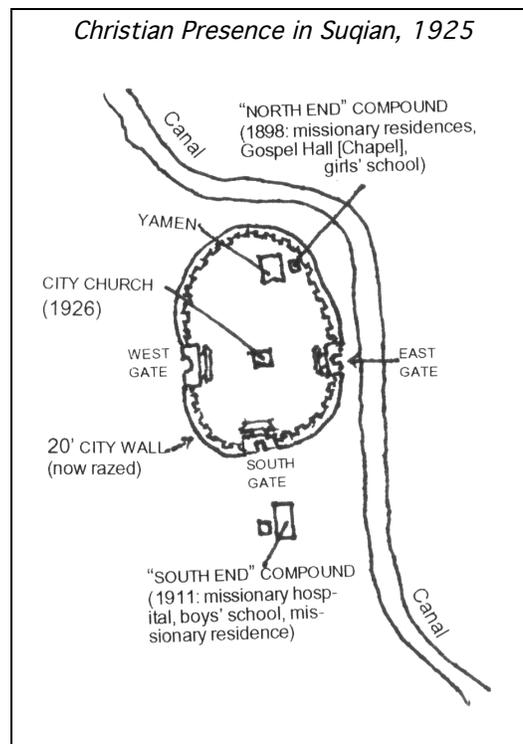
hended by a band of robbers who held the town at the moment. The chief said to the men who had brought Mr. Junkin in, “You fools! Don’t you know Mr. Junkin and that he is a good man? Mr. Junkin, you are at liberty to go.”

Mr. Junkin could hardly believe his ears. Many missionaries in other parts of China had been held for ransom for weeks, months, and even years. He hurried out of the village, and kept looking back, and then found himself thinking, “I will be able to meet Nettie this evening, as planned!”

SECURING A HOUSE—HELP FROM MR. GAO (1898)

One of the brave people who helped us in the early days was Mr. Gao Laoye, “Colonel” Gao, a high-ranking man in the Anjing Society (the underworld society). As a youth, he had been the soldier-guard of a missionary who tried to open work in Suzhou. This missionary, a wise man, made the young soldier his friend. Gao, now an elderly retired man and back in his hometown, was our near neighbor. Without fear, he immediately approached us as a friend. He put two fine boys in my first school. With little to do, he would often come around and tell us how to avoid trampling taboos in the ways that we did things.

After we had had six years of failure in trying to buy a house to



After we had had six years of failure in trying to buy a house to

live in, he found for us a large place within the city wall, bordered on one side by the yamen [*the magistrate's headquarters and parade ground*] and on another side by a clan shrine. These places could offer no objection to having low-down foreigners living by them. Gao put me between himself and his son, and, not carrying a lantern, we went to see the place [*at night, avoiding a lantern in order to remain obscure*]. We made a good offer, and Gao pushed it through the next day with the help of a friendly druggist, Zai. Gao found the deed-writer and middle men. He introduced us to people we could not have seen on our own. Very cordial, Gao would invite me to his house to meet and eat with visiting strangers. Surely God prepared him to help us.

To this day I am grieved that neither he nor his two fine boys could break their bad bonds and become Jesus' servants. The older of the two student sons said, "Wait until I am admitted to official rank, at which time I have to bow to Confucius and to Guan Gung, the God of War. I can't do that and be a Christian. Afterwards I'll join the church."

Several years later he returned to his Suqian home and said to me in a hoarse tubercular voice, "Had I known that I was to die at twenty-five, I would have risked it." My regret that he never came into Christian faith has hurt me for forty years. A few days after his death, his father said to me, "I was comforted in a dream last night. I saw Buyu receiving good rank from the controller of the Pacific Ocean Hades." So near, and yet so far, from life!

Though Gao and his boys helped forward God's work in a splendid way, he failed to get the great blessing the gospel brought. He had to be loyal to the underworld whence his living came. His high rank in that society enabled him to "borrow" his expenses from the well to do of the city and from officers in the army.

THREE MISSIONARIES "ALONE" (EARLY 1898)

Wm. F. Junkin had been in Suqian for about a year when we secured the house. Several years earlier, Dr. Sydenstricker had moved on to Zhenjiang. By the time that Mr. Junkin came, the Gri-

ers had already moved to Xuzhou to help open the station there, and Dr. Hugh White [*another missionary who was in Suqian for several years*] had gone with them. That left only Mrs. Patterson and our little Houston, myself, and Mr. Junkin, in Suqian. We secured the new property early in 1898. So there the little group of us were: one woman physician and two evangelists, finally settled into a comfortable house, but fully aware that we were in the center of an area in which lived six million-plus people, and with no other missionary to share the awful responsibilities.

ARRIVAL OF THE "SCOTTISH LADIES" (LATE 1898)

Mrs. Patterson was the only foreign woman in Suqian or in the neighboring area around Suqian, and she was very aware of her isolation. But the situation was soon to change in an unexpected way. At a mission meeting in Shanghai, in the fall of 1898, the Pattersons met two Scottish ladies who were seeking a leading from God as to where they should settle. Miss Mary M. Johnston [1862–ca. 1947) was the daughter of a well-to-do Scottish banker and was one of seven sisters. Six of the sisters, all unmarried, came to China to be independent, self-supporting missionaries. Miss Johnston,



Miss McRobert, left, and Miss Johnston, on their front porch in Guling, about 1915.

at her own expense, brought along her friend and fellow-worker, Miss Bella McRobert. While Mrs. Patterson was at the Shanghai meeting, she proposed to the two women that perhaps God was leading them to Suqian. They agreed to give it a try, and as it turned out, they stayed, without furlough, for the remainder of their lives. Miss McRobert died in Suqian in 1924. Miss Johnston continued to live and work there until the outbreak of World War II, when the Japanese interned her. At the end of the war, eighty-three years old, she remained in Guling, where she was buried with some of her sisters. In Suqian, the two women did visitation work among Chinese women and educational work with children. Both of the "Scottish ladies" were much loved by other Suqian missionaries and especially by Suqian missionary children.

What shall I say to show the pleasant, helpful association with the Misses Johnston and McRobert in those early days, when white men were lonely in the crowds. How the little folks enjoyed visiting in their home! And again, when Margaret as a small child was desperately ill, and all of us were waiting and praying around her bed, it was one drop of Miss Johnston's Valentine's Meat Juice on her pale lips that showed she had not been taken from us. The Misses Johnston and McRobert were our associates in the home, in flights from war and trouble, in the work among the women and children of the city. Forty years without a furlough, their lives truly illustrated anew the sacrifices and dedication of a Paul. For a fuller account of their lives, I refer you to an appreciation that I have written to be filed with the Board of World Missions.

4

The Boxers¹

By 1900 the Pattersons had been in China for nine years and in Suqian for six, and they were due for a furlough. The situation in China was grave as they were leaving. The Boxers' hostility to foreigners and their targeted attacks on Chinese Christians were beginning to gain strength. Craig's discussion, below, is not so much to explore what happened in the Boxer Rebellion as to explore why it happened. He focuses on the treaties that are now known popularly as "the unequal treaties" or "the one-sided treaties." After defeating China in the Opium Wars (1839 to 1842), Britain — soon joined by France and America — forced China, among other things, to allow foreigners to buy residences, to propagate religion, and to have trials conducted by their own consuls and in accordance with their own national law in all cases, whether criminal or civil. All foreigners in China, including Protestant missionaries, benefited from these treaties. This has led some people, even up until now, to say that "the missionaries rode in on gunboats."

The political power that missionaries had was a serious danger to genuine Christian work. Misuse of treaty rights finally led in 1900 to the Boxer war, with military expeditionary forces from four great nations entering China, the siege of Beijing, the flight of the Empress Dowager, Ci Xi Taihou, and a payment by China of a \$200,000,000 fine to the world powers. The war cost the lives of two hundred missionaries and ten thousand Chinese Christians.

Catholic machinations contributed to this war. The treaties after the Opium War stipulated that missionaries were to be protected

¹ *Autobiographical and Historical Notes*, pp. 13-15.

and that converts should not be persecuted for their faith. Roman Catholic priests, with their slick Chinese collaborators, would, for a good fee, use this treaty-derived power to settle lawsuits for the people. A Chinese lawsuit was always settled either by influence or by money. A priest's influence was paramount, for he could appeal directly to the supreme court, with possible international complications. Therefore the local official would be compelled to appease the Roman Catholic party to the suit.

All over China, parties in trouble thought they had found an easy way to win suits. Simply become Catholic. From reports, there must have been tens of thousands of cases where people on the losing side had to pay money to members of the Roman Catholic Church— money that, in their view, was extracted unjustly. This created a national hatred toward the missionary, and finally led to the anti-foreign, anti-Christian Boxer war.

On one occasion during the early years, when a Protestant inquirer in Suqian was imposed on “because of his faith,” I was greatly tempted to give him my card for an introduction and send him to the magistrate. I told Dr. Van Schoick, a Northern Presbyterian who was passing through,² what I was thinking about. He warned me not to do it. I was new in this matter. Later many men applied to me for help of this kind. Neither I nor the other Suqian missionaries ever gave it. My language teacher once said to me, “If you will give me a card to the magistrate, I can guarantee you thirty thousand ‘converts’ by New Year.” The answer of Suqian missionaries was, “Who made me a judge or a divider over you?” [*Luke 12:14*]

We made ten converts in those first six years. In contrast, Ro-

² Before railroads began service in 1912, Northern Presbyterian missionaries heading to the interior of Shandong Province often traveled via the Grand Canal, meaning that a stopover in Suqian would be convenient. Dr. Isaac L. Van Schoick, a medical missionary in Jining from 1893 to 1898, probably held this conversation with Craig about 1895 or 1896. The Schoicks returned to America early because Dr. Schoick contracted a serious disease through his practice, one that proved to be fatal.

man Catholics multiplied by the thousands. Jesuits were especially adept. It was known that the church got no money from abroad. During one of our collections for famine needs, a priest told me, "We are very poor and cannot collect famine money." Yet they owned a whole street of stores in Zhenjiang, and they built complete establishments throughout the province. Even small towns had a tall church, school building, dwellings for inquirers and teachers, and storage rooms.³ In part their money came from purgatory fees. But in my early days, most of the money came in through the misuse of treaty privilege. This was the most genuine cause for the hatred of foreigners in those days. The people, still largely ignorant of foreigners and not able to make distinctions among them, classed them all as enemies.

It was in 1900 and 1901 that mobs were inflamed against foreigners throughout the land. Can't you see the missionaries grabbing what they could carry of personal possessions, trying to avoid crowds, hiding if possible, frail women and children running in the dark? Can't you picture children being cared for by their male attendant, being made to watch while their parents were slain, and then the attendant pleading for the little ones, "who have done no wrong," and standing with the children as they were all slain! Such is the trail of sin!

God protected our Southern Presbyterian missionaries. We had not fallen for the easy way to gain converts. Besides, our province was under Viceroy Liu Guan Yi. When a decree came down from Beijing that all foreigners were to be killed, he nullified it by putting a "not" before "slay all the foreigners"!

³ A typical compound also included a priest's residence. When Craig said "small town," he may have had in mind Tushan. The Gothic-style Catholic compound at Tushan, with multiple buildings, was completed in 1910. Protestants were accustomed to small thatched-roof adobe buildings for their work in the smaller towns and villages, and the sheer size of the Tushan Catholic compound shocked them.

5

Lady Doctor in the Hinterland¹

As I think back on those earliest years in Suqian, and on the later years of my life and work when I needed to be away from Suqian traveling in the country for such extended periods, I cannot pass it by without recording a special word of tribute to Mrs. Patterson. Brave, earnest in winning souls, committed in caring for the home, patient in teaching the little children, hard at work daily in the clinic, conscientious in visiting and teaching the women, especially the old, she made it far easier for me to leave the city and its local church work and to be out in the country for weeks and weeks. She treated and nursed me through twenty-five years of recurring malaria and one severe pneumonia spell, not to mention treating Mr. Junkin for a badly broken thigh and ushering into the world many, many infants, both Chinese and missionary.

Her bravery was shown especially each year as we once again journeyed up the canal from Mission Meeting. Our lives, and all Chinese lives, were forever shadowed by the threat of robbers and kidnapers. Our consul would warn us, as we renewed our consular permits, that there was unrest up-country and that we had best stay in the port city until some turmoil or other was settled. “The rich are moving into the fortified towns,” he would say, “and the poor are sleeping out in the grain fields at night.” However, delay meant that we would not get back to our station. Mrs. Patterson was always brave and more ready than I to go on and risk it. God heard *many* prayers and gave us trustworthy boatmen who knew the more dangerous stops, and we were never held up.

As I noted earlier, I was able to help Mrs. Patterson in the clinic that she was establishing in Suqian in the early years, partic-

¹ *Autobiographical and Historical Notes*, pp. 7, 46-47, 46, 79, 75-76, 73-74, 76, 30, 47.

ularly with male patients. She worked in a little clinic in the rented inn outside the walls, our earliest quarters in Suqian, and she quickly became known far and wide. Her work was of the greatest value in establishing friendly contacts and showing what our purpose was. It is possible that precisely because of this work no one was killed or beaten in opening the Suqian station, as was the case at so many other stations opened at that period.

Our cheerful home was truly an oasis in a desert where the sand was people. Some of the supreme joys of my life were when, on coming into the home courtyard after a trip out into the country, the little ones would come running to be held close while they told me something that was news. Or when, in the evening, with one on the lap and others around the little camphor-wood table, we had stories or reading or drawing. The children in our early home were a joy and a blessing to us and to the work. And their mother was the life of the home. Truly Mrs. Patterson was a helpmeet (Genesis 2:18), all along the way.



Courtyard, North Suqian compound. The children, from the left, are Junkins, Agnes (with a white rabbit) and Nettie; Pattersons, Norman and Margaret (with rabbits); and Bradleys, John and Julia (from the South End hospital compound); with Annie and Craig, about 1915.

GOD'S CARE OVER US IN ILLNESSES AND WARS

I would register thanksgiving to God for his care over us and our children and their families, through wars and uprisings and through many other very uncomfortable situations. There were always warnings, usually from loyal Chinese friends. God raised up Mrs. Patterson from a liver-lung abscess that lasted for months before partial relief came, and that finally permitted the full return of her strength only when on furlough. God raised me from a serious pneumonia spell. Happily He gave me strength during twenty-five years of malarial infection, and He kept us all free from typhoid, typhus, and famine fevers, and from the numerous pestilences that walk in darkness. With long life He "hath satisfied" us and shown us his salvation. (Psalm 91:16)

ADVANTAGES OF A FAMILY IN CHINA

In the early years we learned that almost every avenue of approach to the Chinese heart was closed. Sometimes it was by prejudice, more pervasively it was by the severe economic strain under which every person lived. Truly the hearing of the Word was choked out by "the care of the world" (Matthew 13:22).

We also learned that the married man in China, especially with children, is the ideal missionary, at least in times of peace. The missionary's home provided a center where servants, and teachers in the mission schools, with their relatives and friends, could come without fear. They could come often enough to learn the true story and to appreciate the honesty and good will of the missionary. They could learn not to fear the malevolent spirits that they were all the time trying to appease, and, beyond that, they could come to realize that there was a real hope for life.

OUR CHILDREN AND THEIR CHRISTIAN WITNESS

Houston and William had two playmates from our compound, the Qian boys, who grew to be the finest Christian workers in our entire mission. These early years under the care of the two mothers undoubtedly set the pattern for their future usefulness. [*A picture of Mrs. Qian may be seen on the page opposite.*]

When Houston returned to China as a missionary, from 1924 to 1941 with intervals at home, he greatly aided, both at Suqian and at other stations, in reviving the church after the communists' infiltration in 1926–28. Chinese and foreigners alike appreciated his strong evangelistic sermons. The combination of his evangelistic work with the teaching of church workers' wives by his wife, Frances, and the doing of this even during periods of unrest, was very effective.

William accompanied us during our last eleven years in China [1928–1939]. Though he was not under the Board, yet he learned both to speak and to write the language, very, very well. And he won a fine place in the affections of Tengxian seminary students as he taught them typing and went out with them on evangelistic trips.



Mrs. Qian, Annie's dispensary assistant, shown in the North Suqian compound. The Patterson residence is behind. For more about her sons, see pp. 51-54.

Paul has made his mark in scientific work at home. Paul's earliest memories are associated closely with few Chinese people in Suqian, far more with missionary friends in Guling, and with malaria, tuberculosis, typhoid fevers, and eventually an extended furlough at Grandpa Houston's home near Fincastle, Virginia.



Craig and Norman in Tengxian in the 1930s.

Norman early on won the respect and admiration of the Chinese by his fearlessness and wit when in a tight place. Norman, having earned an M.D., returned to China as a medical missionary. He came to Suqian in 1930 and reestablished the hospital there after war's destruction [1927–1929] and after Dr. [John] Bradley's death [November, 1929]. Single-handedly, except for his partially trained Chinese associates, he carried on a piece of work that won unstinted praise from other surgeons and physicians

in China. He took on anything that came along—from cataracts to laparotomies and other difficult operations—and with God's blessing, had great success. The earnest Christian work of Norman's wife Athalie is bearing fruit on several continents.

Margaret² was fitted by her early life in China (to fourteen years old, when she left Suqian to go to school in Shanghai) for the excellent work she is now doing in the Philippines. She learned to live like the Chinese from the day when she ate the nurse's *candou* after the nurse chewed them soft for her.³ Her favorite foods were *jianbing* and salted turnips, items that she searched out until she

² Craig gives the place and date of birth of all his children in *Lest We Forget* (pages unnumbered). At the Zhang Inn: Houston, Mar. 4, 1897. In the Suqian mission house: William, Nov. 19, 1898; Paul, Feb. 25, 1902; Norman, Nov. 16, 1903. At the summer home in Guling 205, A (*Ter-race?*): Margaret, June 19, 1906.”

³ When *candou* (“broad beans”) were dry-cooked, they became too hard for a small child to chew. A nurse, or a mother, would pre-chew the hard but edible inner part and feed the pabulum to a small child.

went off to school.⁴ She continues to have Chinese, Siamese, and Filipino friends as she works with her husband in Dumaguete, in the Philippine Islands.

China was not so good for children in the early years of our Presbyterian missionary presence there. Statistics gathered about 1910 showed a far higher number of deaths in mission homes than in the parsonages in the U. S. The little lives snuffed out by tuberculosis and by the many contagious and endemic illnesses on the field are a real part of the church's offering made to God.

MRS. PATTERSON'S LITTLE CATECHISM

Mrs. Patterson prepared a little catechism with two purposes in mind. One was the education of women. At that time, Chinese women who knew how to read and write were very rare. The catechism used simple sentences and a limited number of characters, and women could quickly begin to read. The other purpose was to convey the teachings of Christianity in terms that could be understood by those who had no previous knowledge of it. Her catechism was truly primary, but with the help of a Christian teacher, even the oldest and darkest hearts could begin to achieve a fair understanding of the one true God, sin, repentance, faith, prayer, and song.

Boards were cut for Mrs. Patterson's own use in the printing of new editions. Other stations found copies of it, and she had many hundreds of copies made for them. Finally, the great tract-printing

⁴ Margaret Patterson, later Mrs. Henry Mack, remembered these foods from her childhood days. In 1994 she described *jianbing* as follows: "A treat was to go to the front gate where the gate keeper's wife was making *jianbing*. If I looked hungry enough she'd give me a piece. It is a big, thin tortilla, about 18" across, made from ground wheat and corn, mixed with water and spread over a round metal plate about 18" across, that had a hot fire under it. She used a thin bamboo spatula to spread it, and it cooked in no time because it was so thin and close to the fire. We'd take this and fold into it some salted turnip sauce, then roll it up into the size of an ear of corn and sit on the wall by the front yard and eat it."

house of Hangzhou, not knowing the author, advertised that there was a demand for this primary catechism and that they would like permission to publish it. They printed it by the thousands and wrote me in 1939 there were so many in print that they had lost all count!

The number of poor darkened souls that have seen the light through this little catechism is a great host to stand on the right side when He comes.



The first automobile in Suqian, a Model-A Ford that Norman brought along when he returned to China in 1929. Does the two-tone paint job mean a hospital vehicle? It obviously has been going through mud. In the front seat is Athalie. In the back, a figure identifiable as male by his hat may be Dr. Yang Zeruo, who became the first Chinese director of Suqian Mercy Hospital during WW-II. The distant wall looks like the hospital compound's outer wall.

6

Famine Relief Work¹

Mrs. Patterson's work in the clinic had provided clear evidence to the Chinese of the good intentions which lay behind our being in Suqian. An opportunity came in 1898 to add a second evidence of good will.

A TRIAL RUN FOR FAMINE RELIEF (1898)

A dry summer in 1898 brought tragedy to the ridge north of Suqian. Whole villages were eating convolvulus roots [*vines of the morning-glory family*], wild onions, elm bark, and some, the dying, were eating clay. About the house doors lay people sick from typhus.²

I wrote up the situation for the *North China Daily News* in Shanghai and received contributions of \$4,000. I bought wheat and gave it out from our courtyard, using the help of willing underworld young men. I later was told that many more lives would have been saved had I provided and imported grain earlier. I remembered that lesson in the summer of 1906!

PORTENTS OF A GREAT FAMINE TO COME (1906)

Missionaries had great prestige after the Boxer War was settled [1901], but suspicion and hate was still strong in the hearts of the general public. By 1901, Mr. Junkin could speak the Chinese language sufficiently well to begin making country trips on his own, and he and I divided up our huge field. Both of us, in good weather and in bad, were away from Suqian on donkeys and barrows for

¹ *Autobiographical and Historical Notes*, pp. 12-13, 18-19, 15-20.

² Typhus was one of several serious fevers that became more prevalent during floods and famine. Carried by ticks and body lice, the diseases flourished during disruptions of normal sanitary conditions.

many months of the year. In the post-1901 situation, town magistrates and village elders did not dare hurt us directly. But they often took no steps to restrain the crowds of youths and irresponsible people who in every place made our work very trying and sometimes dangerous. Even as we were just beginning to get a few places started, God opened the hearts of all the ten million or more common people of North Jiangsu, by a great famine.

On May 18th, 1906, just as the wheat was ready to harvest in the flood plains of Jiangsu and Anhui Provinces, a heavy three-day rain began, pushing up the waters of both the Yellow and the Hwai Rivers until they overflowed their banks. The resultant floods drowned and rotted the wheat for hundreds and hundreds of square miles. The Yellow River, "China's Great Sorrow," was at it again!

Later, the secondary crops of Kaffir corn [*gaoliang*], buckwheat, and sweet potatoes also had trouble with high water. The prospect was bad. I was alone on the station that summer. Having been raised on a farm, I paid special attention to the floods and I knew what that meant for the prospects for food. People at other stations—our old station of Qingjiangpu, eighty miles to the southeast, and Huaiyuan, Anhui Province, one hundred and fifty miles to the southwest—knew of the storms, for the storms had also reached them, but they had given little thought to the matter. Just another flood, just another scare for the people!

I consulted with those who were most experienced among the Chinese, and we foresaw a severe famine during the following spring, when supplies would be gone. I had learned in 1898 that giving out money would not help when there was no food to be bought. When I went to Kuling to join my family, later that summer, I looked up a Mr. E. S. Little, the man who shipped the first cargo of soybeans to the United States. He was sitting on his veranda, drinking beer. I asked him to form a famine committee to gather funds and buy wheat (flour) for the famine which was sure to come to North China the next spring.

He made inquiries from others and was convinced that there was a famine in the offing. He formed an international committee

to gather funds to buy flour. I provided photographs for the *New York Christian Herald*, and wrote articles for it and the Shanghai papers. A copy of one of the Shanghai articles was printed in full in the *New York Times*. The London “Mansion House” fund provided help. America, London, and China (Shanghai) raised a total of \$1,410,000 in Chinese currency.³

VISITORS COME TO LOOK OR TO HELP (JANUARY, 1907)

A certain Captain Kirton, a British intelligence officer, along with his new wife, came up to Suqian to look around and report on the need for help. I took him on a three-day trip into the country, and turned a man of the world into a friend for missions.

William T. Ellis, the Christian lecturer and a correspondent for Associated Press, was sent up to Suqian to “look see.”⁴ He later wrote an article in which he said some of the most complimentary things about me that have been said. One day he was out with Dr. John Bradley, our station doctor, who was supervising several [*hundred*]⁵ famine workers building a road. Though Ellis had been warned not to give money to any of the poor, he had filled his pockets with loose cash. He couldn’t resist helping a very poor boy with a few cash. In a moment, all the workers’ tools had been thrown down and hands were held out to Ellis from all around. After he had given cash to several, the pressure grew so great that he

³ Figured at an exchange rate of US\$1.00 to Yuan 2.23, this was about US\$650,000, a really impressive sum for that time.

⁴ A private letter from Annie to her mother puts the four visitors, Capt. Kirton, Mrs. Kirton, Mr. Ellis, and one of Mr. Ellis’s associates, all in Suqian on January 22, 1907. At the time, the Pattersons’ fifth child, Margaret, was still an infant of seven months, so the visitors stayed with the Bradleys and the Junkins. The four visitors stayed in Suqian for several days, perhaps for as much as a week.

⁵ Omission of the word “hundred” in the first edition was no doubt an error by the typist. Note that later in the paragraph Craig describes the workers as “the crowd.” A contemporaneous letter from Mrs. Agnes (Junkin) Bradley says that a typical roadwork company numbered 300 (*The Missionary*, Aug., 1907, pp. 380-81).

was glad to throw the cash into the crowd and get away with his clothes still whole. In the meantime, Dr. Bradley was standing on a tall grave mound and laughing loudly at his plight.

Gentle and gracious Bishop Bashford,⁶ and his secretary also, came up to the north country to “look see.” They were all well satisfied that the relief was really needed to save lives, especially after seeing the three hundred thousand refugees from the country encamped in rows all around the north side of Qingjiangpu, with soldiers holding the gates of the city lest the refugees come in like a swarm and lift everything in town.

A total of about six missionaries came to Suqian to help us visit homes and give tickets to the needy, in proportion to their needs.⁷ This was for us the most trying part. We had to reach about one hundred families a day and decide from appearance, poverty, and anemia how much to give. It was pitiful to see the mothers pale and weak from hunger, but the faces of the little ones, looking like a wizened monkey, would start a tear down the face even of one with a hardened heart.

With 250,000 families out in the country holding tickets, and the money and the flour for relief being held in the city, the city elders or fathers (some of whom were on the famine committee) were scared lest these poor people should get out of hand. Probably one third of those receiving help belonged to the Anjing (the bandit

⁶ Bishop James W. Bashford. He was ordained to the episcopacy by the Methodist Episcopal Church in 1904, and died at Beijing in 1919.

⁷ The missionary workers in Suqian included, of course, Mr. Patterson and Mr. Junkin, and, when time could be taken from hospital work, Dr. John Bradley. Responsibly distributing the wheat (flour), millet, meat, milk, clothes, and 100,000 Yuan of monetary aid (the Suqian portion of contributed food and money) to hundreds of thousands of starving people was far beyond what the three missionaries could accomplish alone, even with the help of the Chinese committee, so missionaries from other areas were invited to help. Craig says that six came to Suqian. They included the Rev. Lacy Little, the Rev. James Y. McGinnis, and Dr. Woods (Edgar or Henry?). We know also that in the subsequent famine of 1910-11, the Rev. Frank Brown of Xuzhoufu was one who helped at Suqian.

fraternity). I assured them that we would keep the people in line and not let them all come pushing together in a crowd. This way, over two thousand would come on the evening before the appointed day called for by their tickets, and they would sit in a line down one street and up another all night long. Six police stood guard, and three lines of traffic moved smoothly. There was not an incident of any kind.

Mrs. Patterson, though she was hampered by a broken leg that winter and spring,⁸ entertained the many out-of-town guests, saw to our five little children, and oversaw the poor women on their numerous comings and goings through our house.

THE FAMINE ENDS ... BUT NOT THE POLITICS (JUNE, 1907)

Since 1900, Yaowan had been designated as headquarters for the Eastern District of the Catholic Diocese of Xuzhou, a district that included Suqian. The priest assigned to Yaowan was recognized as presiding priest for the district. From 1904 to 1912 the incumbent at Yaowan was Father Joseph Thomas. He served as a member of the local Flood Relief Committee of 1906–07.

When the famine committee was organized in 1906, the government required that it should include non-Christian Chinese and Roman Catholics, and that the help should be in the name of humanity and not in the name of the church. The people knew that the help was sponsored by Christians, for we gave out the funds and we stood for the church. But we honestly followed the requirement that we be nonsectarian.

The Jesuits gave out tickets within their own constituency and especially to their near friends and neighbors. The tickets were so written that the help seemed to come from the Roman Catholic

⁸ The break, just above the ankle, happened in April, 1907, during a picnic “at the glass factory.” This was just north of Suqian, on the banks of the canal—a favored place for a picnic. Famine work had taxed Mrs. Patterson severely, and she welcomed the rest that she would receive during the time the bone required to set.

Church, and the tickets were returned to the recipients to hold for a second probable distribution. I bought one of these tickets and sent it to the Shanghai committee, telling them that the prospect for the 1907 harvest was good, that it was due in a week, and that no more relief should be sent up.

It seems that some Catholic influence in Shanghai had fixed it so that their people could receive unneeded grain and popular praise. Captain Kirton, the British intelligence officer, was sent all the way to Yaowan, a town just northwest of Suqian at which the Roman Catholic district headquarters for our area were located, to look into it. As he was on his way, he sent me word that as he would be passing through Suqian.

I waylaid him at the canal the next day, took him off the boat, and showed him the fine harvest that was ready for gathering. I told him that he could not give out further relief to the Catholics in Yaowan, and that we in Suqian did not need it either. He tried hard to see a way to let them have it. I held firm, and he finally returned to Qingjiangpu. In Qingjiangpu they reinspected the plight of the poor, whose rice fields had been drowned,⁹ and the relief went there—to the honor of the committee, and to the resentment of the Jesuits.

BENEFITS OF THE FAMINE

What goods for the mission cause came from all the work that missionaries and Chinese Christians put into the famine relief work?

The honesty of the whole outfit—committee and personnel—greatly impressed the Chinese people. (This was rarely the case when they alone handled it.) Crowds attended Christian services, hoping for more help. This could not be given, as we were committed to distributing the help on a non-sectarian basis. We refused to

⁹ Rice was a Qingjiangpu (Huai'an) crop and was not much grown around Suqian. The main grain crops at Suqian were wheat and *gaoliang*, a sorghum grain.

baptize any of the numerous inquirers that spring.

But benefits to Christian work nevertheless accrued. Mr. Junkin, through his earnest kindness and transparent goodness, won a remarkable convert. A young man—who, as a youth, had thrown brickbats into our courtyard, and had been fined for it—was sent with Mr. Junkin to watch and see if there were not irregularities in the distribution. He returned and told me that he was greatly impressed with Mr. Junkin's work, his kindness in looking up overlooked cases, his untiring zeal, transparent honesty, and love. He said, "I did not think the gospel you preached was true, but today I do believe it because I've seen it in Mr. Junkin!"¹⁰

Few came into the church because of the relief, but the whole province now knew that we belonged to the class of good people. Time and again underworld bands refused to hurt us, and some of them, at times, came to our support against their worst bands. In towns where even the highest authorities feared to go without a heavy guard, the way was now open to us. The people were willing to read our books and to let us teach their children. This was in 1907. In 1939, the year that Mrs. Patterson and I retired from work in China, there were one hundred places in the Suqian field where Christians gathered for worship. God had greatly used medicine and famine relief to open wide the hearts of people.

In this famine relief story, many men had a part. If in telling it I seem to tell too much what I did, I crave forgiveness. I am undertaking in this book to tell about my life and work, and in this case I really did bear a chief responsibility.

The committee received tokens of appreciation from the government, and the local magistrate in Suqian had the committee to a shark fin feast, with all its sixty-four dishes. We were not the despised people that we had been when we came in 1894, but had

¹⁰ A very similar conversion to Christianity is reported for Elder Liang, of Yaowan. See Frank A. Brown, *He Made It His Ambition: The Story of William F. Junkin* (Nashville: Exec. Comm. Of Foreign Missions, n.d.g. [1947], p. 7). For Craig's reminiscences of Elder Liang, see below, pp. 78-79.

become “good people and people with prestige.” (One old beggar woman, wanting help, addressed me in her politest way, “Governor Devil.”)

THE COMING OF HUGH AND MADA MCCUTCHAN

After the famine, the mission force was strengthened. Mr. Junkin and I decided that specialized missionary leadership was needed to direct and develop the boys’ and the girls’ high schools. The Foreign Missions Committee in Nashville sent us Mr. Hugh W. McCutchan [*he arrived Christmas morning, 1908*] and his sister, Miss Mada McCutchan [*she arrived October 23, 1911*].¹¹ Mr. Hugh and Miss Mada were both splendid teachers, faithful, true, and wise. For all of our work, both in the outposts and in the central station, their contribution made up a splendid and essential part, giving to the young church at Suqian, it was said, the best educated high school graduates of any of the schools in East China. For twenty-five or more years, these Suqian schools poured out a stream of superior students.

A boy in Mr. McCutchan’s school who came from Shijiadun (“Ten-Home Signal Mound”), in my field, became the magistrate of Suqian, a very unusual rank for a Christian. He continued to play the Christian part in his cooperation and gifts. What a strong contrast to the day when the Suqian magistrate barred our entry into the city and beat and ruined a degree man who dared to sell us a little house to live in.

¹¹ Miss Mada had been in Suqian only six weeks when the 1911 Revolution caused her, along with the other missionaries, to be evacuated back to Shanghai.

7

Devoted Christians in Suqian¹

When the Pattersons first arrived in 1894, Suqian had no professing Christians. In the larger Suqian field, only Guanhu had a small Christian community. Three years later the Suqian church had four baptized members, but within a year all four had to be removed from the roll for irregularities of faith or life. Yet gradually new Christians were added. By 1907 the Suqian church had fifty-three members and elected three elders and three deacons. By 1918, the roll held the names of two hundred and seventy-five communing members. On March 31, 1918, the church called an ordained minister, Mr. Cheng Pengyun, to be pastor, and assumed his support, thus becoming fully independent of the mission.

ZHU YANJI, SUQIAN'S EVANGELISTIC PASTOR

The remarkable growth of the Suqian church between 1894 and 1918 was due in no small part to the faithfulness of a certain Mr. Zhu Yanji. Mr. Zhu was not seminary-trained and was never ordained, but he was very helpful in the work. Craig called him "Suqian's evangelistic pastor." The Rev. Hugh W. White, an early Suqian missionary, first recruited him. Mr. Zhu worked in all parts of the Suqian field in the early years, even after moving to Suqian. His later ministry lay mainly with the Suqian congregation.

Zhu Yanji became one of our most useful Christian workers during the early years. He began working in the outlying areas under Mr. Hugh White's care for the first few months, and then was moved into the central station, Suqian. He was genuine, modest, earnest, faithful and kind. He was the station preacher for long years and would always fill in on the Sundays when both Mr. Junkin and I were away.

¹ *Autobiographical and Historical Notes*, pp. 8-9, 42-46; and "Incidents" (an unpublished 1949 paper by Craig), pp. 7-8.

He won the confidence of the heathen world. To illustrate, I had sold a copy of a gospel to some men in a brewery in the country. (There were fifty-five licensed breweries in our county.) The young men, reading of Jesus' feeding of the five thousand, said, "This cannot be a true story!"

One of their number said, "I know Mr. Zhu Yanji. Let us ask him and he will tell us the truth."

He saw Mr. Zhu and asked him if that story in the foreign book could be true. (What would have been your answer?) Mr. Zhu knew no history and had had no teaching in apologetics. He said: "Just think! Just think! (*Ni kan! Ni kan!*) When it is so hard to make men believe the truth, why should we invent such a story to increase men's difficulty in believing?"

This satisfied the questioner and he later became a Christian.

When over sixty, Mr. Zhu became a semi-invalid. One night he asked his wife to prepare him for death (bathe and dress him), as he would not live till morning. He asked her to pray for his entrance into glory and for her future welfare. Instead, she prayed for his recovery. He reproved her and made her pray for his peaceful passing over. He told her that she would be comfortable in their little home, and that Mr. Junkin would cash the checks that came from their son, who was then in the Nanjing Seminary [*for more about the son, Zhu Baohui, see p. 51*]. Mr. Zhu was in no pain. He rested quietly in his reclining chair, and just before dawn he quietly breathed his last.

ZHANG YUZHANG, CHRISTIAN BUSINESSMAN

From my first school came one of the most remarkable businessmen and Christians of Suqian, Zhang Yuzhang. In the famine of 1907, he was our treasurer and distributor. About US\$240,000—approximately 1,200,000,000 "cash"—passed through his hands, most of the money going out in 1,000 or 1,500 "cash" lots. To make the Chinese on the committee sure that he had not taken any cut from the sum, I asked them to submit his books and receipts to the best bank in town. After a few days, I went to see the account-

ant to ask about it. “I haven’t had time to finish it yet,” he said.

I returned in a week, and his answer to me this time was, “No, it is not correct.” I cautiously asked how much the accounts were wrong. He never smiled, but said, “Half a cent”!! As the money had passed through his bank, I never tried to go further.

Zhang Daosheng (“Gospel Born,” a style name that he chose when he went into business) supported Christian workers, was the largest contributor to the splendid Suqian Church, and built a row of dormitories for the North China Theological Seminary at Tengxian.

Zhang accepted the agency of the Standard Oil Company at Suqian, but only on condition that they would allow him to keep Sunday as a day of rest. A competing and more prosperous company sold kerosene seven days a week. A few months later, a new agent at the provincial level said to me that he didn’t like Christian agents—”No business ability.” But the next year the provincial agent was back with a gold watch for Zhang. His six-day sales had surpassed the competitor’s seven days, and his money was always ready and his accounts straight.

I heard from him two years ago [1949] and his fine house and splendid business is all destroyed. He is now a roving refugee. He wrote, “This has all been very bad, but I am strong in my hope of Heaven.” His photograph today shows a shattered travesty of his former self.²

*DR. YANG SHOUJING*³

Dr. Yang Shoujing studied medicine under Dr. Bradley. He won

² In “Incidents,” pp. 7-8, Craig gives additional information about Mr. Zhang. For example: “He was eighteen years old in 1896.” So when he was treasurer for the 1907 famine relief committee, he was not yet thirty. Mr. Patterson noted that Zhang Yuzhang was “very poor when he entered my first little school for a year.”

³ This sketch of Dr. Yang comes from Craig’s paper, “Incidents,” p. 7. His narrative about Dr. Yang is so much in keeping with the spirit of the *Autobiographical and Historical Notes* that I have included it here.

the hearts of all by his modest, consistent Christian life. He came to Dr. Bradley in 1901,⁴ a youth with a high school education. He assisted in the hospital and clinic,⁵ and studied half his time. He became a kind and earnest Christian, and for forty-eight years he continued his medical and Christian work in hospitals in Suqian, Haizhou, and elsewhere. At Yaowan he opened his own hospital. He bore triumphantly trials and contradictions, kidnappings and loss of beloved children.

Millions of people in North Jiangsu knew his name. Thousands of men and women have in these fifty years gained clear vision after his eye operations. Twenty-five years ago he had a record of having performed the entropion operation more than nine hundred times! (This is an operation to prevent blindness caused by trachoma.) These patients have been coming to him regularly ever since. Also, unknown hundreds of little kalaazar patients came to him with the black hand of death upon them; ninety-five percent returned home to live! Today, in 1949, he is an old man, driven here and there by the Japanese and Communists, but still a faithful and true Christian.

THE NEXT GENERATION

By the time the church had been in Suqian for twenty years or more, an increasing number of its members were second-generation Christians, that is, people who had been brought up in Christian homes since their early childhood. In the section below Craig tells us about three of them, all three known well to both

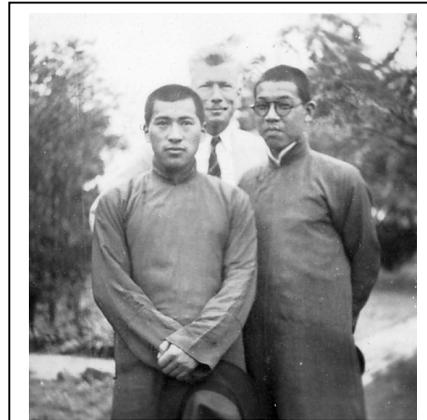
⁴ Dr. Bradley arrived in Suqian in 1900.

⁵ “Hospital and clinic”: The “hospital” referred to here, dated to 1901, was in the City Compound—not south of the city, where the more comprehensive 1910 hospital was built. This earlier hospital, initiated by Dr. Bradley, had some wards for women, but its a few rooms were intended mainly for male patients. The “clinic,” on the other hand, was Dr. Anne Patterson’s. After Dr. Bradley arrived her clinic was able to focus mainly on meeting the needs of women. When the larger, multi-purpose hospital south of the city opened in 1911, Dr. Bradley moved his work there.

Craig and Annie since childhood. One is the son of Suqian's "evangelistic pastor," Mr. Zhu, and his wife. The other two, the Qian brothers, had grown up as boys in the same compound as the Patterson's sons, Houston and William, and been their playmates.

Three young men grew up in Suqian under our eyes and care and were largely supported in their education by us.

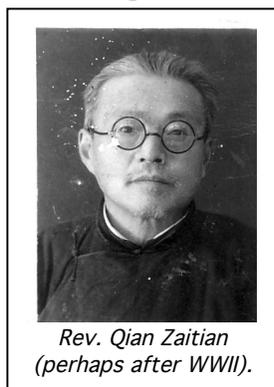
- *Theological Professor Zhu Baohui.* Zhu Baohui was the son of Suqian's first evangelistic pastor, Zhu Yanji. (Zhu means "vermillion"; Bao Hui means "precious company.") I sent Zhu Baohui to Dr. Mark Grier's high school at Xuzhoufu and later to the Nanjing Theological Seminary. After a few years of work in the Suqian field, he was called to the Nanjing Seminary, where he has taught Bible ever since and conducted a Bible Correspondence Course. He prepared a dictionary of the difficult Greek words found in the New Testament. We would be so happy to hear from him and his excellent Suqian wife and seven children.



Brothers Qian Zaitian (left) and Qian Jingshan, ca. 1925 (?). Houston Patterson is behind.

- *Pastor Qian Zaitian.* Qian means money, *zaitian*, in Heaven. So, combined, "Treasure in Heaven," a very suitable name for a Christian whose surname is "Money." Qian Zaitian is known all over China and the Pacific Islands by this name, for he so signs himself in the church paper that goes everywhere. He is a great writer of the new style. When he was small, his family lived in the compound with us. I helped him to get his education. He studied under Mr. Sun Guang Dou, a Christian teacher in Mr. McCutchan's school and a noted scholar [see below, p. 137], and learned much from him. He later taught for Mrs. Junkin in her girl's school. Then he went to the Seminary at Nanjing, and he later taught for years in Mrs. Price's

Bible School there. During the Japanese war, I helped him finish his theological course in the North China Theological Seminary. He scrimped and saved to pay his father's gambling debts. His



Rev. Qian Zaitian
(perhaps after WWII).

mother, a woman of fine character, was the dispensary assistant to Mrs. Patterson.

When we left China, this young man presented us with a beautiful "love scroll." In the last letter that I had from him [1950 or 1951], he took Acts 20:24 as his life's motto: "Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."

His family has been scattered from East China to Sichuan by the wars. As the communists came into Suzhou in 1950, he was employed by the mission to teach a Bible school. The communists broke it up, and I would like to know the later history of this brilliant teacher and splendid friend. He is fifty-seven years old in 1951.

Marginal note by BCP, from later in 1951: Qian Zaitian was called to Qingjiangpu to pastor the scattered church.⁶

- *Surgeon Qian Jingshan.* Dr. Qian Jingshan's style name

⁶ On the name "Qingjiangpu," see p.8, n.9. Craig's note above indicates that Pastor Qian was called there in the early years of the Communist period. At that time, Qingjiangpu was the leading metropolis of North Jiangsu, as it still is under its new name, Huai'an. In the post-1980 revival of Chinese Christianity, the city has also emerged once again as a leading center for the Christian Church in the northern section of the province. A new building for the Qingjiangpu church, which in 1996 had only begun to be built, is now in use. With a seating capacity of about 6000, it is the largest Protestant church building in the area. Ruth (Bell) Graham, who grew up in Qingjiangpu as a missionary child, and Billy Graham, her husband, have taken an active interest in this church.

means “Mountainous Prospect.” When he was a small child, he was always known to his parents and to us as Xiao-er (“Little Two”). He was the younger brother of Qian Zaitian.

Qian Xiao-er was Houston’s intimate playfellow while he was young. “Xiao-er” was his child name, and it was the name by which he was always known to us—even after he had received his generation name, his style name, and his M.D. I am confident that his intimate contact with Houston and William helped to mold his character as a clean, truthful man. Both mothers were constantly on the watch to keep their children from the almost universal lying and cheating and other poor influences that surrounded them so closely. I paid for Xiao-er’s early education. He was very bright and wished to go on to higher education.

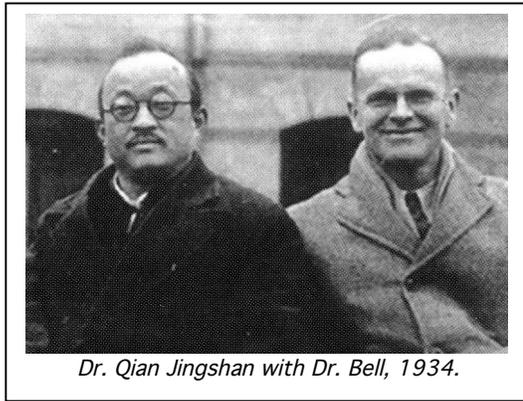
When we used mission funds to send a young man from the station to college, we required a written contract that he would return to us for a period, as a way to repay his “borrowed” educational funds. Dr. Bradley had just been grievously disappointed in the conduct of his nurse’s son, whom he had put through the medical college. So I asked this “Little Two” to teach a primary school for me, for a year. I told him why I was delaying, i.e., to test him out and see the he appreciated the kind of conduct of that was appropriate for a medical student.

Later, Dr. [*L. Nelson*] Bell wrote up [*to Suqian*] for a young man to educate as a doctor, to work in the great Qingjiangpu hospital. My doctor-wife quickly sent him “Little Two’s” name. He attended the Jinan medical school⁷ and he took a number one stand as a student and as a Christian (ask Dr. R. T. Shields!). The school offered to send him to America for post-graduate work if he would return and take a teaching position with them. The supreme desire of Chinese students, for these fifty years, has been to go to the West to finish their education. What a temptation now for this young man to break his contract with Dr. Bell!! But he simply

⁷ Jinan was the capital of Shandong Province. The medical school there was part of the Presbyterian-related Shandong University.

replied to the Jinan people that he had promised to return to Qingjiangpu.

He became an exceedingly skillful surgeon, and a fine physician too. He was especially well equipped to meet the demands of the local gentry and



Dr. Qian Jingshan with Dr. Bell, 1934.

the proud officers of the Japanese forces. Put in full charge after Dr. Bell left during the United States involvement in the war with Japan, he saved the hospital from all sorts of oppression and looting. He made a name that I suspect is hard to match in our medical work in China. The strain of providing food, treating patients, and meeting hostile officers, really told on him. I suspect it contributed to his death at the end of the Japanese war.

The lives of these three young men who grew up under our eyes bring deep joy to us today. There are many others whose lives were marked by interesting and special service, whose story must await another recorder.

EDITOR'S NOTE ON LATER HISTORY OF THE SUQLAN CHURCH

As we observed on p. 47, the Suqian church became fully independent of the mission in 1918 and called Mr. Cheng Pengyun to be its first ordained pastor. Pastor Cheng recognized that the congregation needed its own sanctuary if it was to be truly independent, and he helped them find resources to build one. The new building was dedicated in 1926. Pastor Cheng's health broke down in 1938 because of a seventy-day period of imprisonment and torture by the Japanese, and he retired that year, much beloved by all.

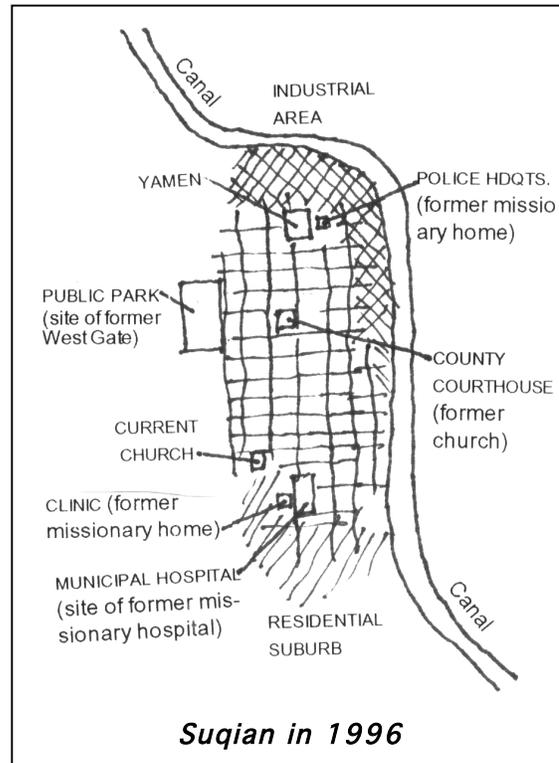
Mr. Cheng's successor, Pastor Wu Shida, led the congregation for the twelve difficult years that followed. This period included the remaining years of Japanese occupation (1938–1945), the subse-

quent civil war in China, and the 1949 transition of the national government from nationalism to communism.

A series of shorter pastorates followed. Wu Dengtang, the pastor in 1957, is perhaps the most important of that group. He greatly helped the congregation to adapt to the new policies affecting religion that emerged during the communist period.

During the Cultural Revolution (1966–1976), all places of worship were closed, not just for Christianity but also for all other religions. That may have been when the county government began to use the 1926 church building as a place for public meetings. After 1980, when gatherings for worship could once again take place, Christians began to reemerge. The Suqian congregation was permitted to use a piece of property lying towards the south end of the city at that time. While the newer building was less central than the old one, and much smaller, it did give the congregation a place to meet.

In the last two decades, the tentative reemergence of the national church has turned into a revival of historic proportions. By 1996 the congregation in Suqian numbered two thousand, a number that doubtless has risen since then. On Easter Sunday, 1996, worshippers packed the modest church building, and also its courtyard,

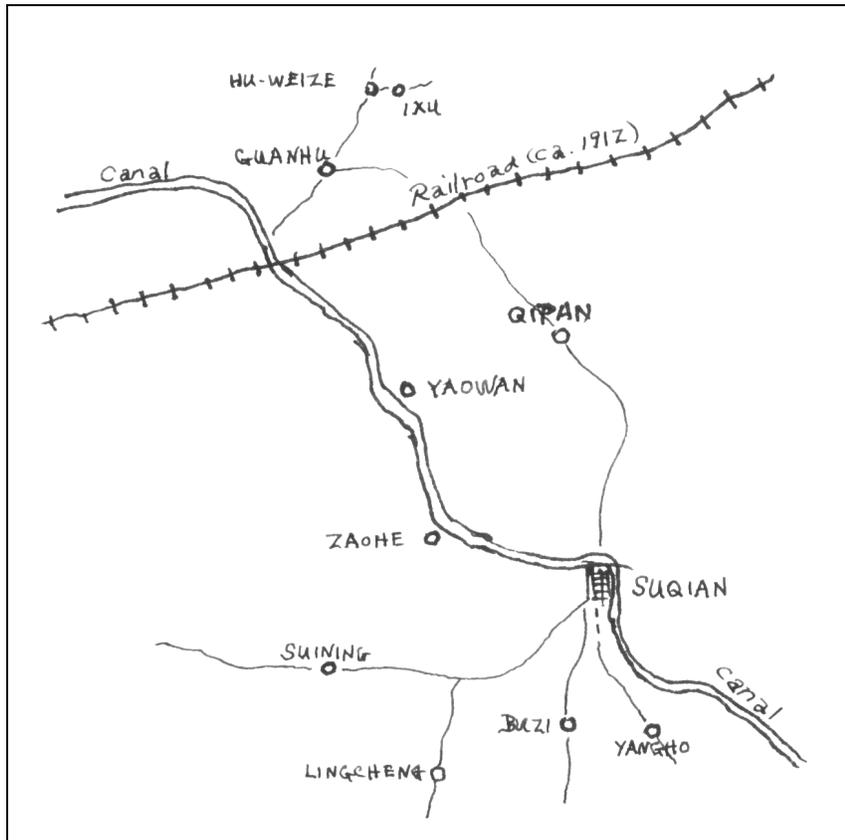


and joined to worship God and to sing "Alleluia." Then a new group of worshipers packed the area again for an afternoon service. The Suqian church also helps to provide leadership for the one hundred and sixty Christian meeting points that are active throughout Suqian County.

ADDITIONAL NOTE IN 2005

The above brief history of the Suqian church was written in 1996. It is now out-of-date, as is the sketch-map that accompanies it. In the last ten years, Suqian has done extensive clearing and rebuilding. Its many new bridges (some eight of them), along with widespread paved streets, modern buildings, and scenic lakes, are turning Suqian into a beautiful city. Suqian is extending its boundaries both eastward and westward. The yamen and the former North Suqian missionary home (the Hopkins/Houston Patterson home), found on the 1996 map, have both been razed. That location in the town is now extensively commercialized. In a wholly unexpected development, at least to me, the old 1925 church building, refurbished at municipal expense, has been given back to the Protestant Christian Church (see picture, p. 94). A new congregation now uses the building. Several other important Protestant church buildings are in or near Suqian. The number of households where Sunday meetings are held continues to rise in the four counties of the municipal area. The Chinese Catholic Church has an impressive new building in downtown Suqian. Dr. Anne Patterson and Dr. John Bradley initially established the Suqian missionary hospital. After WWII it became a municipal hospital. It has now entered its third stage in life, having been sold to the Drum Tower Hospital in Nanjing and become a private satellite hospital.

Itineration



The Larger Suqian Field

Out in the Smaller Towns and Villages

Protestant missionaries in China usually followed a “central station”/“outposts” system. The central station held the main institutions, including middle schools, hospitals, and also missionary homes. As for outlying towns and villages, itinerators (traveling evangelists) sought to open churches that would eventually be within walking distance of everyone. Craig Patterson and Will Junkin were Suqian’s early itinerators.

When the Pattersons came to Suqian in 1894, the only active outpost was at Guanhu (see map, previous page). Chenjialou, a satellite village just three miles from Guanhu, was probably next (it is not on the map, but it is described on p. 76). Approximate dates for the opening of work in the other towns found on the map were: Guanhu (pre-1894), Yangho (1897), Qipan (1901), Suining (1905), Yaowan (1912), Huweize and Ixu (1914), Lingcheng (1919). Dates for opening of work in Zaoho and Buzi are uncertain. Probably both were quite early.

To count how many outposts there are is a poor way to measure growth in faith. Craig’s focus on people is a much better approach. Still, statistics have their place, so here we go:

- 1897, two outposts: Guanhu and Chenjialou.
- 1905, five or six: add Yangho, Qipan, Zaohe, and Suining.
- 1913, twenty.
- 1922, the year the Pattersons moved to Tengxian, fifty-two (the number comes from mission records, but one can also see about that many dots around Suqian in the map found on p.11).
- 1940, the last full year missionaries were resident in Suqian, one hundred and seven.

The Communist victory of 1949 led to a decline in the number of public places of worship. By 1958, the whole of Suqian County had only eight active outposts. Even those eight closed during the Cultural Revolution. In 1980, after the Cultural Revolution, Christian groups began once again to meet openly. By 1996 Suqian County alone (about a third of the area in the map on the previous page) had one hundred and sixty active meeting places. In 2005, the Municipality of Suqian, now incorporating four counties, is reported to have nine hundred such meeting places. So the rebirth and remarkable growth of the Chinese Christian Church continues.

8

My Country Work¹

My special work was evangelism. The great multitudes that I was seeking to reach were not “*sitting* in darkness,” as the prophet put it [*Isaiah 42:7*], but *struggling on hopelessly* in darkness. The greater proportion of them barely earned enough to eat the simplest food and to afford enough cotton to fashion one winter-comfort-like suit having a padded long-sleeved jacket and padded pants. These were the people I sought in the area within fifty miles of Suqian, crowded into their thatched-roof houses.² Dr. Rankin,² on his visit to China, went out to several outstations and was greatly impressed with “the people! The people! The children! Oh, the crowds of children!”

I pause here to recall some of the joys and trials of those days. In the spring, and again in the fall, I went on long, itinerating visits to the outstations and the untouched towns. The work was extremely trying. Barrows were the means of travel early on, sedan chairs later on. The trips took place in all weather, and we had to carry along food and bedding. Every two to four days I would reach a different one of the little chapels and meet with a different group of Christians and a new group of inquirers. I would counsel with Christians about problems they might have experienced. I would examine inquirers, to see if they were nearing readiness for church membership. And I would settle teachers’ accounts.

One of the deep pleasures was the opportunity to meet the people of the towns and villages and to tell the gospel story to a large group (fifty or more), sitting on their heels in a quiet evening. But it was a trial to come back to my inn or room, to retire, and to be

¹ *Autobiographical and Historical Notes*, pp. 20–22.

² Dr. Rankin’s identity is uncertain. One possibility is Dr. George C. Rankin (†1915), a Methodist minister and editor of the *Texas Christian Advocate*, who may have toured Protestant work in China. For Bishop Bradford, another Methodist visitor to Suqian, see p. 42.

visited by several opium addicts, just revived, looking for hours of pleasant (?) talk. Often they would listen politely as I hopefully told the old, old story—and then interrupt to ask the price of my shoes.

One of my duties was to call in backsliders and try to help them, or to decide to declare them non-Christians. To declare a church member to be a non-Christian was not a step that I took lightly. I remember one handsome, cheerful chap, a member of a bad local gang of the Anjing Society (our regional bandit organization). He described to me the way he and another brother took a man who had broken their Anjing laws, committing some crime that would get the society into trouble. The two of them carried him to a hill near town and crushed his head on a rock. He said, “It sounded gruesome to hear the bones break.” He refused to give up his connection with the society, and he was using the church’s name as a shield, so I forbade him to come to church. It was my one such ruling.

During the three winter months, I would preach in the Suqian church and teach classes for country Christians who would come into town. One class I often taught was designed for new Christians from the country stations. I also repeatedly held special classes for the elders from the outstations, designed to prepare them for leading the Sunday services. I taught them such subjects as the larger catechism, the Bible, and church history. I also taught them a fuller catechism, one specially designed to speak to the Chinese idolatrous background. A primary joy of the winter months was that I was at home with Mrs. Patterson, with the little ones gathered around in the evening. Mrs. Patterson, even while carrying on her shoulders the burdens of medicine, visiting, and teaching, still made ours a happy home.

In the next few chapters, I will be telling in some detail the story of several Christians in the outlying churches. These were people in whose conversion I had a main part. I believe that the stories of these people provide some of the best illustrations I can give of the real meaning of our early work in the country stations.

9

The West Country¹

The larger field for which Suqian was the central station was made up of three counties — Suqian itself, Suining to the west, and Pizhou to the northeast. In recent years, parts of Pizhou and Suqian Counties were merged to create a new county, Xinyi. But creation of the new county did not essentially change the territory that the original three covered in Craig’s day.

The field was a large one for two itinerators, so Craig and Will divided it between themselves, putting the line of demarcation at the Grand Canal. Craig accepted primary responsibility for the area to the west and south. As we turn to Craig’s country work, then, we will start with the western portion of it, Suining County.

AN EARLY ASSOCIATE IN “THE WEST COUNTRY”

Craig left us only two sentences about one of his early associates in the “west country,” Shi Qi, but those sentences show how much Craig appreciated him. As Craig explains, Shi was the family name, and Qi meant “child number seven.”

Shi Qi (“Shi Seven,” or “Seventh Shi Child”) was a lovable friend and earnest Christian in the early years. He caught famine fever while we worked together in the west country, and died.

LIU LAOSHI

The county seat of Suining County was also named Suining. It was about twenty miles west of Suqian (map, p. 57), and a passable road ran between the two towns. After Craig initiated Protestant work there in 1905, it became an important itinerating site for him and also for such later Suqian missionaries as Martin Hopkins and Houston Patterson. Roman Catholics had opened work there

¹ *Autobiographical and Historical Notes*, pp. 28-29, 30-32, and 42. For Mr. Liu Laoshi, see also “Incidents” (unpublished 1949 paper), p. 2.

as early as 1887, and Catholic work in the town flourished.² Craig will be telling us, below, that there was a period when the Protestant church at Suining declined, but it recovered under the leadership of Pastor Liu Laoshi.

In a private home, and under curious eyes, I baptized the first convert at Suining, a Mr. Wu Laobi. (Even now, in 1951, Mr. Wu may be still living.) The church lived along, growing slowly. It produced one fine preacher whom Mr. McLauchlin took to Hai-



Craig near the steps of his Su-qian residence, about 1905.

zhou, where he has been a steady mainstay during a generation of turmoil.

I am especially happy about the work of Mr. Liu Laoshi at Suining. It was a Shandong helper who was working at Suining who found Mr. Liu Laoshi, a treasurer of the Liu Clan. He was a farmer living near Lungjiaji, a village about ten miles north of Suining, a village that later became one of our outstations. He became a Christian when about forty years old. He was an honest, earnest man, a man who studied his Bible well. For several winters he came to Suqian for six weeks at a time, attending

the classes, where I taught him church government, catechisms, and church history. At home he began to teach his wife and nephew. His wife demurred, pleading stupidity. She said, "I cannot possibly pray or study the catechism." He was very insistent and finally got her to kneel with him and say "Amen," then later to re-

² For locations and dates of opening for Catholic work in the larger Suqian area, see below, p. 87.

peat a simple prayer. In teaching her the catechism, he said he repeated each character to her many times, often as many as “thirty-four or thirty-five.” She finally learned to read and to pray and went on to become a good Christian worker and a real helpmeet.

I finally asked him to go to Suining Church and be its pastor. He found a dying church. He would sit and visit with all who came, for as long as they stayed. He never spent time idly talking about the news, but would get his books out and teach the visitor. One would not be gone until another came in, and usually he had not eaten when the first man came in, so he would miss his morning meal. His only son died after a long illness. Unlike the non-Christians, Mr. Liu was submissive to God’s will.

One night at Suining I heard him stirring at 2:00 A.M., and found him kneeling and on his elbows, under his comfort, praying fore the next day’s service. Little wonder it was necessary to tear out the side of our new church there and put up awnings and seats in the yard. This strenuous work, after a couple of years, brought about his early death. However, he had built up a dying church. God blessed his true servant. I thank God upon every remembrance of his earnest life.

The church in Suining, along with other churches, was closed during the Cultural Revolution. After 1980, however, the church was reestablished, and as of 1996 Suqian Christians estimated it to have over a thousand members.

AT LINGCHENG, MR. LI ZHANGTAI

Lingcheng lay between Suqian and Suining (see map, p. 57). It appears in Suining County on modern maps. Craig notes that it was known then as a center for opium and whiskey and a lawless town, a reputation perhaps relating to the fact that it was fairly remote from the police personnel of either Suqian or Suining.

First, a word to help you see the situation. Lingcheng is located in extremely rich farming area. Far out in the plains from Suqian, the city that chiefly had authority over it, Lingcheng was largely a law unto itself. Several thousand men of the Liu clan dominated

the dense population. The strong man of the clan owned large property in the town, his chief business being to distill whiskey. Opium and whiskey ruined thousands of the pale addicts, impoverished them, and turned them to theft and robbery. On my first trip there I was surrounded constantly by a rowdy crowd, and I was pushed around. But I had talks with several addicts and told them they certainly could be cured of the habit, if they really wanted to stop and if they prayed to God for help.

A colporteur on a later trip persuaded two of the men of Lingcheng — Li Zhangtai and Wu Zeru — to walk six miles to the nearest church [*perhaps at Suining?*] and learn of God and his saving power. Li's work was in the Liu distillery, where he worked as a cook, a confining job. The twelve-mile walk to services on Sundays would take him from his work all day. He hired a substitute, paying him from his own meager salary. This, however, displeased the owner, and Li was given the choice of quitting either the church or his job.

He gave up his work, a rare sacrifice where jobs are so hard to find. He turned to the growing of bean sprouts, a difficult trade where there is no way to control temperature, and God blessed him in it. As it turned out, the cook who had been hired in his place "squeezed" in buying food, and so at the end of a year, Liu, the owner, asked Li back, saying, "You may go to church on Sunday."

Later, a lewd parade passed by the door of the work place, and all hands went out to see it. When Li saw the bad part, he turned back into the shop, asking in a voice that all could hear, "When will this sort of thing stop?"

The owner, Liu, hearing him, called to him and said, "Tell Mr. Patterson that I want to see him." I soon went. Liu, taking me into his inner room, said, "I am not an 'inquirer,' I am a Confucian. But tell me, what is the power that can change a man in the way Li is changed? If the gospel has this power, I wish you would open a church here, and I will give you a plot of land inside the distillery compound for the church."

I did just that. The little church grew until it finally burst its

bounds, and we bought a large brick house in town for it to move into. The owner's desire to see me surely came about because of Li's earnest Christian life and prayers. His Bible was marked with teardrops as he prayed for the owner, Liu.

My story grows too long. The record of another incident in the life of Li must be left in the Lamb's Book of Life. I will say, though, that one of our best-educated and earnest graduates from the North China Theological Seminary is a Liu, a member of the distillers' clan. Is this an answer to Li's prayers?

About 1930, an elder in the Lingcheng church happened to be away from home when bandits came and killed his wife and son and took all his goods. He was crushed and dumbfounded. He came to the church and "kept door," studied the Bible, and became a powerful worker. Years later, there was a presbytery meeting at Suqian, with half a dozen or more missionaries and a large array of our best Christian pastors and workers in attendance. At the close of a special address, the moderator called on a simply-dressed old man, sitting at the front to pray. I was surprised that he had not called on some of the better educated, and, as I thought, more experienced men. However, to my astonishment, this Lingcheng elder made a prayer that was as comprehensive, appropriate, and earnest as any prayer I have ever heard. Did not this have a further link to the pure character of Li Zhangtai and his tear-stained Bible?

In 1996, church members in Suqian reported that the congregation in Lingcheng had grown to about one thousand members.

10

Roads to the South¹

Buzi and Yangho are located on separate roads leading southward from Suqian (map, p. 57). Buzi lies about ten miles south of Suqian on what was formerly the main route to Nanjing. Yangho lies a few miles further south on a parallel but somewhat lesser road. These roads carried much traffic in Craig's day, even though they were dirt-paved and deeply rutted. They are still there in our day, paved with asphalt. The towns, in both cases, stretch along their respective highways for about a mile, with entrepreneurial establishments sprouting up thickly on both sides. In earlier days, these places offered food or accommodations to the cart drivers who moved along at a deliberate pace. These days they offer gasoline and food to truck drivers who careen by at a decidedly non-deliberate pace. In the earlier days the two towns also serviced nearby farms and villages. They both still do that.

AT YANGHO, LU ZUNGLIN AND HIS FATHER²

I visited Yangho for twenty-five consecutive years. I preached all up and down its mile-long street, and I sold gospels and tracts in all its stores. In the evening, at dusk, I would go into a broad part of the street and talk to a large group of men sitting on their heels. Some polite man would rustle up a bench for me. It was a great pleasure to tell these people the Old Story ... but I got nowhere.

Finally I got a good Baptist from three hundred miles north of us, a somewhat elderly man, to come, and I rented a large house

¹ *Autobiographical and Historical Notes*, pp. 32-34, 22-24.

² Craig tells the story of the Lu family at Yangho in *The Missionary Survey*, for April, 1921, p. 297. It includes a photograph of the Yangho chapel group.

for him. He gathered in children in the evening and taught them to sing. Then Lu Zunclin, the chief clerk in the silk shop next door to the rented house, began attending nightly and learned the gospel story from the old man. The chief clerk won over the owner of his store. Several others who in past years had bought tracts and Bible portions from me came also. The church grew under God's special blessing. The growing congregation finally built their own large brick church.

Lu Zunclin, the first man who had come in, had moved to Yangho from one of the satellite villages,³ and he took his Bible and hymnbook to his home, to teach his aged father. The senior Mr. Lu was one of those rare men who sought a way of salvation by a very strict vegetarian diet and by doing as many acts of kindness as he could.⁴ He kept a little drug store, and he would help the poor with drugs. The son gave his father the Bible and hymnbook, and the father read them.

It happened that the son, on a later visit to his home, brought along some little fish. While he was cleaning them in the courtyard, his father asked him what he was doing. The father went on to comment, "You know I have not tasted meat for thirty years."

"Yes, father," the son responded, "but the Bible says flesh is given us to eat, and you now know the way that sins are forgiven."

The father ate.

I went to the senior Mr. Lu's town later, and baptized him. Afterwards we had a gathering in a dark little inn, the only light being my lantern on the table. It was a real joy to talk to the old gentleman after his baptism. "I have been a blind man all these years," he said, "feeling the walls along the street and looking for a door.

³ In "Incidents," one of Craig's unpublished papers, we learn that Mr. Lu's home village, where his father still lived, was Zai-weize ("Zai Family Village").

⁴ This pattern of life was a standard recommendation for Buddhist laymen wishing to enhance their prospects in a future rebirth. But Craig tells us that few people in the Suqian area actually followed such a regimen. The senior Mr. Lu apparently was unusual in this regard.

And now I have found it.”

God has his own way of finding and saving those who seek. There was no other Christian within many miles, and Mr. Lu rarely left his store. God gave him a good son, who won favor with the silk merchant for whom he worked. The merchant allowed young Lu to be out at night to study Christianity, and young Lu gladly carried the good news to his father. The father yielded up the Buddhist “store of merit” that he had been accumulating, and as though a little child, accepted the Word.

*AT BUZI, A TROPHY OF GOD’S GRACE: MR. YE HONGEN*⁵

As I traveled in the countryside, I made it a practice to conform wholeheartedly to Chinese customs of politeness. I feel that God, on more than one occasion, used that to win proud hearts. One noteworthy case was the conversion of Mr. Ye Hongen, whose influence led to the conversion of his whole family and several important men outside his family. I was returning one day from the busy Buzi market to which hundreds had streamed from the fertile plains around — in fact, more than hundreds: several thousands. I saw a large man, dressed as an old-style well-to-do man, walking ahead of me, alone. Now, in China it is just not the thing to do to ride by well-to-do men who are walking. It seems to claim rank or superiority for one’s self. So I jumped off⁶ and said, “You, too, have been to the market today,” and walked on with him.

He was pleased, and later he was anxious to hear of my business. Back at the market, he had seen me standing on a pile of logs that someone was keeping there to make coffins. I had been speaking to such a great crowd that he had not gotten near. We walked

⁵ For the Yeh family of Buzi, see also Craig’s “They That Sat in Darkness,” *The Missionary Survey*, April, 1915, pp. 311–12.

⁶ “Jumped off” — of what? A passenger wheelbarrow? If it had been a sedan chair, would he have said “climbed out”? See comments, p. 59, on the usual means of transport.

about a mile together, and I gave him a gospel and probably the apologetic catechism that we used so much.

In a few weeks, he was in Suqian and bought a Bible and one each of all the tracts that I had. And he asked me to visit him. This was a very unusual invitation in those days, and at first I was hesitant to go, fearing that the neighbors, seeing a foreigner at his home, would intimidate him. So I sent our one helper, Mr. Zhu,⁷ an earnest, humble, but educated man, for the first visit.

Mr. Ye became an earnest Christian and helped to form the Buzi Church. He had family prayers daily with his seventy-seven year old father, his wife, three sons and their wives, and the group often included his nephew and *his* large family from across the courtyard. It was a great joy to visit his home, and it was a special privilege to baptize his aged father whom he had taught.

His father would pray daily, taking off his heavy hat, made of felt and with fur trim, and kneeling, putting his head to the floor. As he was very feeble, I told him that God would not blame him if he did not prostrate himself in prayer. He said, "Oh, no, I do not feel right if I do not kowtow to God in prayer."

I said, "Then by all means kneel down with face to the dirt, for even at that we are still unworthy to approach God."

When he was eighty-three, I heard that he had fallen off his bed into a brazier of coals and was badly hurt. I went to see him, and I got him to understand and remember John 10:26-27: "My sheep hear my voice and I know them...and they shall never perish...None can snatch them out of my Father's hand."

A few days later, he called his son to his side and said, "I am leaving you. When I die, bury me by my wife in the field. Do not call the priests to beat gongs and offer prayers for me. I saw the hand of Jesus coming to hold me. I have a home." He recalled his verse! This has been one of my life's most precious memories.

A few years later, the younger Mr. Ye came to see me at Su-

⁷ An associate in the Suqian church. See above, pp. 47-48.

qian and said, “I am sixty-five years old, and I have never had the opportunity to serve Jesus!! Appoint me to some work.” He went for months to a wretched little town and he did good work. However, when he said that he had not had an opportunity to serve, he did not remember that he had brought two fine family heads into union with Christ. One was a man who delighted in working astronomy calculations, using the Chinese ideographs for figures. The other was a Mr. Sun Siling, of whom a fuller account will be given just below.

After some years, in order to escape the constant raids of the Anjing bandits, Mr. Ye had to take his family and go into a fortified town, “Three Trees.”⁸ While walking on the street, he evidently felt a heart attack. Getting into the house, he called his wife, saying, “I am leaving you, I go to the Savior,” or some similar expression, and he expired in his chair.

This man’s brave stand for Jesus against all social and historic ties, his earnest work at home and among friends and in trying to reach out among strangers, his firm hope of life and trust in Jesus, and the same faith in his father and his family, all of it accomplished by God’s infinite mercy and initiated by a little act of courtesy — all this remains in my memory as one of the bright spots of these forty-eight years.

MR. SUN SILING: “I LIED!”

Craig does not specify either the location or the name of Mr. Sun Siling’s village. Since Mr. Ye, of Buzi, was responsible for the conversion of Mr. Sun (see just above, at the top of this page), one

⁸ “Three Trees” translates into Chinese as “San Shu.” Missionary correspondence letters occasionally refer to a small town near Buzi named San Guo Shu (“Three Fruit Trees”). A 1966 history of Protestantism in Suqian, an official publication of the communist county government, refers to “San Shu” as one of eight places in Suqian County where Protestants were still holding meetings in 1958. None of these references indicate if San Shu was fortified, but it sounds as if that may have been the town that Mr. Ye and his family moved to.

assumes that the two of them came from the same village, or perhaps adjacent villages. That would locate Mr. Sun near to Buzi. The abundance of bandits around Buzi fits well with the story that Craig is about to tell us. However, many locations around Suqian were plagued with bandits in those days.

I had little to do directly with Mr. Sun's conversion, but I greatly enjoyed working with him for several years. He was a very earnest and pleasant Christian. In his neighborhood, as elsewhere, kidnapers were a constant menace, usually trying to get a child to hold for ransom. Mr. Sun's village was not fortified, but he was not especially anxious that his little grandson might be taken. The little boy was his son's son. The bandits would have to face both danger and trouble in order to carry this child away, and neither Mr. Sun nor his son had enough money to make it a profitable venture for them.

However, his daughter had married into a well to do home in town, and her little son was a prize to be desired. One night the daughter's son came to visit grandpa, and the little lad and his poorer cousin were sleeping together in grandpa's room. Ruffians burst in, and seeing the two boys, they seized the poorer one. They asked Mr. Sun, "Is this one your daughter's son?"

Mr. Sun knew that if they took the rich man's son, that is, his daughter's son, the ransom would be very great. He also knew that if he set the kidnapers straight by answering them with a truthful "no," his son-in-law would forever be his enemy. So he nodded his head and said "Yes," and the kidnapers hurried away with the "wrong" boy.

He waited two days for the ransom demand to be sent to him. But instead, when he went outside one morning, he saw a note stuck to a tree. These were its tragic words: "We thought that Christians did not lie. You will not see your grandson again." Later his son and his daughter-in-law at home scolded him for not letting the kidnapers take the other child.

The sorrow and rebuke pierced his soul. He tried in many ways

to make contact with these underworld fellows. He watched Shanghai papers for descriptions of boys found by Shanghai police. He took a tedious and expensive two-week trip to Nanjing. All was in vain. When we have been out together on an evangelistic trip, I have been awakened in the night by the sound of his stirring and his softly murmured cry, "Oh, if I had not lied."

He almost lost his mind. I visited him at his home, and he was much depressed. Suddenly he got up and went to the corner post, and came back toward me carrying a dagger. "I am planning to..." I quickly went to him and said, "No! Give me that knife. Sit down quietly." He obeyed.

It was after his grandson was grown that one of Mr. Sun's neighbors found the young man, a servant in a home about twenty miles away. I wrote Mr. Sun a letter of rejoicing, and sent the son a Bible. But the sound of the murmuring still rings in my memory: "Oh, if I had not lied."

To show the power of the underworld: though the child was never more than twenty miles from home, and though the whole story was widely known among the people of the area, none of them dared breathe a word to the frantic grandfather. Soon after the little fellow was carried off, he escaped one night and ran. Some night watchmen of sweet potato fields saw the little fellow running by them, and thought they had seen a ghost. An old woman spoke to him, took him to her cabin, and combed and washed and fed him. But she was afraid to return him to his home. Fearing that she might be burnt out or killed, she told the child's captors, not his grandfather, that she had their boy.

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EDITOR'S NOTE: LATER HISTORY OF THE CHURCH IN BUZI

The stories of both Mr. Sun and Mr. Ye show that Buzi and its vicinity were highly vulnerable to bandits. In the 1930's, a group of bandits made the town their headquarters for a time. Most of the houses, including the Protestant church, were burned. Yet even under those conditions the congregation continued to gather for

prayer and for rituals of demon exorcism. People met within the walls of a burned-out house, under the open sky, ready at any time to duck and disperse if they heard the chatter of rifles.

After the bandits of the 1930's were expelled, Christians in Buzi apparently rebuilt their building and managed to hold their congregation together. We are led to this conjecture by a 1966 essay on Protestantism in Suqian County, published by local county authorities, which records that in 1958 Buzi, like San Shu, was one of eight locations in the entire county where Christians were still meeting.

Beginning about 1980, Christianity all over China, both Protestant and Catholic, experienced an unprecedented revival, a revival that came also to Buzi. Possibly because Buzi is so strung out along its highway, the town's pattern for church meetings, as of 1996, was to have smaller meetings in seven or eight places rather than to gather as a single large congregation. Sunday attendance at these smaller places ranged from about 150 to 300, with an average of about 200. One may contrast this, for example, with the larger congregations in Suining and Lingcheng, each of which has a thousand or more members. Still, when official estimates of the number at each of the eight smaller groups in Buzi are all added together, the 1996 total comes to about 1500.

11

Northward towards Guanhu¹

The people that Craig tells about in this chapter are Mrs. Jiang of Guanhu and Elder Liang of Yaowan. Both of these locations are northward from Suqian (map, p. 57), and both are in Mr. Junkin's territory, that is, to the north and east of the canal. But the story about Mrs. Jiang dates back to before Will came to China, and the story about Elder Liang has to do with a happenstance meeting while he was away from home. In any case, Craig and Will never had any tensions with each other about who "owned" certain territories. They fully cooperated with one another in their work.

MRS. JIANG OF GUANHU

Guanhu is in Pizhou County. A market town of some importance, and in Craig's day a walled town, it lies about forty-five miles north of Suqian and a few miles east of the canal. That put it well up towards the border with Shandong Province, that is, at the northern limit of the Suqian mission field. In 1896 Annie Patterson estimated the population of Guanhu at 2,000, perhaps on the low side. On the other hand, in 1907 Nettie Junkin estimated the population at 10,000, perhaps on the high side.

Dr. Sydenstricker's native evangelists began visiting Guanhu in 1887. Mrs. Jiang was an early convert. Her baptism, described below, took place in early December, 1891, just two months after Craig arrived in China, which makes this the earliest incident that Craig personally participated in on the mission field and later included in his memoirs. By 1894, when missionaries took up resi-

¹ From *Autobiographical and Historical Notes*, pp. 66-67, 27-28; "Incidents," pp. 2, 5.

dence in Suqian, the Guanhu Christian community had grown by several additional baptized believers. Missionaries originally traveled to Guanhu from Qingjiangpu (Huai'an), as in the story about Mrs. Jiang told here. Missionaries in Suqian assumed that responsibility after 1894.

The story of the church in Guanhu begins with the story of the widow, Mrs. Jiang (Jiang Nai Nai) — a great woman, a great and devoted Christian. Mrs. Jiang learned of life with God through a native helper [*presumably one of Dr. Sydenstricker's evangelistic associates*]. As he was passing by, he saw her at the grave of her husband weeping. She could read, an unusual accomplishment for a woman. She began to read the Bible and became an earnest inquirer. About December 10th, 1891, I went [*from Qingjiangpu*] to Guanhu with Dr. [James R.] Graham [Sr.], who baptized her in her home.

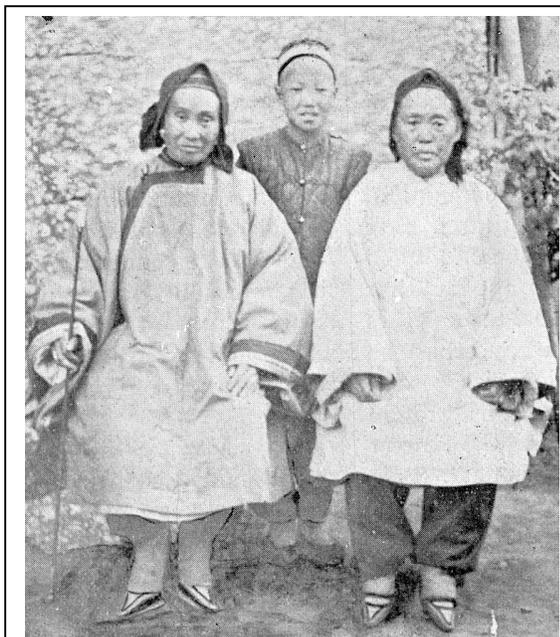
That evening I taught a Mr. Wang to sing hymns. He had a good voice, and we sang all evening, until late at night. (Mr. Graham said I sang in my sleep also.) I knew little Chinese except the words of the hymns.² Wang's blind son was later taught Braille and music, and became the music teacher, month after month, year after year, throughout the outstations. Can you imagine the cacophony he endured!

After two days we left Mrs. Jiang with her Bible and her hope in God. Her isolation was accentuated by the fact that she lived one hundred and ten miles from a chapel or church³ and winter roads made travel extremely difficult. She was faithful in prayer and Bible reading, as well as having special worship on Sunday, including the singing, or rather the reading, of hymns.

² He had been in China for just two months.

³ Craig refers to the church in Qingjiangpu. As for outlying chapels, there were none in the whole area. After 1894, the church in Suqian was much closer, but even that trip to Guanhu was still difficult enough!

She was the means of bringing many to really understand the way of life. Among these was a Mr. Meng, a descendent of Mencius, the famous philosopher. It was her sending of her copy of Bunyan's *Pilgrim's Progress* to him that saved him for a real Christian life and ministry. Mr. Meng's farm was just out from Chenjialou, a village just three miles from Guanhu. Mr. Meng was the head of the clan, there, and he became the strength and the stay



Mrs. Jiang, in the white upper garment, and her sister and her grandson, probably about 1895. From the The Missionary, Nov., 1896.

of the church that was established.

Before he became a Christian, he had vowed to place his son in a Buddhist temple if he, the father, recovered from a serious illness. After becoming a Christian, he paid his vow to the idol by sending his money to the mission board in Nashville, the group that had been instrumental in redeeming his

son! Christian work began early in Chenjialou, perhaps 1899, making it second in the sequence of Suqian outstations, immediately after Guanhu. (This man's life is an essential chapter in the history of the church in North Jiangsu.)⁴

⁴ Suqian missionaries all spoke highly of Mr. Meng's character and influence. Will Junkin, in an address made at the Laymen's Missionary Convention, Dallas, Texas, Feb. 24, 1915, left a vignette of Mr. Meng.

Mrs. Jiang continued faithful in reading her Bible and in telling others of her faith, although, as she told me with tears in her eyes on one occasion, “The people say such nasty things about me.”⁵

In May of 1900, all China was aflame with anti-foreign feeling. The Empress Dowager Ci Xi was prevailed upon to issue the proclamation ordering all foreigners to be eliminated. Mrs. Jiang was almost alone, away up north. A near mission station [*in 1900, that might have been either Xuzhou or Suqian*] was in danger, and the friends of Mrs. Jiang hurried to her and advised her to have her name erased from the church rolls quickly, and proclaim the fact. The missionaries from Jiangsu Province had all been forced away. Fifty missionaries in Shanxi Province were killed in one day. Thousands of Chinese were perishing. Yet, with all this, she said, “They can burn my house and kill my body, but they cannot destroy my soul.”

Her brick house in Guanhu continued to be the church there for years—until a chapel was built—and she continued her faithful Christian work. Mrs. Jiang had no descendants after the flesh to memorialize her.⁶ It was the Christians in the church who erected the monument that marks her grave in Guanhu. The first monument to a woman in North Jiangsu, it is inscribed, “Mrs. Jiang, The first woman baptized in North Jiangsu.”

In 1896, baptized Christians at Guanhu numbered about twenty. In 1911, the chapel, by then under the guidance of Will Junkin,

⁵ When Mrs. Jiang’s husband, also a Christian, died, she did not burn incense and paper money for him. Her relatives and neighbors were especially critical about this. See Annie H. Patterson, “Mrs. River,” *The Missionary*, Nov., 1896, p. 506.

⁶ Annie H. Patterson, in the article cited in n. 5, tells us that Mrs. Jiang had eight children. One by one they died, leaving her childless in her widowhood. However, a photograph accompanying the article (and now found on p. 76 of this book) shows her with a lad who is identified as her grandson. He looks about twelve years old at the time of the picture.

was able to organize into a church and elected its own officers. That same year it became one of the founding churches of Jiangbei Presbytery, the newly organized North Jiangsu Presbytery, thus becoming independent of the mission.

IN YAOWAN, ELDER LIANG JIZHAO

Yaowan (map, p. 57), located roughly halfway between Guanhu and Suqian, was an important canal town. The Catholic Diocese of Xuzhou selected it in 1900 as the place to locate the headquarters for the eastern section of the diocese. Mr. Junkin opened Protestant work there in 1909. Craig's meetings with Mr. Liang must have been about 1910. By 1930 the Protestant church was organized and by 1932 it was self-governing and self-supporting, fully independent of the mission.

Mr. Liang originally came from Shanxi Province, considerably to the northwest of Jiangsu Province, but he settled in Yaowan to develop his cloth business. Many years later Dr. Frank Brown, a younger colleague of Craig's, described Mr. Liang as "the most useful elder in the whole Presbytery."

One of the jewels for Jesus' crown, Mr. Liang of Shanxi, was started on the way of life at an inn on a stormy day. I had gotten but thirteen miles on my way to a little church, and a hard two days of rain bogged my barrow down in a dreary scrubby town, Zaohe, on the bank of the canal.⁷ Late in the afternoon, I was standing in the front door of the inn, bemoaning the uselessness of the delay. Across the street, in an opposite inn door, I saw a young traveler, who, like me, was an unwilling guest. I called him to come across and sit and talk awhile. He came and we spent an hour happily together. He learned what we were really here for, and got a general understanding of foreign things.

⁷ See map, p. 57, and also p. 20, n.4. Zaohe was halfway between Suqian and Yaowan. The year was about 1910, since Craig characterizes the Yaowan church as "new" when Mr. Liang joined it.

A few weeks later, we met at Earth-Hill [*Tushan, ten miles west of Yaowan*], under almost exactly similar circumstances, but here he had business friends who knew much about us. These meetings and the tracts I gave him induced him to send his son to our high school [*in Suqian*]. He read his son's Bible and boldly joined the new church in his town, Yaowan. Here, he came under Mr. Junkin's care and became through the years one of the finest Christians in all our fields.

God prospered his business—warehousing and selling cotton and cloth. His whole family became Christians. He gave regularly to the North China Theological Seminary [*more fully described below, Chap. 15*]. On one occasion, he gave several thousand dollars, a great sum for him. He also helped the Presbytery's Christian high school [*in Xuzhou*] with large sums, and making his will, he left the bulk of his fortune to the church school. He came a poor and fearful clerk, served God honestly, and left a happy Christian.

He laughingly told me, when once he was visiting us in our home and sitting at our table eating "foreign food," that when I asked him that day to come over to my inn and chat, he was uneasy about it, yet decided to go, but determined not to drink my tea lest he should get a potion that would befuddle him and make him a Christian. The overwhelming change in his whole present and future life was initiated by God's use of mud and rain and a friendly invitation to come and talk.

In 1996, Suqian Christians estimated that the reopened Yaowan church had grown to over a thousand members.

12

Mr. Junkin's Territory¹

Will's portion of the larger Suqian mission field covered much of Suqian County and all of Pixian County. However, when either he or Craig was away on furlough or absent for some other reason, the other would assume full responsibility, so both missionaries were well acquainted with the field as a whole. Qipan, Ixu, and Hu-weize, the towns spoken of in this chapter, were all in Junkin territory. Craig's contribution to the work at Qipan happened back in the 1890s, before Will arrived in China. As for Ixu and Hu-weize, Craig's main contributions were made from 1913 to 1915, when Will was in America on furlough.

QIPAN

One of the roads that a traveler might have used if traveling overland from Suqian to Guanhu would have gone right by the town of Qipan—a walled town, but a poor one. It was about halfway between the other two towns (map, p. 57). Craig tells us about meeting a hunchback from Qipan. We know from Mr. Junkin's papers that the family name of the hunchback was Qian.

In the early days, ignorance and pride sealed all doors, but a Bible verse that I am sure God's Spirit put suddenly into my mind was the key that opened the splendid Qipan Church. Mrs. Patterson was in her dispensary when a cloth dyer with a great hunched back (he could be identified as a dyer by the stains on his hands) walked into the reception room and wanted a cure for his back. I told him there was no cure for that trouble, but that if one trusted and served

¹ *Autobiographical and Historical Notes*, pp. 28, 34-35, 41-42, 35-37. On Mr. Zhu of Ixu, see "Incidents," pp. 5-6; on Mr. Hu of Hu-weize, "Incidents," p. 4.

the Lord Jesus, he would have a new and perfect body in the next world. I remembered the words of Peter, "Silver and gold have I none, but..." [*Acts 3:6*]. I gave him some tracts and a Gospel, and in God's mercy he did not discard them. Rather, he read them, and later asked me to come and see him.

Slowly and painfully the work in Qipan grew. This station fell to Mr. Junkin when we divided the great field. It would take too long to tell of the consecrated preachers that came from this church. Let me give one example of the church's commitment. All Chinese men, in those days, smoked a little pipe. The members of the Qipan church were very poor, yet each was spending two or three dollars a year on this one luxury. The Christians unanimously voted to break off this habit and save the useless expense. They were able to gather together pieces of broken brickbats and to build a nice church with them. They established a school for their children, and before many years passed they had a school with two teachers. They educated their children, sent out five preachers (two seminary graduates), and in due time supported their own pastor.

A glorious flower bloomed which had begun so many years ago with only a sentence or two. Lately (1950) they have suffered much and the communists have turned the brickbat-built church back into rubble again.

IN IXU, MR. ZHU YUANSHAN

Ixu was about as far north as one could go and still be in the Suqian field, far up near the Shandong border (map, p. 57). It was remote from civil authority and was located in a part of Pixian County that was considered to be wild. A primary industry for the town was whiskey, and it was probably also a center for the opium trade. The most powerful man in town was Mr. Zhu Yuanshan, a whiskey distiller and a man of loud and imposing physical presence. His parents had complemented him when he was born by giving him the name Yuanshan, "Originally Good." In addition to the narratives given here, see pp. 87-90 for Craig's account of Mr. Zhu's run-in with Father Joseph-Maria Roberfroid.

Mr. Zhu Yuanshan (“Zhu, Originally Good”) became Mr. Zhu Zaisheng (“Zhu, Reborn”). He lived in a large town called Ixu (“Night’s Rest”). He was a wealthy distiller and the chief man of the Zhu clan, perhaps indeed chief man of the town.

An early Christian had stopped with him one night, and Mr. Zhu had confided in him that he was uneasy. Earlier, a fortuneteller had told him that he was destined to die at fifty years of age. Actually, the fortuneteller predicted Mr. Zhu’s early death simply by reading signs that anyone could see. Mr. Zhu was a large, active man, his stomach falling over his belt like over-risen dough. Going without his shirt, he would chase any boy down the street that laughed at his size.

The Christian told him the fortune teller knew nothing, God decided the span of life. He gave him his Bible to read. Mr. Zhu was pleased with it, and afterwards sent his daughters to Miss McCutchan’s boarding school for girls, in Suqian.

Ixu was in Mr. Junkin’s field. As Mr. Junkin was home on furlough, I had supervision of the field for this one year. Mr. Zhu and his wife and daughter asked for baptism. I promised to baptize the wife and daughter, but to Mr. Zhu’s great surprise, I told him that I could not baptize him. As I came into his house I had passed through a very large three-roomed space holding forty-gallon stone jars stacked to the ceiling, each of them filled with whiskey that he had brewed. And, too, I had heard that he did not keep the Sabbath! My, was he shocked!! He thought for a moment and then said, “You have Christians much worse than I”—and he got up and left the room. A while later, he returned and said, “Don’t take what I said to heart. I always blurt out what is inside me. I am going to be a Christian, and when the Gospel Boat comes in, I’ll be on it, steering with the rudder!”

Within a few months, he had quit distilling liquor and sold out his stock. He said that he kept the Sabbath but that he could not control the renters. He had made the large warehouse room into a chapel. Taking all this into consideration, I baptized him. There was no one to hold services in the chapel, so he did it himself. He

made his nephew round up an audience and then shut and bar the door and sit by it, to keep the audience in while he spoke. He told me, regretfully, that after he had gone on for two or three hours, he was surprised to see only his nephew there. So he said, "Nephew, I always knew I could not preach."

Some years later, when Mr. Zhu was nearing fifty years of age, the old fortuneteller's prophecy that he would die at fifty began to worry him again. So he planned to reassure himself, and to show the world that he was God's man, by combining his own funeral and the building of a church where he and all could worship. He sent invitations to all the Christians in the Suqian field (many hundred) to come to his funeral on his fiftieth birthday. On that day, he wished to discard his first name of "Original Good" and to be "Re-born." The strange invitation said: "Bring no incense or paper spirit money to burn for me, but do bring all the hard cash you can afford. I wish to use it to build a church here. You are to eat my food during the three day ceremony."

For a man to act out his own death and burial was unheard of and surely must bring misfortune! So the people came in large numbers with their money in strings.² Mr. Junkin, in the meantime, had carried out the extremely awkward chore of bringing him a priest's burial jar from Shanghai. There were preaching services. On the birthday morning, he went with all the company to a hill where there were graves, got into the jar and had the top put on. In a very little while, he lifted the top, got out, and said, "I was buried 'Originally Good.' I came forth 'Born Again.'"

The church was built. The Christians talked long of his performance. Some prophesied that it would bring him misfortune. Really, Mr. Zhu did not live many more years.

² Only minimal value attached to a single bronze "cash" (a small coin with a large square hole in the center), so people usually transported the coins in strings of a thousand.

Mr. Zhu died in 1920. But though he lived only into his early fifties, Mr. Zhu left an important legacy in the reform of Ixu. He undoubtedly was also remembered in the Christian community for having found a dramatic way to help in the building of a chapel. And besides educating his daughters, he also left four sons, several of whom became influential Christians in the Ixu region.

AT HU-WEIZE, MR. HU RUXIANG

Not far from Ixu was the village of Hu-weize. The name means simply "Hu Village," so it already tells us that this village was the seat of the Hu clan and that the dominant man would be a Mr. Hu. His name was, in fact, Mr. Hu Ruxiang, a man with extensive land holdings, an intellectual, and a "gentleman of the old school." While the Junkins were on furlough in 1913-1915, Mr. Zhu of Ixu asked Craig to go and visit Mr. Hu, offering to write a letter of introduction. The visit led to Mr. Hu's conversion and recruited for the North Jiangsu Church a widely known and widely respected citizen. It also led to the establishment of a church at Hu-weize.

The story of Mr. Hu of Hu-weize is another proof of the working of the Spirit of God. Mr. Hu was one of the most influential men in Pixian County, a large landowner and the chief of a group of Confucian scholars. His guest-receiving room was furnished with teak and shining brasses. No poor man or retainer was welcome there for longer than to state his business.

The Holy Spirit used a letter that I carried from a Christian relative, and a subscription to a Christian magazine, to lead him on the way to God. I had been visiting in Mr. Zhu's place, over in Ixu. As I left, Mr. Zhu said, "I want you to go to Hu-Weize and give the gospel to my brother-in-law, Mr. Hu." I hesitated to go to a town that had no inn, as I would put my six Chinese and myself on a stranger to keep overnight. Mr. Zhu would not take a "no." He gave me a letter and card to Mr. Hu.

I went with trepidation, for Mr. Hu was a wealthy, powerful

man, with an area of about ten thousand men subject to him. His guest room was very large, but none dared to come in merely to sit and talk. When I reached his house, he read Mr. Zhu's letter, took me in and put me in the high seat, and had hot water brought to get the dust and dirt of the road off.

He was greatly interested, and took me to a cupboard stacked with every issue of a Methodist magazine that had been published for the previous twenty years. Its burden was the promotion of social and political welfare, and it paved the way for the western religion. I found a Christian teacher who could meet with him for pre-baptismal instruction. In conferences with the teacher, Mr. Hu said that he had discarded non-Christian customs, that he had quit gambling, and that I must baptize him.

I was still concerned about his doing honor to ancestral tablets. To obey and honor in every way a father while he lives, and to burn incense before his tablet and grave is the "chief commandment" for all Chinese. To refuse to display the tablets and to refuse to burn incense would make any man an evil outcast in the eyes of all his old and respected friends. I exacted from Mr. Hu a promise to put away the ancestral tablets from the table where they are honored and worshiped, and then, within six months of our first meeting I baptized him.

At first, before a chapel was built, Mr. Hu held Christian services in his beautiful guest room, inviting everyone, poor and well-to-do alike, to come in for services and to study the Bible. Later, he built a nice chapel in the village and secured a preacher and Christian schoolteacher.

A few years later, Mr. Hu made one of the hardest and bravest decisions of his life while he was standing to one side in a crowded yard. I had heard that he had yielded to the earnest exhortations of friends and had put the sacred ancestral tablets back in the place of worship, just to show that he was not a barbarous, unfilial outcast of a son, disloyal to his parents. While he did not worship the tab-

lets, others saw them in place and thought that he did. One about whom I had heard was a Mr. Sung. I met Mr. Hu at a large gathering of volunteer workers and took him aside and reminded him of his promise to put away these emblems. He said, "I am not worshipping them. No incense or offerings are given, but I keep them in the place of honor to show my respect."

I said, "But others are watching you, and one of them has now burned incense."

Mr. Hu said, "The Church should submit this question to the best leading Christian authorities and settle it once and for all."

I answered, "Mr. Hu, you are as intelligent a man as the Church has. You must decide. Mr. Sung is now burning incense to his ancestors because of you, and you know the Bible says that if you cause 'one of these little ones that believe on me to stumble, it were better for him if a great millstone were hanged around his neck and he were cast into the sea.'"

No further word was said. Mr. Hu stood quietly for a while. The veins in his forehead swelled up like cords. He then bravely and quietly said, "I will go home and remove them." I am sure that the angels in heaven rejoiced. Many years later, in 1936, Mr. Hu, though frail and old, came a hundred miles to Xuzhou as an elder from his home church for a meeting of Presbytery. A young man helped him to get about, preeminent not as a feudal lord but as a Servant of God. It was a great joy to see him.

The son of one of his close friends is today [1949] a faithful and licensed minister suffering under the communists.

Japanese troops, in one of their sallies to intimidate the countryside, burned the village of Hu-weize in 1942, and the loss included the church building and the school. Probably the village no longer exists, particularly in the light of the agricultural and land-holding reforms that have taken place since 1949.

13

Tense Meetings with Father Joseph-Maria¹

The “larger Suqian field” had six fully developed Catholic compounds. The one in Suqian opened in 1895, the year after the Pattersons arrived, though Catholics had already been actively at work in and around Suqian for about ten years by the time it opened. The six establishments and their counties were:

- *Suining County: Suining (1887).*
- *Suqian County: Suqian (1895), Yantou (1900).*
- *Pixian Co.: Pizhou (1899), Yaowan (1900), Tushan (1910).*

Father Joseph-Maria Roberfroid was stationed at the Pizhou compound from 1912 to 1921. Most Jesuits in the Suqian area were French, but Father Roberfroid happened to be Belgian. As Craig’s stories will show, he seems to have had one of the more difficult dispositions among the fathers who were near Suqian

THREATEN SUICIDE! (ABOUT 1914)

This incident must have occurred after Mr. Zhu’s conversion to Christianity (pp. 81-84), which means after about 1914; and before the return from furlough of the Junkins in early 1915. Probably it occurred in mid-to-late 1914.

In the previous chapter, we spoke of the very remarkable Chinese Christian in the Suqian field, Mr. Zhu Yuanshan. Here I will tell of a controversy he had with the priest Joseph-Maria. No other man now living² knows this story. It shows how unusual a man Mr.

¹ *Autobiographical and Historical Notes*, pp. 37-41, 36, 49.

² “No other man now living” probably refers implicitly to the death of Will Junkin in 1947, four years before Craig was writing. As for the two principals in the story, Mr. Zhu died in 1920. Father Roberfroid in Feb-

Zhu was, and it also shows some of the difficulties I had in contacts with the Roman Catholic fathers.

Mr. Zhu Yuanshan's home was in Ixu, a town up very near the Shandong border. A member of the Roman Catholic church at Pizhou, ten miles south of Ixu, came to Ixu and tried to seize a piece of land. Zhu, being the town elder responsible for deciding such cases, sent the Roman Catholic man off.

In a few days, Joseph-Maria came into town with his servant, both of them riding horses. Joseph-Maria, holding the horse whip with which he was accustomed to chastening his recalcitrant members and wearing his authoritative-looking "tin pan" hat (pith helmet),³ stalked up to Zhu's place. Ushered in, he took the high seat while still wearing his "tin pan" hat and laid his whip across the table. He demanded to know why Mr. Zhu had not allowed the Roman Catholic member to have the land he claimed.

Mr. Zhu responded bluntly enough: "Because I am the judge in this matter and I decided against him."

The priest began to show his anger. Zhu said: "You challenge me by coming into my private property wearing your big hat and carrying a horse whip. I have just as good a whip in the next room."

Seeing that he could not intimidate Zhu by a show of physical force, Father Roberfroid pulled out his New Testament and mumbled a verse or so in a low tone, and then in an audible tone that Zhu could hear, read the words of Jesus, "...exceedingly sorrowful even unto death."

As Roberfroid expected, Zhu took this as a threat to commit

ruary, 1934, after a 1921 move to a Jesuit orphanage in Shanghai. Craig may not have known this date of death, but he could have surmised it.

³ "Tin pan" could possibly be taken as a transliteration of Chinese. But it is simpler to suppose that Craig is using English, perhaps a jocular term that compares the shape of the fashionable (in those days) pith helmet to the shape of a cooking pan or to a soldier's metal helmet.

suicide on Zhu's property and so ruin Zhu for life. Speaking forcefully, Zhu said, "I have not been a Christian as long as you have, but I would not go into a man's house and threaten to commit suicide on him."

The priest left.

The friends of Zhu, and all in the village, feared that the priest would bring on trouble. So, as intermediaries, they proposed that Zhu provide the priest a graceful way to save face by providing him a horse and a servant to escort him out of town. Zhu found a poor old horse and a packsaddle, and the priest rode out of town on that outfit, leaving his fine horse and saddle for his man to bring. Both sides "saved face"? The priest was both honored and dishonored.

The case could not stop there. Mr. Zhu asked me to come up and settle it. So I rode⁴ the weary fifty miles up to Pizhou to see the priest. After I had waited a long time in his cold reception room, he came in. He explained his delay by saying that "the horse pushed the 'holy father' off the ferry boat and got him all wet." The language he used put me in the position of an inferior. He should not have referred to himself in the third person as "Holy Father" when he was talking to me, a stranger and a guest, but should have said "humble self," or simply "mister," or even more casually, "I" (*wo*). I did not intend to take the position of an inferior, so I answered, "Too bad that your (*ni*) horse pushed you (*ni*) into the creek." The *ni*-word that I used for "you" was a form that would be appropriate for familiar use with friends or children, somewhat similar in this regard to the French *tu* or the German *du*, but it would not be used when respectfully addressing a superior. As he was Belgian, he understood well enough what I meant by calling him *ni*.

After this little verbal scuffle over precedence, I told him that I had come to look into the Zhu affair and clear up any cause for

⁴ By wheelbarrow, not horse.

trouble between us. I asked, “Really, did you threaten to commit suicide in Mr. Zhu’s house?”

“Oh, impossible,” he said, “I was merely reading the words of Our Lord at his hour of trial.”

I told him that he was interfering in a secular matter that did not belong to us as missionaries. I knew that the Belgian consul in Nanjing and the Jesuit superiors in Shanghai had warned the Jesuits on the field not to get a bad name that would tend to bring on another popular uprising like that of 1900. So the matter rested there. I made no reference to his Jesuitical trick.

CALL IN THE MILITIA! (1919)

If Father Roberfroid had been living in a French colonial area, such as French Indo-China (now Vietnam), perhaps he could have gotten help for the making of a Catholic convert by appealing to a sympathetic colonial government to send an armed patrol. Even though he was in China, he found a way to muster such a patrol. And Craig objected profoundly!

I will recount another a Roman Catholic story here. Once again it concerns Father Joseph-Maria Roberfroid and me. (There were six other Jesuits also stationed in our larger Suqian field.) I was responsible for an outstation at Tushan, a town ten miles to the southwest of Pizhou, Joseph-Maria’s center of operations. In the spring of 1919, a man began to come to our Tushan meetings as an inquirer — a not uncommon occurrence. But after a few weeks it developed that his attendance was probably more motivated by a desire to get help than by a desire to learn of God. He wished to free his son from the clutches of the Roman Catholics.

His son was engaged to a girl who had joined the Roman Catholics. After the engagement, the priest urged the son to come to the Catholic establishment in Pizhou and learn the *pater noster*, study the catechism, and be baptized. Otherwise, he could not marry the

girl. He refused to go.

At that point, the priest resorted to trickery. He sent a messenger to the head of the home guard, who lived next door to our Tanshang Chapel,⁵ and asked for a soldier guard to accompany him into the country, saying that he was afraid of robbers. (This was entirely unnecessary. I traveled by the week and by the year through that section, unmolested.) Instead of going into the country, the messenger went to the groom's home with the uniformed men and demanded that the groom go with him to the Pizhou Catholic compound. There he was kept close, with no one allowed to see him. The father was appealing to me to get his son away from the priest.

Not knowing how else to manage it, I wrote the particulars to the U.S. consul in Nanjing and asked him to see the Belgian consul and demand that the priest release the man's son. The Belgian consul wrote to the priest and asked why the son was detained. He replied that the young man was being held "*incommunicado*."

The American consul sent this reply to me as if that settled the matter.⁶ I delayed my spring work [*this was in May*], took the long trip up to Tanshang, visited the chief magistrate, and told him that one of his chief home guards had furnished soldiers to arrest one of our men, and that he was being held by the Roman Catholics illegally. This put the magistrate on the spot. He sent for the chief home guard that lived near the door of our building in Tanshang. This brought the local chief of the home guard hurrying to see me.

⁵ Tanshang Chapel was the one that Mr. Linton, of Washington, helped to support. See Chap. 1, pp. 5-6.

⁶ It would be interesting to see the consular exchange of letters, or even just the letter to Craig from the American consul. USA consular records, including those from Nanjing, are kept at the National Archives in Washington, grouped by years. Unfortunately, the Nanjing consular records for 1919 are missing. Were they perhaps destroyed when the consulate was overrun in the disturbances of 1927?

“Why have you put this impossible task on me,” he asked, “I did not send men to arrest the boy. I only sent guards with the priest’s man to protect him as he went into the country.”

“It was your uniformed men who brought that boy to the priest’s place,” I said. “You know that I bear you no ill, but I think that you are the man to get the son out.”

He wrung his hands and left. From there he went to the magistrate and planned a scheme.

The magistrate sent for the Roman Catholic agent, probably the most influential one, and the one who had arrested the boy. He accused the agent of lying to him and had him put in jail. The priest, the same Joseph-Maria Roberfroid, came running into the yamen and asked why his man was incarcerated.

“Because he lied to me,” said the magistrate.

“But lying is no criminal offense” — to a Jesuit!

“Well, I have incarcerated him for it. If you will set the young man you are holding free, I will let this man out.”

The young man was permitted immediately to come out. He told us of his indoctrination, which had been perfunctory. The priest had to let it go at that and had agreed to receive him as a convert, saying at the same time, “I see that all you want is the girl”!!

•

I had many headaches and many run-ins with the priests, but none that I carried to the consul except this one. In all other cases, the priest allowed the matter to drop when I appeared to speak up for our men. I would tell the priest that I would write up the case for the *North China Daily News* if he persisted in the matter, and this would give him unwanted publicity and a black mark with his church. The matter was always dropped. I have to say that I know of no “converts” that we made by this help.

OTHER THEOLOGICAL ISSUES

Apart from his problems with Father Joseph-Maria, Craig occasionally touched on more general theological issues that divided Protestants from Catholics. When he talked about these, he presented them in their Chinese guise. Thus, when he dealt with idolatry, it was with reference to ancestor worship. When he dealt with the sole authority of Scripture, it was with reference to what he saw as Catholic compromises with Buddhism.

Ancestor worship. For two centuries, the Roman Catholic missionaries have first allowed ancestor worship, with the consent of the pope, and then disallowed it, following instructions of the next pope. The present pope⁷ allows it. Infallible?! Xavier⁸ hid a little paper with a cross on it among the [ancestral] offerings and told the worshipper to bow to the cross. Thus he would not sin and would also avoid ostracism.

Authority of Scripture. Roman Catholics have twenty-five points in their teachings that conform to Buddhism. [For them] the Bible was not *the* standard, but *a* standard.

EDITOR'S POSTSCRIPT

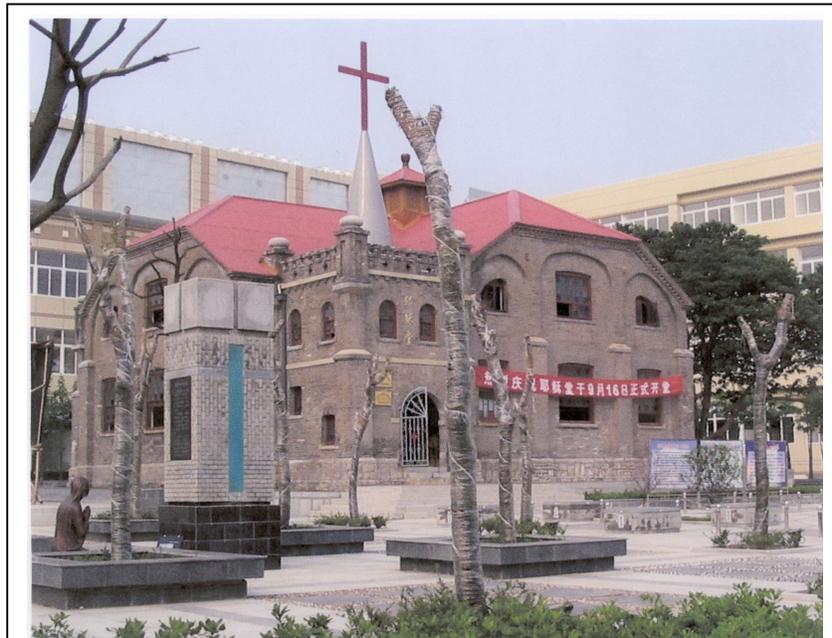
After World War I, the Jesuit Order transferred responsibility for the Diocese of Xuzhou from French Jesuits to Canadian Jesuits, possibly because of a postwar decline in the French economy. In the decades that followed, tensions noticeably eased in North Jiangsu between Protestants and Catholics. For one thing, Canadians and U.S. Americans were accustomed to one another. For another, the 1921 transfer of Father Roberfroid from Pizhou to Shanghai helped relationships in the Suqian area. And for yet another, Protestants and Catholics learned to know each other better

⁷ Pius XII at the time that Craig was writing.

⁸ St. Frances Xavier, famous Jesuit foreign missionary of the early days. From 1549 to 1551, he was in Japan, which also practices ancestral rites. In 1552, he was briefly in China.

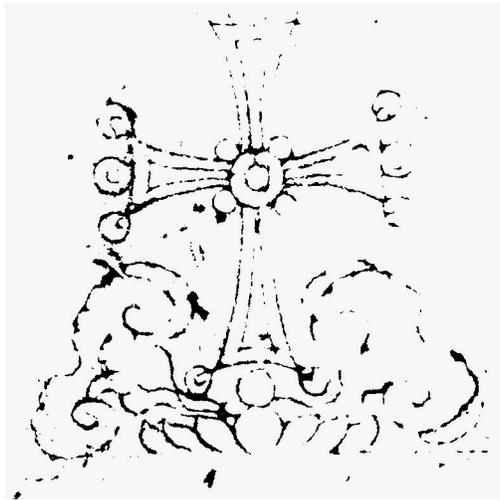
as they worked together to ameliorate suffering during the 1938 Japanese attacks on North Jiangsu and military occupation of it.

Craig, however, did not really benefit from these gradually improving relations. Jesuits from Quebec first arrived at Shanghai in 1918, but their appearance in any significant numbers in North Jiangsu only began in the mid-1920s. Craig, meanwhile, accepted a call in 1922 to go to the North China Theological Seminary in Tengxian, putting a distance between himself and Suqian.



The old 1925 Suqian church building, now refurbished and returned to the Protestant Christian Church of China. New features include an open plaza, the figure of a kneeling woman (our view of her is partly blocked by a stone bench), and a steeple with a red-colored cross.

North China Theological Seminary



As a seminary professor, Craig had a sustained interest in the historical role of Nestorian Christianity in China. (See p.123, including n.7, and p.125, including n.2.) The Cross above is a Nestorian image dating from 781 CE, taken from the Nestorian Monument now at Xian. The lotus flower underneath the Cross is a Buddhist symbol of transcendence. The “flying clouds” holding the Cross up are a symbol shared with Taoists and Muslims. The combination of symbols seems to support the classic Chinese view that “the Three Religions are one,” but the dominant place of the Cross suggests that the stele is a Christian monument.

The Move to Tengxian

When the North China Theological Seminary, in Tengxian, Shandong, invited Craig to join its staff beginning in 1921, he accepted — but it was a hard decision. Annie counseled against the move. And Craig knew that Will Junkin, his closest Suqian colleague, had earlier declined a similar invitation.

Craig's acceptance shows how much he valued having a trained Chinese ministry. Craig was convinced that the North China Seminary would make a significant contribution to a transition that was then just beginning: a transition from missionary authority towards the full empowerment of the Chinese church.

Craig was fifty-two when he moved to Tengxian, and the move was one that deeply changed his life. He speaks of his new job as “confining and grueling” (p. 97). For one thing, he had to use a far more advanced level of the Chinese language. For another, he moved from people-centered country work to book-centered academic work. And he was moving to a theologically conservative institution. We find his letters and other writings beginning to refer to theological laxity among younger missionaries, or to the tensions between the viewpoints found in the North China Seminary and those found in the more “liberal” church institutions.

Despite all these circumstances, Craig's years in Tengxian were happy ones. He particularly enjoyed the development of two new courses, one about geology, his old college major, and the other about Biblical archeology. See Chapters 16 and 17.

During Craig's years in Tengxian, the new Nationalist government went through a period of hostility against the church. One manifestation was a campaign to close “private” schools, which essentially meant church schools. Craig gives us an interesting account of the unfolding of that story in Tengxian, particularly at the Mateer Memorial Institute (known after 1930 as “Academy of an All-Embracing Gospel”). See Chapter 18.

Chapter 19 gives appreciative vignettes of his Tengxian friends and colleagues, both Chinese and foreign. Photographs that Craig and Annie preserved in scrapbooks add a helpful visual dimension to many of the vignettes.

14

Our Life in Tengxian¹

In 1921 Craig accepted an invitation to teach Bible at the North China Theological Seminary in Shandong Province. He and Annie moved there and remained there until their retirement in 1939. At the seminary, Craig became known for his courses on geology and archeology. He also taught at the Mateer Memorial Institute, a church-related secondary school. As he tells us on p. 99, he also did “outside work” — evangelistic street work. Did this perhaps show that he missed the kind of life that had been his in Suqian?

TEACHING IN THE SEMINARY: GRUELING WORK

My call to Tengxian opened wide a new door. The work was congenial, but it was confining and grueling. The vocabulary used in seminary teaching was more formal than I was accustomed to, as these were men who were real scholars both of the Chinese characters and of Chinese literature. Also, the textbooks were difficult, both in language and in style.

In *many, many* places the ideographs used in pagan literature could not carry fully the Christian concept. Many of the seminary textbooks had been translated by Dr. [W. M.] Hayes, the greatest compiler and translator of books for theological education. Dr. Hayes deliberately chose the *concise form* of literary style. If the ideograph did not carry the full meaning, he nevertheless used it without qualification—to the embarrassment of many a student, until the student learned what the ideograph meant within the Christian context.

This may seem a harsh judgment of Dr. Hayes’s writings. However, we must remember that at that time the Bible had only re-

¹ *Autobiographical and Historical Notes*, pp. 54-56, 67, 26.

cently been translated into *popular* language. Schoolbooks in the new style were just coming into use, and newspapers were beginning to be published for the common man. So a very great literary revolution was on, and educators and writers were blazing a new literary style.

NEW COURSES: ARCHEOLOGY AND GEOLOGY

My regular work was teaching in the seminary. I never failed to have a class in the life of Christ, a full and valuable course. I also usually taught church history. I pinch-hit for others in nearly all the courses taught at the seminary except theology. This was Dr. Hayes's special, as he had written a Chinese theology founded on Hodge,² later revised somewhat, following Strong.³ Aside from teaching in the seminary, I also taught a class at the Mateer Memorial Bible School, a preparatory school [*see picture, p. 130*]. It was usually a Life of Christ, or Geology and the Bible. For a period, when we had to change the Chinese principal, I acted as dean of that school. Aside from teaching classes, there were the usual things that seminary teachers get occupied with — preaching services, chapel services, faculty meetings, and the many knotty questions between various people that one tried to harmonize.

I had as my special lines two new courses, archeology and historical geology. Both courses were without textbooks in Chinese. To develop these courses required many, many technical words and names, and I had to find, or create, approximate equivalents for them in Chinese. However, as I had the usual graduate theological student's acquaintance with Latin, Greek, and Hebrew, and as I had also studied German, French, and Anglo-Saxon at Washington and Lee, this language work was not too hard. It gave me a pleasant insight into the wisdom of a great people with a three thousand year history to delve into their hundreds and hun-

² Dr. Charles Hodge (1797-1878), Professor at Princeton Theological Seminary, author of *Systematic Theology* (3 vols.).

³ Dr. Augustus H. Strong (1836-1921), President of Rochester Theological Seminary, author of *Systematic Theology*.

dreds of proverbs and literary quotations and citations.

MRS. PATTERSON'S AND MY OUTSIDE WORK

Despite these many and varied commitments, both Mrs. Patterson and I continued to do much evangelistic work among the people. I taught a class of the very poorest workers, every Sunday evening. It was a deep joy to bring a ray of hope to men who rose at 2:00 A.M. and stood all day in a stall to sell bread. I constantly walked along streets in order to hunt up those who would hear. I found especial joy in seeing the very old men and telling them of hope and peace.

Mrs. Patterson offered classes in English that were very much appreciated. She also started a school for poor girls, meeting at first in the garret of our house. Later, the school grew and found a suitable room outside. She enjoyed the school very much, but she especially enjoyed her daily trip up into the town in company with the seventy-sixth generation granddaughter of Confucius. The two of them visited and taught in people's homes. She did not engage in an extensive medical practice in Tengxian, but on several occasions she was definitely the means of saving the life of two, if not three, Northern Presbyterian co-workers.

OUR FLIGHT FROM TENGXIAN (1927)

I will not retell the full story of our hasty flight from Tengxian in 1927. The communists coming up from the south had murdered missionaries at Nanjing, and robbed and abused the women there. They were now continuing their move northward, coming up along the railroad line. Foreigners in the various stations of North Jiangsu and Shandong were advised by the U.S. consuls to evacuate towards the seacoast. For missionaries, it was a difficult decision, because we felt that our greatest opportunity to show the Chinese that we identified with them was to stay with them in times of need, rather than to flee. In Tengxian, we were advised by the consul not once, not twice, but thirteen times, before we agreed to do it, and then only when the Chinese Christian leaders urged us to do

so. We went to Qingdao, where our names, along with those of many others of our inland missionaries, went into the U.S. consular records as refugees.⁴ In about a month Houston, from Suqian, joined us along with his wife, Frances, and their little Houston. We all got passage on an oily, dirty freighter to go to Kobe, and that was where Bob was born.

RETURN TO TENGXIAN AND DIFFICULT YEARS (1928-1930)

In the same paragraph of Craig's original manuscript that tells of the 1927 flight to Qingdao (above), Craig includes a brief description of turmoil in Tengxian (below). However, the sequence of events is not clear, and it is difficult to decide whether the two raids described below took place before or after the 1927 flight. We may note, though, that the flight to Kobe occurred in the spring while the two raids described below were summer events. After Craig and Annie had refugeed in Kobe, they simply continued to America for a regular furlough, returning to Tengxian in August, 1928. Personal letters from both Craig and Annie show that Tengxian was filled with turmoil and danger from 1928 through 1930. One letter describes a serious raid on the city by a gang of armed outlaws. All things considered, the two raids mentioned below probably happened in the summer of 1928 or 1929.

Neither will I go into details about the robberies and kidnapping all around us. In one summer, a band of thirty men twice climbed our walls and forced our gate open, in order to go through and carry off a rich neighbor. We locked our bedroom door at night and put our clothes, including heavy coat, all ready by the head of the bed, prayed, and went to sleep.

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A government order that all schools must register stirred up a major crisis for Christian schools. The crisis lasted from 1929

⁴ These records, including the Patterson names, may be found in the U.S. National Archives.

through 1931, both in Tengxian and in China as a whole. In Chapter 18, Craig will describe the national government's demands and the response by Christian schools in Tengxian.

DRILLING BOYS (1938)

Pride and anti-foreignism among the Chinese were a severe trial for us. I suppose I was proud, also, and needed a lesson. I continued to get it for many years! Even after fifty years, many Chinese hesitated to be seen walking down the street together with us. We stood there in the place that the Negro has in America. On the street, one always met with the little unwashed *sans-culottes* who would take pleasure in calling one "Foreign Devil" and then running. It was up to us to grin and bear it — which I didn't do. Rather, I often frowned.

But let me recount one victory. It was in recent years, at Tengxian, in wartime.⁵ I was returning from the city to my residence and ran into a bunch of early-teenagers, drilling with cornstalk guns. I knew I could not pass that bunch unscathed. So I stopped in front of them and said, "I am your captain," and called out all the military drilling orders I could think of. The boys often repeated "Salute," and then they did it in proper style. They were greatly pleased with the whole exercise, and they saluted me as I left them. Ever afterwards, they would click their heels and salute when I was on the street. Later, a foreign cigarette agent, passing through, asked me, "What's the matter with all the boys in this town? They don't curse me, but salute!" This was my one real victory over the anti-foreignism in the minds of the ragamuffins.

⁵ The war with Japan broke out in earnest in 1937. The Pattersons left China in 1939. The incident in the text was probably about 1938.



Directors gathered at the entrance gate of the North China Hospital, a Presbyterian-related hospital in Tengxian, about 1935. Dr. You, hatless at the back, is the doctor in charge. The two older men at the front are prominent Tengxian men, the one on the right being a practitioner of traditional Chinese medicine. The five Western missionaries are (left to right) Craig Patterson, Roy Allison, Albert B. Dodd, Watson M. Hayes (on a higher step towards the back, President of the North China Seminary), and H. G. Romig. Mrs. Patterson's name is on the sign over the gate (small characters to the left), as her sister made a gift of the sign to the hospital.

15

The North China Seminary¹

One of the controlling influences of my life is that the Bible is an entirely trustworthy history of God's work and a complete moral guide to life. While the Spirit may lead to a better knowledge of God's will, yet this must be in true accord with the Revealed Word and not subversive to it. That is, the Bible *is* God's word and does not only *contain* it. This belief has influenced me in several ways.

1. First, it sent me to China. For the Bible said to "go" to those who were capable of going, and it said that "those who sinned without the law also perished without the law" [Romans 2:12a].

2. Once in China it helped me to preach the word with confidence to men who thought their millennia-old religions sufficient.

3. It gave me courage and strength to insist, in company with others, on a pure theological teaching.

4. It helped me when I turned to teaching and writing textbooks intended to confirm faith in the Revealed Word, and this when I was past middle life.

AS TO NUMBER ONE

I had been taught that the heathen *sat* in darkness. I earnestly searched the Bible for some hope for them, and I found that they were beaten with fewer stripes. But I also found that they "yet *perished*." How I hated to tell this to Mr. Wang Laoshi, as we walked toward his home even as Venus was shining on us. He mourned that his father had never heard the gospel, and asked, "Is there no hope for him?" I could only say that God is merciful while just, and that Mr. Wang's people gone before were far better off than

¹ *Autobiographical and Historical Notes*, pp. 47–54, 65, 77.

the careless and sinful people in a land where the gospel was first preached.

And what hope and comfort the Word gave to the aged and sick, and to the young also! They all, always, sat under the fear of evil spirits, and what an all-encompassing fear it was! To mention death was never approved.

AS TO NUMBER TWO

Believing that the Bible is the Word of God gave me courage to speak for God to men who were satisfied with their established religions, some of which had rites and ideas that ran back for 2,600 or more years, going clear back before Christ.

Confucian morality was nearest to the Scripture, and when in harmony with the Bible was a great help in proving to the Chinese literati the real value of the Bible. Dr. Henry M. Woods dared to issue a commentary on the Four Confucian Books, as all the Chinese had done since 900 A.D., with the important exception that where the teaching of the Four Books was out of harmony with the Bible, he changed them and defended the change. His commentaries were of untold value, as they were taught in practically all the progressive schools of China, and they enabled the younger generation of lawmakers to refuse to make Confucianism the state religion.

AS TO NUMBERS THREE AND FOUR

I pause here to speak of my interest in the theological teaching within our young Chinese church. The older China missionaries, from Princeton Seminary and Union Theological Seminary in Virginia, were hardworking conservative men. Sometimes they would be out itinerating, away from home and living in cheerless inns, for six months at a time. (The story is told of Dr. Corbett, that when he returned home after being out in the country for many months, he found a new baby. "He acknowledged it!!"²)

² Perhaps an affectionate story about a revered senior missionary? The Rev. Hunter Corbett was an evangelistic missionary for the UPUSA

But among the newer men coming in, many were not clear in their thinking. While they held to a form of orthodoxy, they would tell you privately that they doubted much of the Bible's history of miracles, the virgin birth of Christ, a real resurrection, the truth of Old Testament records. Coming from the great universities, they naturally shunned the drudgery of fundamental work — going out personally to the common people, finding those who would respond, and teaching them the way of life. They sought to be officers, directors, educators, busy in “projects” and promotion.

It is therefore gratifying to report that in both Suqian and Tengxian I have had the privilege of working with missionary associates who were earnest and hard working, and who believed the Word was God's Word, its history true, its promises faithful, its warnings accompanied by sanctions, and its judgments right. We faced together in unity the problem of how to teach the gospel message clearly and how to show its application in a wise and true way, and that in an environment of false philosophy and of old customs, many of which could not be followed.

ESTABLISHMENT OF THE NANJING UNION SEMINARY (1906)

In the early years, a real need existed for theological teaching. Our mission schools were turning out men who should become pastors. At the time, a Northern Presbyterian mission, located in the Jiangsu, Zhejiang, and Anhui Provinces, proposed to form a union with our mission in Jiangsu and Zhejiang for the establishment of a theological school at Nanjing. The members of our mission knew of many theologically unsound men who had come into the Northern Presbyterian mission, and we were slow to agree. However, after many assurances, a constitution was carefully worked out. Mr. Lobenstine,³ a New York Presbytery man (and a Christian Jew), and I wrote the constitution.

church and was stationed in Yantai (Jefu), Shandong, 1863–1920. Over the years he was married three times.

³ Rev. Edwin C. Lobenstine, who was in China 1898–1937. He was first stationed in Huayuan (Anhui Province) and then at Shanghai.

I got help from Dr. [George W.] Finley⁴ at Tinkling Spring, a careful man and a member of the board at Union Theological Seminary in Virginia. I also secured a copy of the constitution of Louisville Theological Seminary.⁵ To be extra careful, I added a clause to the Louisville constitution providing that school records must be kept to show how much money each denomination had invested in the school. In case the union proved unsatisfactory, either party could sell its share to the other. Mr. Lobenstine made no objection to this addition, and he did not himself add a clause. The two missions agreed to the constitution as a basis for proceeding. Our mission furnished Dr. John [Wright] Davis as our teacher.⁶

WITHDRAWAL BY NORTH JIANGSU MISSION (1911)

Evidently the younger element in Northern Presbyterian missions was not happy, for within two or three years that element agitated for and got “progressive” men on the seminary board, and in due time new men who taught the advanced vagaries of that day were given places in the faculty. Our man in Nanjing, Dr. Davis, seeing that the view of inspiration of the Bible that our Southern missions held was being negated, resigned.

The North Jiangsu Mission did its best to maintain orthodox teaching as we saw it. After several years of vain, bitter, and grievous efforts, the North Jiangsu Mission withdrew from the union. It believed that the Mid-China Mission, to which Dr. Davis belonged, would take a similar action, and it anticipated that the two Southern Presbyterian missions in China, the North Jiangsu and the Mid-

⁴ Pastor of Tinkling Spring Church from 1892 until his death, 1909.

⁵ As a union institution formed by Northern and Southern Presbyterians, Louisville Seminary was a particularly useful school from which to secure a sample constitution. Also, Louisville was Will Junkin’s seminary, and he probably was willing to vouch to Craig for its theological soundness.

⁶ He went to Nanjing in 1905 and taught at the Seminary from the year it opened, 1906, until 1911.

China, would educate their own men.

Dr. P. Frank Price, a member of the Mid-China Mission and a consecrated, earnest man, opposed withdrawal,⁷ and Rev. George Hudson seconded him in that position.⁸ They felt that we could stay in the union, and — though carrying unclean meats in our skirts — still keep the institutions clean by our presence and help. Dr. [Samuel H.] Chester⁹ backed them up. While many in the Mid-China Mission violently opposed staying in, yet they trusted Dr. Price and chose to follow him.

Dr. P. F. Price was asked to be a professor of theology in the continuing institution. He announced this to me one day in 1912, in Waynesboro.¹⁰ I said, “You surely will not accept.” Oh, yes, he was evidently very pleased to go! The Campbellites [Disciples of Christ] brought in about twenty million U.S. dollars for the capital fund and to use as needed. Each man must judge the later history of the seminary from his own standpoint.

THE NORTH CHINA SEMINARY (1919)

As for the theological students from our North Jiangsu Mission, they were left high and dry. In Shandong, the Northern Presbyteri-

⁷ Dr. Price came to China in March, 1890, arriving a little over a year before the Pattersons. He performed their wedding, in 1893. By 1911, when a turning point in the Nanjing Seminary decision was at hand, Dr. Price was a veteran missionary, widely respected.

⁸ Mr. Hudson came originally from England, but in 1891 he went to the mission field under the Southern Presbyterian Board, traveling across the Pacific with the Pattersons. Mr. Hudson shared station assignments with Dr. Price in both Hangzhou and Sinzhang. In 1911, ill health forced Mr. Hudson to retire from the field. He died in 1916.

⁹ Executive secretary of the General Assembly's Committee on Foreign Missions (Southern Presbyterian Church), 1893–1926.

¹⁰ The Pattersons' second regular furlough was from May, 1911, to October, 1912. Apparently the North Jiangsu Mission had already decided to withdraw from the seminary before the Pattersons left China. Dr. Price was asked to assume Dr. Davis's position.

ans had a seminary then in operation, with their own fine men teaching. But union was in the air. When Dr. [A. J.] Brown, of the Northern Presbyterian Mission Board, came to China, he forced the mission into a union with a great university, complete with medical school and full theological school as two of its departments.¹¹ The missionaries warned him against union with the Canadian mixed church and the English Baptists, but he was determined to accomplish this great good thing. He said, "I'll push it and support it 'till the cows come home.'" (An indecent Americanism.¹²)

Dr. Brown put Dr. W. M. Hayes, one of the greatest educators in China, into the union seminary to teach. It was not long until Dr. Hayes taught one thing, the seminary taught the contrary. He resigned, and the seven Northern Presbyterian students resigned also. Dr. Hayes went back to his old station at Tsingchowfu,¹³ opened a class in the basement of a dwelling and carried on. I sent several men to him there! It was a union school, with Chinese principal and teachers, and I was one of the directors. After Dr. Hayes consulted with us, Mr. [George P.] Stevens¹⁴ and I persuaded the North Jiangsu Mission to unite in this seminary work. A creedal statement, defining the seminary's conservative position, was prepared and written into the constitution, and a copy of it was filed with the North Jiangsu Mission and with our Nashville Board. Each professor in the seminary yearly subscribed to these points. Dr. Hayes got his mission's permission to move to Tengxian, and his Tsingchowfu class moved with him, borrowing classrooms in

¹¹ The reference is apparently to Shandong University, Jinan.

¹² Why "indecent"? Was the idiom simply too much associated with farm life to be "decent" for church discussions?

¹³ The city, lying on the railway that runs from Jinan (the capital of Shandong) to Qingdao (an oceanic port city), appears on older maps.

¹⁴ Mr. Stevens was in Suqian for language study, 1909–1910. His regular station then became Xuzhoufu, where he was from 1910 to 1918. In 1918 he moved to Tengxian to teach in the Mateer Memorial Institute. For more on Mr. Stevens, see below, p. 142.

the splendid Mateer Memorial Bible School building.

Dr. Hayes was a tremendous worker. Through writing letters, he single-handedly collected funds for the many large buildings and dwellings that came to make up the seminary, as well as accumulating a capital fund of more than \$100,000. This, with his extremely careful translating, editing, planning, and teaching, would have overburdened three ordinary men. His record should be written fully, for his was really a fundamental and magnificent contribution to Chinese national and Christian education.

WU SHAOJING, A 1937 ALUMNUS

On August 27, 1951, Miss B. M. Hodge, 25 Admiral Road, Toronto, Ontario, wrote me of the excellent work of Wu Shaojing, one of our seminary men.

He was in my geology class and the Life of Christ class, in 1937, standing among the top four or five men in the larger class. Miss Hodge belongs to the Presbyterian Church of Canada, but she is a hearty conservative. She tells of Wu's work as a pastor in Beijing. His theology was not in keeping with that of T. C. Zhao, of ill fame in connection with the National Council of Churches.¹⁵ Wu resigned and went into independent work near Beijing. Later, at the earnest request of Mr. Leslie Lyall of the China Inland Mission, he became an evangelist and accompanied Mr. Lyall in evangelistic meetings in many cities. Many people were gathered into the church. Miss Hodge added that many, many thousands "[of] books [were] sold, and the books were expensive....And liberal literature as a creed has died a natural death in China." May it remain dead! This young man also worked in the Beijing University Medical College, helping the nurses.

In my lists of former students, I have an unusual note opposite

¹⁵ The National Council of Churches of Christ in the USA was formed in 1950. Mr. Zhao's dealings with Wu Shaojing must have been some years earlier than that. Could Craig be referring to the National Christian Council of China, an organization similar in function to the U.S. National Council? See below, n. 17.

Wu's name: "Interest in Fossils." I taught that course to show the emptiness of evolution and the truthfulness of the Genesis record.

*UNSOUGHT PRAISE*¹⁶

The seminaries in China that were supported by the Northern Presbyterian Board were all modernistic. Yet Dr. [Robert E.] Speer, secretary of that board, 1891-1937, made several visits to Tengxian and even personally paid Dr. Hayes's way home and back to the seminary after his retirement age. Writing of the Shandong mission, Dr. Speer said: "It contains within its bounds the most beneficent institution for the training of an evangelical ministry in China."

The president of the National Christian Council¹⁷ visited us at Tengxian and said, "You have the finest student body and seminary in China." Brave words for a man in his position.

ADDITIONAL NOTE: THE LATER HISTORY OF NORTH CHINA THEOLOGICAL SEMINARY

Professor G. Thompson Brown reports that "the seminary experienced rapid growth. Enrollment reached 130 students in 1926, coming from nine provinces, with 50 more in the affiliated women's seminary. Reasons given by a church leader for the school's popularity: Its teaching was conservative, it was under Chinese church control, and most of the faculty were Chinese. The PCUSA China Council praised the seminary for its 'development

¹⁶ These two statements of praise for the North China Seminary, from Dr. Speer and the president of the National Christian Council of China, are found written in Craig's own handwriting, affixed to the back of p.50 in his copy of the *Autobiographical and Historical Notes*.

¹⁷ The National Christian Council of China held its first meeting in 1922. It was made up mainly of ecumenically minded Protestant denominations, including UPUSA (the "Northern" Presbyterian Church). The North Jiangsu Mission, affiliated with the UPUS (the "Southern" Presbyterian Church) did not join. Apparently Wu Shaojing, whom Craig earlier talked about, began his Christian ministry in a denomination that was a member of the Council.

of initiative and interest in the Chinese Church not reached in any other of the institutions with which our Mission is related.’’¹⁸

Dr. Brown adds: “In 1933–1934...the conservative North China seminary had twice as many students as [the theological schools] of the three universities combined.”¹⁹ His reference is to the three Presbyterian-related universities, Shandong, Yenjing, and St. John’s. Theological enrollment figures for the year were: North China Theological Seminary, 133; Shandong University School of Theology, 32; Yenjing, 30; St. John’s, 3.

After Pearl Harbor, the North China Theological Seminary migrated to Xuzhou (Jiangsu) and later to Wusih, in West China. In 1996, when the editor of the present volume visited Nanjing Theological Seminary, he was told that at some time after Communist Liberation in 1949 the remaining staff and students of the old North China Theological Seminary returned from West China to Nanjing and united with Nanjing Seminary. This probably took place by 1955 or before. (The informer did not know the definite date, nor did he have information about the approximate number of staff or students who returned to Nanjing.) Since Nanjing Seminary is now the central and senior seminary among the fourteen Protestant theological seminaries at work in China, in a sense the witness of the North China Theological Seminary continues.

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OWNERSHIP OF THE NORTH CHINA THEOLOGICAL SEMINARY

Editor’s note: Craig acknowledges below that the question of ownership of the North China Theological Seminary “is probably academic today.” If this was true in 1951, and it was, it is even

¹⁸ *Earthen Vessels and Transcendent Power* (1997), p. 211. The reasons for the seminary’s popularity, given by “a church leader,” come from the *Shandong Mission Minutes*, 1924. The church leader in question may have been Dr. Hayes.

¹⁹ *Ibid.*, p. 246.

truer now. For example, the division between Northern and Southern Presbyterians within the United States mattered very much to Craig, but that division no longer exists. In China, an identifiable Presbyterian Church no longer exists. As for claims on foreign-owned church property, American mission boards and the Chinese government reached a satisfactory resolution of the matter long ago. Still, Craig's discussion of the ownership of North China Seminary contains useful historical information. The discussion is really a digression, as far as the memoirs are concerned, so I will enter it here in reduced type size.

I shall pause here to note the real ownership of the North China Theological Seminary and property. Besides Dr. A. B. Dodd, of the Independent Bible Presbyterian Church, there is now no other person alive who knows this matter as fully as I.

It is probably an academic question today. However, the land and the school still exist. The Northern Presbyterian Board claims the right to dispose of the property as it thinks best, so the real facts should be made clear. The Northern Board bases its claim on the fact that Dr. Hayes was a missionary of that board. They assert that funds he collected should belong to that board. Also, the deed to the property is made out to the American Presbyterian Mission, and it is in the Board's possession. (Mr. Kenneth Kepler tells me that the deeds were filed with the American Consulate in Jinanfu. It is possible that a copy is with those consular records as well as with the Board in New York.)

The Northern Presbyterian claim to the seminary property is not well founded. The origin of the school is as follows

Dr. Hayes was sent to Tengxian in 1921, along with his Tsingchowfu Seminary class, to open a *Chinese* seminary at the Mateer Memorial Institute. This building, of course, was inadequate, and he wished to organize a conservative institution in its own buildings. However, the Jinanfu Seminary was nearby (six hours by express train), so his mission thought it unwise to ask the Board for funds for a Presbyterian school. So the mission gave Dr. Hayes permission to collect funds from outside sources and to organize a *Chinese*-owned and controlled seminary. He worked long and hard and received US\$200,000 to \$300,000.

Mr. Blackstone, an earnestly conservative man in California, contributed a large sum. Dr. Riley of Minneapolis secured a goodly sum for him, and Dr. Charles Scott of Jinanfu, I understand, gave liberally. Later, Shandong Christians (Chinese) gave funds and built fifteen dormitory rooms. North Jiangsu

Presbytery gave a yearly contribution from its poor churches. One Suqian elder, Zhang Daosheng (*above, pp. 48-49*), also gave funds that built fifteen dormitory rooms. Also, Elder Liang, of Yaowan (*above, pp. 78-79*), gave large sums, several thousand dollars. Many others, both Chinese and especially foreigners, contributed funds to this, a conservative seminary under the control of the Northern and Southern Presbyterian missions *and the Chinese Presbyterian General Assembly* [*Craig's italics*]. The fifteen acres of land has been seized by the present regime, but when it is returned it should go to the Chinese Presbyterian Church. The nine fine, foreign-style buildings have been destroyed, along with the other splendid property there. The seminary staff and as much property as could be taken along, went first to Xuzhou (Jiangsu Province), then to Wusih [*Sichuan province?*], where, as of now, May, 1951, it is still carrying on. As war looms and no funds are available for them behind the Russian lines, the future is indeed problematical. However, the North China Theological Seminary, though it is now (1950) supported by funds from a body in America, belongs, property and good will, to the General Assembly of the Presbyterian Church of Shandong and North Jiangsu.

16

A Seminary Course: Geology and Genesis¹

I was asked to teach a class in Geology to prepare the seminary students before their entry into the regular seminary theological courses. I was chosen to teach it because I had majored in this study at Washington and Lee University. In the 1880's, the Woodrow Controversy had caused grave concern in our church,² and no way was seen to show that the Genesis account was literally, really true. I asked Dr. Strickler how it came about that fossil fish were on mountaintops if the world was created in the short space of a week. He smiled and honestly said, "Craig, I cannot explain this. Dr. Dabney³ says, 'God may have put them there to prove our faith in his Word.'" This is the worst thing I ever heard of Dr. Dabney saying!

The Christian students in our young church in China especially

¹ *Autobiographical and Historical Notes*, pp. 56–61.

² James Woodrow, a Presbyterian minister with advanced degrees in science from both Harvard and Heidelberg (where he declined the offer of a full professorship in science) was "professor of natural science in connection with revelation" at Columbia Seminary, then in Columbia, South Carolina. He was also chairman of the faculty. But in 1884, the seminary Board fired him because he accepted the theory of evolution. Controlling synods did not sustain the Board's action, and in 1885 a re-organized Board reinstated him. Dr. Woodrow's high positions and the esteem in which he was held gave great prominence to the controversy.

³ R. L. Dabney, Professor of Systematic Theology, Union Theological Seminary in Virginia, 1853–83.

needed this course, as it was definitely necessary for them to believe that the Bible story was honestly true.⁴ The Chinese moral code was high, and their religions all exhorted to do good and live.⁵ The state was blessed of God when the emperor did this and when “honoring parents” was followed as a universal and strict rule. Why turn to a new religion, one foreign to their culture? Also, in the changing and modernizing China of the twentieth century, evolution was taught in the government universities and too often by Western missionaries, shattering faith in the Revealed Word on which Christian religion was founded. So the staff at the Seminary felt it was wise to equip our men to preach a Word that was fundamentally genuine and true.

PREPARATION OF GEOLOGY FOR TEACHING

During the first year I taught Geology and the Bible, I used a very primary Chinese textbook on geology while taking advantage of the year to work up a fairly adequate course. Probably no better work on geology than Dr. Grabau’s new and excellent two-volume work⁶ exists in any language. Paul, then a student at Davidson Col-

⁴ Note the word “honestly.” Craig was a self-described conservative in his view of the Bible, but he had no patience for pretending to believe pseudo-scientific assertions that, if one were “honest,” could not possibly be believed. His strong rejection of Dr. Dabney’s suggestion about “proving faith” shows that he considered Dr. Dabney to be *evading* truth in that statement, rather than *searching* for it.

⁵ “Do good and live” rightly characterizes Confucianism, and also the form of Buddhism most commonly found in China, but not Taoism. Classical Taoism does not teach “do good in order live” but rather “be open to the Tao and then let goodness occur without your even trying.” This could perhaps be translated into quasi-Christian language by saying, “Recognize the Tao as the power of grace.”

⁶ Amadius William Grabau, *Text Book of Geology*, two vols., 1920–21. Dr. Grabau, a paleontologist (student of fossils and of the sites where they are found), did much of his work in China, so to a considerable degree his interests paralleled Craig’s. In 1920 Dr. Grabau moved from Columbia University, N. Y., to National University, Beijing. Further on in

lege, sent me a copy of it. The Chinese geology text I had been using was sold out after that first year, and there appeared to be no hope for a new edition. So I began writing a text on historical geology to be used in teaching the class.

SPECIMENS COLLECTED FROM ALL OVER

I collected mineral and geology specimens from all over. While in Staunton⁷ I asked Mrs. (??) (Jed Hotchkiss's daughter) for her father's large collection. She generously gave it to me for the seminary men. I gathered a good collection of mineral and geological specimens from everywhere: the Chicago Museum of Natural History, field collecting in Colorado, North Carolina, Virginia, a gift of a great many specimens from England from the China Inland Mission, much local Cambrian material collected in the Tengxian area, magnetic iron (the origin of the compass), a portion of elephant tusk from Yixian, a great many *drepanura* (which is a late Cambrian trilobite, found only in Tengxian, Yixian, and Dawenkou; I sold Princeton one of them for \$4.00). I collected also a unique U-shaped specimen from Dawenkou. It occurs in great profusion there, but only in one narrow stratum. The best guess made by the Cambrian curator at the Smithsonian Institution is that it is a worm track. Other museums did not risk a guess.

Note on the U-shaped "casts" of the worm track. Worms, such as the *Linaeus Scolithus* of the American Blue Ridge, all went straight down through a soft layer. But unlike the *Linaeus*, the U-worm curved at the base of the mud layer and came straight up. Sizes varied from u [*about a quarter of an inch in Craig's drawing*] to U [*about three-quarters of an inch in Craig's drawing*]. The Rockefeller expedition that named the *Drepanura* ("Swallow Stone") may have seen this. No other Western scientists have, I think, seen it.

the chapter, Craig will note that that he personally visited Dr. Grabau in Beijing, not once but twice.

⁷ The furlough of 1927–1928 was spent in Staunton, in a house by Gypsy Hill Park. Margaret was in her senior year at Mary Baldwin.

I also collected the photographs and printed matter on the famous Peking Man.

Note on the Peking Man. This skull was found a few miles southwest of Beijing in a stone quarry.⁸ It aroused worldwide interest and was considered one of the very oldest skulls known.⁹ Added interest came from the fact that within the same strata were found a stone hammer and smashed-in infant skulls. Also, a charred piece of Judas-tree wood was found nearby, all covered over with soft stone that had to be chipped off. The skull is now hidden.¹⁰ The students were very much interested in this specimen from their own China. I reminded them that the bashed-in infant skulls looked much like the world that was evil in the days of Noah [see *Genesis 6:11-13*].

Right on the seminary grounds, I lifted the top shelled layer of a sarcophagus.¹¹ A thin layer of the stone had weathered loose, and I was greatly pleased to find perfect seaweed prints in the soft stone—a rare find in Cambrian stones. The size was about eight inches long, with the shape of the leaf and its median line perfectly preserved. There were several prints.

⁸ The skull was found in 1927. Dr. Grabau (see n. 6, above) was then in Beijing and advised on the handling and study of the specimen.

⁹ In the fifty years since Craig wrote, a fair number of additional skulls of very early humans or human-like anthropoids have been discovered. To say that the Peking skull was “one of the oldest known” would now be debatable. However, the Peking specimen is still recognized as one of high importance.

¹⁰ The skull pieces never turned up after World War II. It is now thought that they may have been robbed or looted, and it is feared that they may have been permanently lost. Still, who knows? The relics may reappear some day! Meanwhile, casts exist. And since 1950, further excavations at the original site have produced additional bone fragments.

¹¹ I am not sure what “shelled layer” means. I am inclined to think it means that the stone sarcophagus was constructed with both an outer and an inner casing. But it may also mean that the stone of the sarcophagus was layered stone and that the investigator could find fossil shells by chipping off layers.

GEOLOGY SUSTAINS THE BIBLE

In my course, I showed the students that as to the strata and fossils which made up the earth's surface, the findings of the best geologists of the world were not out of harmony with the first chapter of Genesis. They had nothing to fear from godless doubters. I showed them also that it was not necessary to suppose a second creation, in six literal days, after a total destruction of all earlier life by some cataclysm, for the Hebrew word *yom* ("day") meant also a period, a process of time. The word was a trustworthy account of God's preparation of an earth on which to train men to live and become Sons of God.

Evolution is the word that was used to displace God in his creation. In this connection, it is interesting to see that the most noted Chinese geologist, who I think was a student of Dr. Grabau's, wrote of the sudden and overwhelming change in life forms noted between several of the great periods of creation. He said this "looked like a new creation, but since evolution is true, there must be long intermediate stages that have left no trace in the fossils in the strata." I called the attention of the students to strata found in Southeast Asia where there is entire conformity between the strata of the two great periods, showing that no time had lapsed there.

On a visit to Beijing, I went to see Dr. Grabau a second time. He was then seventy years old.¹² I found him on a shaded veranda, with books on the floor beside him, and more of them piled on tables and shelves in the room. The poor, lonely, gracious old man was working on his theory of "periodic undulations" of the earth's surface. He hoped to finish it "if he lived to be eighty years old."

I said, "You are one man who certainly knows too much to dis-

¹² Dr. Grabau was born in January, 1870. If he was "seventy," or nearing seventy, at the time of Craig's second visit, it must have been during Craig's very last year in China, 1939. Probably Craig visited him when he accompanied Annie to Beijing for a cancer operation. Dr. Grabau, who apparently stayed in China during World War II, died in March, 1946, a scholar highly esteemed in China. He was buried inside the gates of the National University.

believe in God.”

“How do you know I do not believe,” he asked.

I answered, “You always ascribe all the creative works of God to evolution.”

He called his assistant to bring me a pamphlet he had written, showing that he was not a disbeliever in the Bible. The pamphlet said that it was “apparent that the ape came down from the trees in Southwest Asia where the Bible located Eden.”

Poor man! A man with ten talents has sidestepped his God. (He won't attend church.¹³)

ADAM (“MAN”) AND EVE

Men like Dr. Grabau believed that the “missing links” had been found and that Adam did start as an ape. They have produced a series of drawings of skulls, graded from the ape to *homo sapiens*, and these are displayed as facts to be believed. I told our seminary students to look around today at some of the “mongoloid” skulls among the living people of our town (I was afraid to point to our schools), and see among them the so-called prehistoric man's facial angle of 85°, and see also that these men were equal in intelligence to any (or to the average) man. The first men, with fire and stone tools, were far from brutes. They were able to flourish in a situation where our philosophers would hardly survive!

As to Adam's body, God could have breathed his Spirit into an ape, making him into a man in God's image. In this way God could also have made man of dust, through creatures who are made of dust, if you wish to think that way. However, it would have been just as easy to prepare for Adam a body as it was to give Moses, Elijah, and Jesus a body. What learned philosopher can say the Genesis story is a fable and prove it?

As to Eve's body, created from Adam's: it either was a real miracle or a false statement. There is no way to accommodate the story to evolution, and it is told as history. I told my students at the

¹³ Dr. Grabau grew up Lutheran. His father was a pastor in Wisconsin.

seminary that there was a compelling reason for the miracle. All human relationships were foreordained to enable men to understand corresponding spiritual realities and values, things that we could not otherwise understand. Among these, the monogamous relationship between man and woman was one of the most emphasized. Consider "bride and groom," "church and Christ," "harlot and purity," and so on. How else, then, than by a striking miracle like the formation of the wife from the first man's body, could this vital union be impressed on man's mind. This would have been especially true during the long periods of illiteracy.

A miracle was necessary. The words of Jesus about the Creator bear this out. Also, every story in the Bible that is subject to verification today has been found to be true. Then why yield to the skeptical reasoning of men who have no facts to verify their theories?

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Most of the students enjoyed the course on Geology and the Bible, and I believe the course helped to fortify the men to meet today's teachings in communist China.

The course in geology is not so filled out as it should be. Since returning home, I have gathered a few valuable mineral and geological specimens and have put them in a case, hoping to send them back to the North China Theological Seminary. Many are the gifts of friends. Kitty and Nancy Patterson's little quick eyes found one or two fossils belonging to the very earliest fossils known. This collection, I hope, may be profitably used in China after peace comes.

A Seminary Course: Archeology and the Bible¹

The North China Theological Seminary staff thought the second course, the study of *Archeology* in order to verify Bible history and to learn of cultural features contemporary with the Bible, was even more necessary for the men than geology, in order to help them see the external proofs of the truthfulness of the record of Sacred Scriptures, its actual verity. This was especially necessary for a people accustomed to fables, half-truths, and compromises. Since Confucius said he despised one who held immovably to a point, his Chinese followers lacked a standard.

ARCHEOLOGY PREPARED

In the year 1930, I undertook to prepare a course on archeology verifying the Bible. This eventually included the writing of a textbook.² The amazing archeological discoveries of the last seventy years³ (I only cited those that relate to the Bible) have opened a vast historical parallel to the history and culture noted in the Scriptures. Its study gave men who accepted secular history a surer basis for their belief in the Sacred Scriptures. Of all the new discoveries I quoted, I think I most enjoyed Dougherty's defense of Daniel and

¹ *Autobiographical and Historical Notes*, pp. 61–63.

² *Guwuxue Yu Shengjing* ("Archeology Confirming and Illustrating the Bible") was published in 1935, paper bound, 184 pp., plus tables and illustrations. A revised 2nd edition, clothbound, appeared in 1937.

³ Craig wrote in 1950, so "seventy years" takes us back to about 1880. Apparently he had in mind Heinrich Schliemann, *Troy and Its Remains* (1875), as the beginning of significant Near Eastern archeological study.

his solution of the age-old puzzle of Belshazzar. Using hundreds of cuneiform tablets, newly discovered in Babylon, he shows that both Belshazzar and Nabopolassar were kings of Babylon when it fell.⁴ A third edition of my little book on archeology has been published since the communists came into Shanghai.⁵ Much of the book is really an outline, to be filled in through lectures.

COINS, TEMPLES, ANT-NOSE SCARABS

Archeology is a new study with the Chinese.⁶ Old relics of every sort are very highly prized in China. I naturally enjoyed seeing what they prized. However, I never allowed my pleasure in these to take time from work.

While studying Chinese history, I made a collection of coins from all the reigns that occurred after 400 or 500 A.D. Each emperor put his style name on the coins of his period. I arranged these in order and so became familiar with the dynasties and the more famous emperors from two thousand years. The Chinese learn the sequence of their emperors, much as Americans like to know the names of their presidents, so my familiarity gave me prestige with the Chinese.

THE SPECIAL INTEREST OF CERTAIN COINS

- The heavy coins shaped like small conventionalized spades or knives were made some hundreds of years B.C. and show the be-

⁴ R.P.Dougherty, *Nabonidus and Belshazzar*. Yale University Press, 1929. The second edition of Craig's text cites Dougherty on p. 138.

⁵ This 1950 printing was a reissue, not a new edition. Set in smaller characters, the main text occupies 120 pp. The paper on which it was printed has yellowed badly since 1950. But for Craig, and perhaps for us too, the remarkable thing was not the quality of the printing but the fact that it was printed at all. When Craig wrote for the book from the Shanghai Christian Book Room, they sent him complimentary copies.

⁶ Craig means, of course, that *scientific* archeology is new to the Chinese. As he himself says, a keen interest in the artifacts of the past is by no means new to China — though perhaps more as an inspiration for poetry than as a subject for scientific study.

ginning of currency in China.

- The coins of the usurper Wang Mang, minted between 9 A.D. and 23 A.D., coins that were in actual circulation when Jesus was on earth, were especially intriguing to me.

- Another coin of surpassing interest is a particular variety of the *Kai Yuan* coin, the ones which have various cities' names on the reverse side [*mint marks*]. These particular coins were cast from Buddhist and Nestorian temple bells and urns, in 840–846 A.D. At that time the thousands of priests [*a part of Craig's text has been omitted here*]⁷ is intensely interesting and instructive to the church today.

Significantly, in the next century the emperor issued strict laws forbidding the free and evil intercourse of men and women in those temples that had been spared.

- The so-called “ant-nose” money is a charm-like coin, and copies of it have been made through the years, even to 1939! Some think it a form of the Egyptian charm known as a scarab (from the scarab beetle). See my article in a Shanghai magazine.⁸ I have consulted with museums in London, New York, Beijing, and Wash-

⁷ Clearly the original typist omitted something. In the next paragraph Craig mentions the moral decadence of the monasteries, so one might speculatively restore his original text as follows: “At that time the thousands of priests *of the Buddhist and Nestorian monasteries had amassed great riches and had become infamous for their corruption and immorality. The emperor ordered the priests expelled, the monasteries destroyed, and the bells and images melted and made into coins. To hold these very coins in one's hand is to be reminded that God may send judgment on a religious institution that has become overly worldly. Such a reminder is intensely interesting and instructive to the church today.*” We know that the emperor did close the monasteries and that he did melt images to make the coins, some of which are still extant. But, of course, our restoration of Craig's text is highly conjectural since we don't have his original manuscript.

⁸ B.C.Patterson, “A Chinese ‘Coin’ Identified as an Egyptian Charm,” *China Journal*, about 1933. The article includes two pages of text and one page of coin illustrations. Craig's copy was not dated.

ington, and they all say they do not know the origin of this native Chinese “coin.” All of them are satisfied to “take the word of the people who live at the three places where they are found.” I lived in one of these places, and I made a habit of buying, for several coppers, all of the old examples of this coin that I saw. I have bought sixty or eighty, and I call them *scarabs*. They appeared in China at the time Ezekiel said silk was imported to the west.⁹

A CONTINUING INTEREST IN ARCHEOLOGY

After returning home in October, 1939, I gathered material to enlarge the archeology textbook and make it more interesting. I persuaded the Smithsonian Institution to give me a magnificent photograph of a Babylonian cuneiform exhibit. I also secured from London a copy of the Rosetta Stone and its history and translation. I sent these to Mr. Willis, but it was too late for them to be included in the 3rd edition.

Also, I have collected a complete set of the *Bulletins of the American Schools for Oriental Research*, 1939–1950. I have these filed along with a shelf of books recently published on the archeology of Palestine and Babylonia. With these are many notes from books lent by the Zion Research Library for the Study of the Bible and the History of the Christian Church (120 Seaver Street, Brookline 46, Mass.). This was all gathered for the North China Theological Seminary professors of the future. It is waiting today for a favorable opportunity to send it to the seminary.

The students appreciated the courses in geology and archeology, and I learned much and greatly enjoyed the preparation of both courses.

⁹ Ezekiel 16:10, 13, mentions silk. Craig interprets this as evidence that trade between the Near East and East Asia was in process. Ezekiel lived in the 6th cent. B.C. Modern numismatists consider that Chinese ant-nose money flourished several centuries later. If Craig were addressing the matter today, he perhaps would argue that two or three centuries might be needed for Egyptian cultural influence to have led to the rise of scarab-like ant-nose money in China.

18

Crisis in the Schools¹

From time immemorial, kings have understood that the ruler was God's representative and could expect to be honored with divine or near divine rights—and to direct the education of the people. This was true in Egypt, in Babylonia, and in Persia, and it certainly also was true in China. The emperor in China was known as the *Tianzi*, that is, the “Son of God” or “Son of Heaven,” the one who must instruct and rule on behalf of the “God of Heaven” (*Tian*).

In the mission work of the Nestorians [*in China*] (A.D. 300-500 [?]) until A.D. 800), whether to give divine rights to the emperor was a burning question. The Nestorian tablet tells us that the emperor honored the Nestorians by presenting to the great church at Xianfu a painting of himself, as well as artistic scrolls and rolls of silk. The Nestorian priests thought of a clever way to avoid (if it was avoiding!) *emperor worship* [*Craig's italics*] in the church by saying that the emperor was honoring the church with his image.²

¹ *Autobiographical and Historical Notes*, pp. 79–85. Two of Craig's surviving letters from this period are helpful: a letter of July 2, 1930, to his supporting churches, Tinkling Spring and Jackson First; and a published missionary correspondence letter of Feb. 21, 1931.

² Craig was greatly interested in the Nestorian Church in China. For him, the crucial question was why the Nestorians, after making a promising start in China, had then failed. His answer was that they compromised with culture too much, e.g., in emperor worship. For Craig, the moral to be applied in the 1930's was that Protestants risked ultimate failure if they accepted compromise in the school controversy.

Study of Chinese Nestorianism has once again risen to prominence since 1949, this time among Chinese church historians rather than missionaries, and this time focusing on the fact that Nestorianism came to

Mohammedans, who were forbidden to put images in their churches and yet were compelled in China to do so, put a stand in the center of their large auditorium bearing the emperor's insignia, to show their conformity to the imperial rescript. But early on their worship day, they moved it out of sight. I saw this compromise at a Qingjiangpu mosque in 1892.

At the end of the nineteenth century and early in this century, China, in God's providence, was very weak. Ci Xi, the noted concubine who became the Empress Dowager of ill fame, was in power and the country was moving toward revolution. As a result, at the time when Christian churches and schools were starting, the central government was too busy to take notice of the non-conformity of the church schools. Especially worthy of note is that the new education³ was just coming into being and missionaries were the only ones who could give it to the people. Even the vice-roys couldn't do a problem in long division.

Not many decades were to pass, however, before the regime in China would see once again the advantage of having education controlled, and later, religion too.

EARLY SCHOOL INSPECTION AT SUQIAN

In the earlier period, a weakened China under the Empress Dowager was not able to enforce its regulations. For instance, I had taught arithmetic and a smattering of English to the future school examiner in Suqian. I told him I was glad for him to inspect and examine my little schools, and I said that they would show up

China rather than on its failure. By recognizing the early date of Nestorianism's arrival, Chinese church historians extend their Christian time-line by about a thousand years and the church can share the prestige of the well-known Chinese Nestorian Monument. Further, this approach to church history refutes, at least partially, the Marxist charge that Christianity entered China "on gunboats" and is an expression of the culture aggression and colonialism that is attributed to the modern West.

³ "New education" emphasized increasing literacy, partly through use of simplified characters in writing. It also put new emphasis on mathematics, science, engineering, English, and (later on) Russian.

well in comparison with other schools. But I told him that he would not find the Confucius Scroll in our schools, as students were not made to bow to it every ten days as the government expected. I suggested that he report on the quality of the work we were doing, and inasmuch as our school was a church school that he forget about the scroll worship. He did.

*REGISTRATION ORDERED FOR THE MATEER SCHOOL AND
THE NORTH CHINA SEMINARY (1929)*

Partly because of the treatment given to China at the Versailles Peace Conference after World War I, anti-foreign sentiment was widespread in China in the 1920s. One result was the growth of the university-centered student movement, a radical nationalist movement that still gets the attention of politicians in China. In the early twenties church-related universities and schools experienced various strikes and other incidents attributable to the student movement. In 1925 the Beijing government issued an order for all private schools to register. But the nation was so chaotic at the time that the government was powerless to enforce its demand. By 1929, Nationalists (the Guomindang), with their capital in Nanjing, had sufficient control of the country to issue and enforce a new requirement for the registration of schools. Such registration implied the acceptance of many new regulations.

In later decades, mission schools and colleges were established all over China and they were becoming more and more influential. Many church-established universities were quite successful in getting their men positions in government. Before the turmoil of the late war with Japan, fifty percent of the men in government positions in Nanjing⁴ were mission-educated. It was apparent to all that the quality of the government universities was not as good as that of the mission-controlled schools. So the ruling powers determined to take over all mission schools. They passed laws “regulating” curriculum and teacher qualifications, forbidding teaching the Bible to students below college grade, and denying to the school

⁴ The national capital was located in Nanjing from 1927 to 1937.

the right to choose its students.

The government also claimed the right to put their choice of teachers in the mission-supported schools. They also required that students be made to stand in meditation while Sun Yat Sen's "will" was read, that his photograph be conspicuously displayed, and that students bow to it (reverence or worship it). If the schools conformed, their administrators and teachers would be in line for official rank and for promotion. Refuse, and the school property would be confiscated.

The North Jiangsu Presbyterian schools were permitted by the board to register.⁵

In Shandong, the head man in the Provincial Educational Board was a young man, a graduate of Columbia University. He had married a Spanish wife and was a very proud man. He was said to have been offended by Christianity while he was in America. He came into the Shandong provincial position with the declared purpose of forcing all mission schools in Shandong to register.

In August, 1929,⁶ the provincial board demanded that both the Bible School (the Mateer Memorial Institute or MMI) and the Seminary (North China Theological Seminary or NCTS) register.

The first order included a five-day period of grace. Craig's letter of February 21, 1931, reports: "Within the five days of grace,

⁵ The Tengxian schools were not in Jiangsu Province, so this is an unexpected side comment. The "board" responsible for North Jiangsu was the PCUS ("Southern") board in Nashville. (In Tengxian, it would have been the "Northern" board.) However, even if the Southern Board *permitted* schools to register in North Jiangsu, it apparently did not *require* them to do so. G. Thompson Brown, *Earthen Vessels and Transcendent Power*, pp. 328-29, names five stations in the North Jiangsu Mission, more than half of the total, which closed all church-related middle schools rather than let them be registered. Suqian was one of those five.

⁶ Craig's letter to his two supporting congregations, written on July 2, 1930, says: "For ten months we have been answering [the authorities] ..." So we can fix the date of the original demand as late August, 1929, i.e., ten months earlier than his letter.

the (Tengxian) officials that were to enforce the order were degraded. We believe (it was) an answer to prayer.” However, “...after a few more months, we were again ordered to register.” If the second order is to be dated “after a few more months,” presumably the date was by then in early 1930.

THE CONTROVERSY CONTINUES (1930)

In God’s providence, we had Pastor Pan and Elder Yu [*for more about these two men, see p.135*] and others in charge of MMI [*Mateer Memorial Institute*], men who were of one mind with us that to register the school meant its destruction as a Christian institution. This school was founded as a Bible school but had grown until it was more of a high school than a Bible school. The younger students had a short Bible course. The high school men had regular classes in the Bible. Bible instruction made up perhaps one tenth of the curriculum.

It was a great temptation to the schools, both teachers and students, to register, as all were then in line for political preferment. As punishment for not registering, the government claimed the right to seize the property and dismiss the teachers. It was very dangerous.

The pressure being put on the Seminary was apparently less urgent at that point than the pressure being put on MMI. Probably the Seminary, being an institution for the training of church leaders rather than for general education, seemed to the regulators to be it a less important target.

On receipt of the second order, the MMI — that is, Pastor Pan and the Chinese faculty — prepared a paper showing why the MMI could not register under the proposed regulations. For one thing, they argued that the MMI was a Bible school and seminary preparatory school, and to be forced to register was an infringement of the Christian liberty guaranteed under the constitution.

In time the reply came back: “Then you cannot conduct a *school*. Your place will have to choose another name. This is granted you under Government Regulation Number 37.”



Our men seized on this and renamed the school the Hong Dao Yuan, the "Vast Doctrine Department."⁷ It was a proud name, as "department" technically referred to *National* administration.

⁷ Craig's rough translation is to let him comment on the word *yuan*, "department." *Hong* means "vast" or "great" or "all-encompassing." *Dao* means "way," as in "the way of Taoism." Craig himself also translates it "gospel" (see p. 49, "Daosheng"). *Yuan* means "public institute," such as "(official) department," "hospital," or "college." (Reading the hospital sign on p. 102 leftward, the fourth large character is *yuan*, "hospital.") Adding *hua bei* ("North China"), we can translate *Hua Bei Hong Dao Yuan* as "The North China Academy of an All-Embracing Gospel."

Our name-changing tactic apparently displeased the provincial authorities, and they sent us back a strongly worded third order to register, indicating that we were to quit fooling around. We were to “conform to the previous two orders.” We replied that we had obeyed the order to change the name and could not be accused of disobedience. And we needed to be told more fully what was required of us if so strictly we were to be made to register. After this, we were allowed to rest until the autumn of 1930.

The letter of February 21, 1931 (see n.1), makes the same point: “[After this, we] were let alone for some months.” In July, 1930, fifteen Chinese church denominations had presented a petition to the national ministry to try to work out a solution, perhaps leading the government to delay further action while negotiations proceeded. Eventually, however, the ministry responded with a decisive negative — registration was to proceed forthwith. Once the campaign began again, it was even more forceful than before.

In the Fall, the MMI and the Seminary were both ordered once again to register. The schools decided to send Rev. Martin Hopkins [pictured on the opposite page] to the capital, Nanjing, with a memorial to the Department of Education. He was followed by much prayer. He hunted up the most influential men to introduce him and plead his case, but they were all helpless. Unable to get an audience, he came home much disappointed.

The Shandong Board sent a man to Tengxian to inspect the institutions. After he returned to the provincial capital, the Seminary heard no more about registering. But an acrimonious communication from the young chief of the provincial board gave us ten days to register the MMI or face prosecution. In this crisis, Professor Yu said, “Let me go and try to see Dr. Kung Hsiang Hsi [*Kung Xiang Xi*]. As chief of the exchequer, he will have face enough to present our memorial to President Jiang Kai Shek, and President Jiang’s word will prevail with the Department of Education.”

[BCP’s side-note on *Kung Xiang Xi*: Dr. Kung was an LL.D. graduate of Oberlin University, a lawyer, and a Christian. He and

Yu had been young teachers together in a Shanxi college. Kung later married one of the Sung sisters — two others of the Sung sisters were Madame Jiang Kai Shek and Mrs. Sun Yat Sen — and he had attained great prestige at the capital. Among other responsibilities, he had secured millions of dollars for China as the leader of a delegation to the United States.]

Mr. Yu was sent from Tengxian to Nanjing with many and continuous prayers. He carefully prepared his petition and went to Kung's yamen (court). Now, from time immemorial, a petitioner had to have power or money to see those who ruled. The higher the rank, the higher the fees that had to be slipped into various palms. The school neither would, nor could, submit to this form of squeeze. Mr. Yu sent in his mere card (no tip attached), and he was politely informed by the secretary that the "Great Man was very busy and was leaving for Shanghai next morning, and couldn't possibly take time to see him"! Yu was greatly surprised that his card would not be handed in, and he sat still and in quiet perplexity, in the outer reception room, praying.

In a little while, a young servant came through this outer room. Seeing Mr. Yu, he said: "Why are you here? Don't you remember me—the horse-boy that you and the Great Man, Kung, used at the Shanxi college?"

Mr. Yu talked freely and said the secretaries would not allow him to see the Great Man. The young man (boy) said: "You sit still a moment." He ran up the back stairs and told H. H. Kung who it was that wanted to see him. This was a bold act for a servant to bypass a servant of higher rank! H. H. Kung hurried down and called Yu in, and listened to his plea. He read Yu's memorial and said, "Who hasn't the right to teach men the essentials of learning? I will hand your memorial to President Jiang Kai Shek, and he will note his approval on it and send it to the Education Board. You may return home with confidence."

A PROVIDENTIAL CONCLUSION (1931)

At the time of Craig's letter of February 21, 1931, Mr. Yu's embassy to Nanjing had been completed but the formal response to it had not yet been received. The remaining events that Craig narrates presumably occurred between March and August of 1931.

After we had heard nothing more from the provincial board for some months, a young returned-from-abroad student was sent down to us to see about "registering" the MMI. In a long session held at the school, we presented all the old arguments. I sent word to Mrs. Patterson that I was bringing a Chinese person home to dinner. He was much pleased to practice his English and to talk about his experiences at Columbia University.⁸ He lingered for an hour after dinner, and finally said, "I must hurry back and talk out our affairs while the other Chinese are present, lest they say that you have beguiled me into giving a favorable answer." At the short afternoon session, he said, "After looking into your school carefully, I shall report that you cannot register." The board gave no more trouble. Mr. Yu's memorandum had had its effect. The coming of the young returned student was merely a face-saving maneuver.

In his letter of February, 1931, Craig mentioned several others who contributed to the final satisfactory outcome: a Pastor Ma, of Nanjing, whose prayer for a sick child in President Jiang's household had been signally answered; and a Mr. Samuel Shen, a third-generation Christian, a member of the Foreign Office in 1931, and a friend of long standing who had met Craig in 1894 when the Pattersons first arrived in Suqian. At that earlier time, Samuel was a young operator for the Imperial Telegraph.

There were also developments in the larger world outside the church that led to the easing of tensions between government and church. In October, 1931, Japan invaded China's province of

⁸ The chief of the provincial Board of Education had gone to Columbia. Probably he had known the recently repatriated overseas student while there and had offered him employment.

Manchuria. In January, 1932, Japan boldly invaded Shanghai. From then until the end of World War II, Japan became the primary focus of Chinese resentment against foreigners. This, combined with President and Madame Jiang's friendliness towards Christianity, brought about a new period of reconciliation between the Christian church in China and the Chinese government.

In bringing this trouble to a happy ending, God's hand was most clearly seen. God first showed us that our foreign prestige was of no avail. Then He predisposed an early associate of one of our men, Dr. Kung, to override another department and hand in a petition to the President, who was friendly to the Christian cause. But the most remarkable thing was the humble agent whom God used to hand in the card, and the exact timing of the servant's coming through the waiting room. God chose the weak things of the world to put to shame them that are wise.

For another use of a lad in a crucial moment, compare the lad with the five loaves. Who is insignificant in God's great plan? God moves in mysterious ways, His wonders to perform! Samuel Zwemer⁹ says: "Your belief in special providence is the gauge of your piety. It is the measure of the nearness of God's living presence."

⁹ Samuel M. Zwemer (1867–1952), a Reformed Church of America missionary to Moslem lands and later Professor of Missions and World Religions, Princeton Theological Seminary

19

Tengxian Associates¹

DISTINGUISHED CHINESE CHRISTIANS

The Chinese teachers with whom we worked were thoroughly educated and were heartily in sympathy with our conservative position. A long chapter will not do justice to their sympathetic, brave, and wise handling of the registration question. By prayer and by a special providence of God, they kept our Mateer Memorial Institute school free from the infidel net that ruined practically all of the Christian schools in China above primary grade.

Pastor Liu. I think especially of Pastor Liu Si-Yi, well educated, humble, earnest, a true Christian. He was dean of the Mateer Bible School, fond of the members of his staff and fond of his work. In 1920, with the help of the magistrate, and the support of Mr. Stevens and me, he quelled a very serious communist-inspired riot in the school. At the time we did not know it was a Russian-born case of insubordination.

I think, also, of two of the men who were crucially helpful in the schools registration controversy (see previous chapter):

Pastor Pan. He made his mark on all associates. He was known for his wild form of revivals, and also for his loyal and brave stand against registering the schools.

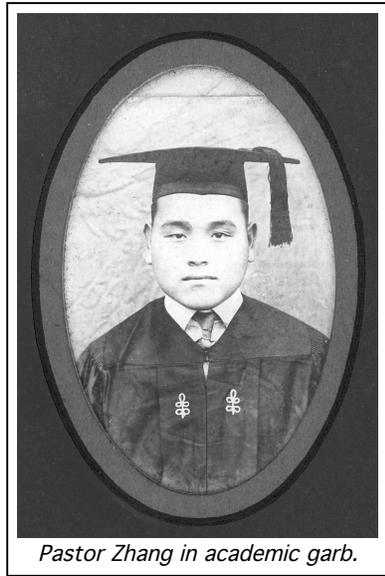
Elder Yu. A physics teacher and singing teacher. His early association with Kung Xiangxi saved our school. The story should not die.

OTHER FINE CHRISTIAN MEN IN TENGXIAN

Pastor Jia Yuming, D.D. “Jia, the Engraved Gem.” Dr. Jia had written textbooks and was the most widely known Chinese person

¹ *Autobiographical and Historical Notes*, pp. 65–66, 67–71.

on the seminary staff. In spiritual matters, he exercised almost monastic self-discipline. He was greatly respected by the Chinese churches. In 1950 he was the titular president of the North China Theological Seminary at Wusih. At various times he has taught classes of theological students in Sichuan, Nanjing, and now, 1951, Shanghai. He is still teaching; his age is protecting him somewhat in the new political environment.



Pastor Zhang in academic garb.

*Pastor Zhang Xuegung.*² Pastor Zhang was one of Dr. Hayes's students. He enjoyed a year of study at Princeton, followed by a period of study at Moody Bible Institute, Chicago, and he later became president of the North China Seminary. He is a very thoughtful and attractive preacher, and a good teacher. He carried the seminary through the Japanese occupation. Towards the end of the war he wangled Houston's piano from Japanese looters, and when Houston did not return to Tengxian after the war, he begged

Houston for it. I suppose it is lost, now, to the communists. Earlier I had baptized his twin sons. They are good musicians, and they play now on the only piano that I know of that the Japanese left in China.³ Supported by funds from the West, Pastor Zhang has con-

² *The Christian Observer* of Apr. 3, 1929, p. 28, includes Pastor Zhang in a group picture and identifies his given name as "Ligung" In Craig's memoirs (original edition, pp. 70, 65), the name appears twice as "Xuegung." I will stick with Craig.

³ Houston Patterson, Jr., Craig's grandson, lives in Chattanooga. In the early 1950s, he was present at a church service in which Pastor Zhang Xuegung was the visiting preacher. In conversation, he mentioned to Houston how much the piano had meant to his family. The fact that he

tinued to teach seminary men in the “Native Evangelistic Crusade.” He was driven from Nanjing to Kunming, and now that Kunming is being destroyed, we hear that he will go to Singapore with his teachers.

Along with Pastor Jia and Pastor Zhang, I think of Evangelist Ting Limei. The three of them are known and respected throughout China, and they also have fine name in the U.S.

- Then there is Pastor Ting Yu Zhang,⁴ evangelist. He taught me some Chinese and I taught him a little part of his seminary course. He is an efficient teacher, an attractive man, and an excellent preacher. Both he and Pastor Zhang had wives who were afflicted with trials. Mrs. Ting was ill much of the time. Today (July, 1951), Pastor Ting has been left nominal head of the persecuted North China Theological Seminary at Wusih, out in West China, and no doubt he is in deep distress.

- *Pastor Liu Cu-yi.* He was well educated, humble, earnest, a true Christian.

- *Mr. Sun Guangdou.* Mr. Sun was the most brilliant literary scholar of the new school in East Central China, or at least he won a literary prize in competition with the whole field of them. He had taught for Mr. McCutchan’s school in Suqian and later for the Mateer Memorial Institute. Guangdou means “shining peck,” a propitious name for a Chinese man since a peck of gold was the *ne plus ultra* for the old traditional Chinese. He lived up to his name in his desires, at least. He is a patriotic man. He was useful in our schools. I’d like to know how he stands with the communists.

- *Mr. Hu Maofa.* A teacher at the Mateer Memorial Institute, and also a singer there. Later he was a student at the Fuller Theological Seminary, Pasadena, and he teaches now (1951) at North

could be in Chattanooga in the early 1950s suggests that he did indeed leave mainland China, as Craig suggested might happen.

⁴ In *Autobiographical and Historical Notes*, Pastor Ting’s given name appears on p. 70 as “Yuzhang” and on p. 65 as “Lantyan.” Without further information, we can only guess which name to use.



Mr. Guan, philosophy teacher.

China Theological Seminary, out in West China at Wusih. He is a good man—I await news from him in anxiety.

- There is Mr. Guan, philosophy teacher.

All these people have left their imprint on my life. I will not continue the list, except to note that there is a long list of younger men who have done splendid work. I would love to recall the students, so many, of whom I am so fond. I pray for

them very, very often.

OUR MISSIONARY ASSOCIATES

As associates largely shape one's life, I list a few of them here. And I should like to note, too, that the wives of all these workers have added their quota to the teaching and the social life and the home life of the station. It was the women folk who made life possible in many areas.

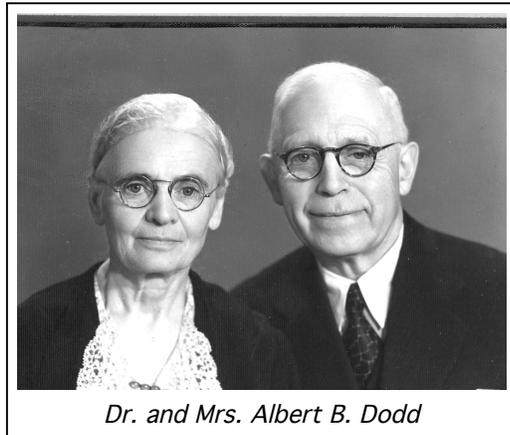
- Dr. Watson M. Hayes [*Northern Presbyterian, retired in 1933*], the founder, with the coop-



Dr. & Mrs. Hayes. A note dates the picture to 1942, questionably.

eration of others, of the North China Theological Seminary. He was a true friend, the most careful, intelligent and unremitting worker I have ever known. Knowing my dislike for the loose theology that was capturing all the schools in China, he told me his plans for starting a conservative seminary. It was one midnight, while we waited for our trains. He wished me to use my influence to get the Southern Presbyterian mission in North Jiangsu to cooperate. This was accomplished af-

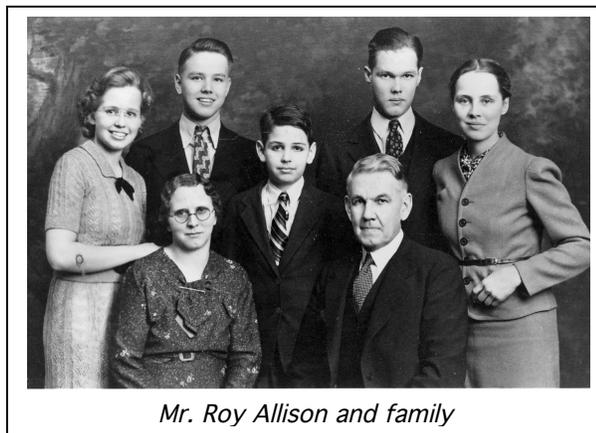
ter careful safeguards were proposed. There was much opposition in Nashville. However, the Committee later on saw the wisdom of the plan. Both the mission enterprise and the Chinese government owe Dr. Hayes a *great* debt. As Dr. Hayes was leaving Tengxian, he made me several valuable presents that would “always be near me to recall his friendship.” I think, too, of Mrs. Hayes, a teacher and the finest of housekeepers and gardeners.



Dr. and Mrs. Albert B. Dodd

- Dr. Albert B. Dodd [Northern Presbyterian till 1935; later, Independent Bible Presbyterian], an evangelist of power unbending and zealous in his love and loyalty to God’s word, the watchman of conservatism and the kindest of men. His work has been a great steadying influence in all

the Presbyterian mission work. His bow still abides in strength (1951) [a paraphrase of Genesis 49:24]. His wife, Mrs. Dodd, was a mother and homemaker.



Mr. Roy Allison and family

- Mr. Roy Allison of Ohio and Kansas [Northern Presbyterian, retired in 1948]. He held a Master of Arts from Princeton. Never satisfied just to teach the full number of hours, he would

get a wheelbarrow several times a season and go fifty miles back in

the mountains to carry on mission work. A jovial and busy friend, he is now building a church near Chicago. I think, too, of Mrs. Alison, with her three sons and two daughters. One ten-year-old son sleeps in the little cemetery at Tengxian.

- Miss Alma Dodds [*Northern Presbyterian, retired in 1942*], earnest in saving both body and soul. Contrary to the advice of everyone she undertook to develop two excellent leper asylums,



Miss Alma Dodds

and she carried them to completion. She collected funds privately, she had the large compounds built, and at first she personally injected the chaulmoogra oil into the patients. She secured a chapel and a preacher for them. If she heard of a castaway babe, she would hurry to it before the dogs got there, throw away its rags, pull up her skirt to form a loop, drop the baby in, and hurry back to town with her new orphan. In the asylum she built, one hundred orphans were usually on hand. She is in Chicago (1951) and has a home for Chinese students and travelers and a Christian service for them. Seeing the constant effort she made for others inspires one's life! Drawing on Mr. Romig's help, she was able to



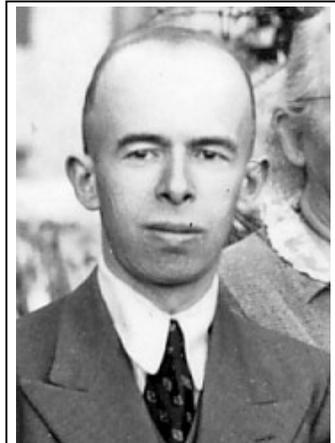
Mr. and Mrs. H. G. Romig and family

see her two leper asylums, her girls' school and orphanage out-rival even the work of Mary Slessor of Africa.

- There is Mr. H. G. Romig [*Northern Presbyterian, retired 1944*], genial, capable, busy, the only evangelist in the

Tengxian field and a builder in his spare time. For the Tengxian field, he was a veritable bishop. Our first contact with Mr. and Mrs. Romig was when they came by Suqian with two little boats. They were in one, and in the other was a cow, the baby's source of milk. Mrs. Romig, with her four sons and one daughter, is with us

still, cheerful, generous, and loving. Their one daughter, Ruth, and her husband have been appointed missionaries to Africa under our Southern Presbyterian mission board.



I am uncertain if this is Mr. Walton, but it may be. -

- Mr. Walton, the musician, leading the students in the "Hallelujah Chorus" as well as grounding them in hymnology. It wasn't his fault that the organ played "Coming Through the Rye" at collection time. Since the Nestorians passed away, China had no hymns to God.

- Alex MacLeod [*Northern Presbyterian, evacuated from China, 1949*], a translator of precision, a striver for perfection in his work. As of 1951, he is working in Hong Kong. Mrs. Mac-

Leod, also in Hong Kong, is still carrying on, June, 1951.



Dr. Martin A. Hopkins

- Dr. Martin A. Hopkins [*Southern Presbyterian, evacuated from China in 1951*], excellent translator and an accomplished writer in Chinese characters, a builder in his spare time who oversaw the building of the Mateer Memorial Institute, teacher, and preserver of the North China Seminary after the Japanese and Communist destruc-

tions. At grave risk of his life and of the welfare of his nervous system, he led the seminary through the turbulence and wrecking of China, until he turned it over to faithful men who now, in this autumn of 1951, face the worst that the communists can give. Mrs. Hopkins served in Tengxian as a mother for the seminary girls.



• Rev. George P. Stevens [*Southern Presbyterian; moved to Tengxian, 1918; Mrs. Stevens died, 1919; taught in Tengxian till 1929; taught in other Jiangsu stations until he was evacuated from China, 1942; died, 1946*], the earliest foreign teacher in Tengxian, brave as a lion, calm in the worst crises, courteous, and scholarly. Mrs. Stevens, with their little twins, sleeps in the cemetery at Tengxian.

I thank God for all these associations.

20

My Life Recollected¹

TEN SPECIAL CONTRIBUTIONS TO THE WORK

Craig found it easier to write about people and events than to enumerate his own achievements. But when Dr. Howard Wilson, pastor at Tinkling Spring during Craig's retirement years, asked him to write his memoirs, one of the questions posed was: What were your particular contributions? The ten-point list that follows appears to be a conscientious attempt to answer that question.

During the early years in Suqian, Mr. Junkin was new to the field, so it fell to me to initiate policies and plans for our work there. The various things that I had a hand in starting, or helping to start, should stand as my chief contributions. I shall briefly enumerate them.

1. Collected and distributed US\$4,000 in wheat, in 1898, in a severe but regionally limited famine.
2. Initiated the call for the great famine of 1907.
3. Initiated in our mission the plan of starting a new church center with a school [*Craig presumably speaks of new out-stations or country chapels, not of new main stations*].
4. Organized home mission bands in our twenty-eight (out)-stations.²
5. Helped write the constitution for the Nanjing Theological Seminary.

¹ Autobiographical and Historical Notes, pp. 11-12, 7, 63-65, 47, 88-92.

² Craig may have organized these bands in about 1914 or 1915. If this date is correct, Will was on furlough, which may explain why Craig does not include him as an initiator of this movement. In letters of 1915 and later, Will sometimes mentions the work of the home mission societies.

6. Later, helped write the constitution for the North China Theological Seminary.

7. Wrote the first book in Chinese on *Archeology and the Bible*.

8. Helped organize the East China Temperance Union

9. Had a little part, along with Dr. Dubose and one hundred other missionaries, in banishing the open sale of opium from China.

10. Spent much time and effort in trying to get the public to arrange their market days so as to conform to the newly promulgated Sunday law.

I never saw any permanent good from 8 or 10. But I am deeply grateful that the other matters named have borne fruit through the years. Some continued to bear, one hundred fold. The splendid Suqian workers were the first to be able to stand without missionary associates, after the Japanese war.³

OUR FIVE HEGIRAS

The first of our hegiras⁴ was in 1894, when we were accused of being Japanese spies and had to flee from the Suqian that we had just recently reached. [See p. 19.]

The second was in 1900, in connection with the Boxer uprising, when we reached Fishersville [Virginia] on July 7th, a few hours after fifty missionaries were killed in Xianfu Yamen. [See pp. 29–31.]

Third, the Revolution of 1911, during which we returned to Staunton for our regular furlough. [See p. 107, n. 10.]

Fourth, 1927, when we fled from Tengxian to Qingdao as the Chinese communists coming north. We met Houston and Frances and little Houston there, and from there we went on to Kobe, where Bob was born. [See pp. 99-100.]

³ Suqian's readiness to stand without missionary help may be attributable in part to the continuing fruitfulness of contributions 3 and 4.

⁴ "Flights." *Hegira* is the Arabic word used by Moslems to speak of Mohammed's flight from Mecca.

And finally, fifth, 1939, when for the last time we left China, during its subjection to Japanese aggression.

THANKSGIVING FOR THE GROWTH OF THE GOSPEL IN SUQIAN

It was a great privilege to be the first evangelist in Jiangsu Province stationed north of Qingjiangpu. Six or more million human beings sat in darkness on those fertile plains, and God gave us favor in using us to turn them from hostility to friendship, or at least to cheerful endurance. It was especially rewarding to see hundreds accepting and propagating the Good News. A long road stretched from the days when brickbats were thrown at us and bad names called after us, to the day when Houston returned to the United States in the summer of 1941 and brought us complimentary greeting scrolls and silver shields. One of the shields bore the names of about twenty-five of the young men at the seminary and the Bible school in Tengxian, all of whom had come from the North Jiangsu territory that had been so hostile in 1894.

I began the outpost work and carried it on in one half of the field for nearly thirty years [1894–1922]. Then Dr. Martin A. Hopkins took over my part. He was there for four years [1922–1926]. My son Houston followed him [1926–1940]. Houston was transferred to teach in the Tengxian Seminary in 1940. Houston did a magnificent piece of work in Suqian, winning back the outpost congregations that had been alienated under the influence of Borodin.⁵ (Borodin injured China in much the same way that the infamous Browder has injured the United States.⁶)

THANKSGIVING FOR THE LIFE OF MRS. PATTERSON

A Chinese general from the north, passing through our area when there was much anti-foreign feeling, said that he heard only

⁵ Michael Borodin, “adviser” from Russia. He was in China September, 1923–July, 1927.

⁶ Earl Browder, of Kansas, a member of the American Communist Party. He became its chairman in 1930 and ran for U.S. President in 1936 and 1940.

good things of Mr. Junkin and me. He said to me: “Every mouth down here is your monument.” If he had been speaking of Mrs. Patterson, he could have said that the little catechism, and the souls of only God knows how many poor and ignorant people, is her lasting monument. To that must be added the memory of the missionaries she individually, or with the help of others, pulled back from the edge of the grave. One thinks also of the relief she gave to many thousands of Chinese who had suffered pitifully. The memory of these things gives a full measure of joy and thankfulness, in these shut-in years of our retirement.

THANKSGIVING FOR THE LIVES OF WILL AND NETTIE JUNKIN

Dr. C. Darby Fulton,⁷ lecturing in 1950 at Columbia Theological Seminary, Decatur, Georgia, said: “The rural outpost work around Suqian was in the best shape of any in China...” (Dr. Fulton should have limited his remarks to central China) “...due to the work in past years of the Pattersons and Dr. Bradley.” Dr. Bradley richly deserved credit for excellent *medical* work and for his earnest Christian work with the patients and hospital workers. But for the evangelistic work among the country churches, Mr. William F. Junkin’s name should be placed very high. He strove for forty-three years to build a successful, self-sustaining work in one-half of the Suqian field, *and his people loved him!*

Will Junkin and his wife, Nettie Dubose Junkin, are among our earliest, longest, and closest friends. Mr. Junkin was the son of the pastor of New Providence Presbyterian Church in Virginia⁸ and the grandson of the last pre-Civil War president of Washington College. In 1900, several years after he reached Suqian, he married Nettie, the second daughter of Dr. and Mrs. Hampden C. Dubose.

⁷ Executive Secretary of the Board of Foreign Missions, Southern Presbyterian Church, 1932–1961.

⁸ Will Junkin’s early childhood was in the New Providence community, Virginia. When he was ten years old, his father moved to First Presbyterian Church, Houston, Texas, and Will received the remainder of his schooling there.

Dr. DuBose was a distinguished early missionary, especially noted for his anti-opium activity and for his books of street chapel sermons.

For all the years we were in Suqian, Mr. and Mrs. Junkin lived in the courtyard immediately adjoining ours. The hearty and cordial association between the two families — involving both parents and children — has been without a jar through all these fifty years. Someone asked me how it was the Mr. Junkin and I got on so well together. My reply was, “You must find a Mr. Junkin to do so.”

Mrs. Junkin is the mother of two missionaries, Nettie D. Junkin and Bill Junkin; and of a Bible teacher, Mrs. Agnes Junkin Peery, of Tazewell, Virginia. Each of them has an enviable record of Christian and mission work. Mrs. Junkin suffers from malaria and other troubles all the time and has always been frail. Yet she is ever on the go, ever striving to fulfill her calling cheerfully and well.

My memory of Mrs. Junkin carries several contrasting pictures. I think of her as a girl, when she was first entering Mary Baldwin [see above, p. 7]. I think of her as a mother in the Suqian home, cheerful and able to smile despite her severe diet—the whites of twenty-four eggs a day. I think of her again as a wiry woman of sixty, bundled up against the cold until she was all out of shape, climbing the high bank at Yaowan and going to a cold and cheerless room for a week’s work, teaching the poor women to read and understand the Bible. She would have ridden a wheelbarrow all day to make the thirty miles from Guanhu to Yaowan by dusk, going through snow and wind and sub-freezing temperatures. Still, in 1950, she continues to bravely meet life’s trials. She is now living in a Quonset hut in Tazewell, near her daughters and her son.

Mr. Junkin was the only missionary in the great eastern part of the Suqian mission field. Except when on furlough, he worked among the churches there from 1900, when we divided the field, until the outbreak of war between the United States and Japan, December 7, 1941. He was earnest, energetic, kind, and generous to a degree. His name will continue fresh and be beloved while this

generation lives. (See my account of Mr. Junkin's life in the Nashville archives.)⁹

THANKSGIVING FOR FRIENDS AND ASSOCIATES IN AMERICA

Our lives have been greatly enriched and we have been greatly encouraged and strengthened, and our work definitely made more fruitful, by the example, prayers, and active cooperation of friends and associates here in America.

The Misses Houston, sisters of Mrs. Patterson, office workers, earnest Christians, faithful and true to God in every area of life, did their mission work by prayer and by sending extra tithes to us for two score years. The money was used to help poor students in our schools. Many they educated are today strong men prepared to work in the church. (I would especially love to hear from one of these, a most lovable young man, a direct descendent of the great philosopher, Mencius [B.C. 372–289], who agreed with Confucius that the “royal government is an institution of God.” This young man is today called on to witness for Christ against the anti-God powers.) These sisters are still the joy and strength they have always been.

I already spoke of Mr. Irving B. Linton [*above*, pp. 5-6].

Our connection with Lexington Presbytery, the Executive Committee of the Board of World Missions, and our supporting churches—Jackson (Mississippi) First Church and Tinkling Spring—has been a source of constant strength and joy. We were always conscious that members of these bodies were our true coworkers, and a great number of them were personal friends, solicitous for our welfare and usefulness in leading men to life and light.

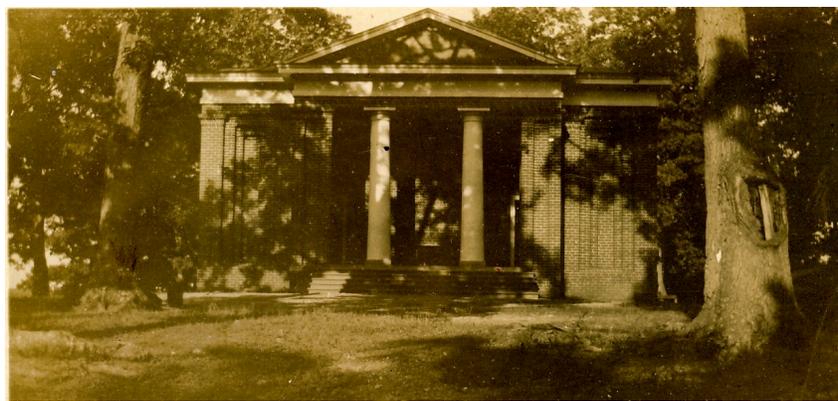
The Executive Committee has always been most sympathetic and helpful. Dr. [Egbert W.] Smith¹⁰ visited us several times and

⁹ Will Junkin died in Tazewell, Virginia, on May 27, 1947, and is buried there in the Maywood Cemetery. Nettie Junkin died in November 2, 1950, and is buried by his side.

¹⁰ Executive Secretary of the Board of World Missions, 1912–32.

suffered real travel hardships as he went from station to station in cold weather and on barrows, or little boats, or what not. Seeing our need for a dwelling at Tengxian, he immediately moved for the allocation of funds for a new home. This was built of hewn stone and brick—a nice house, completed for less than the appropriation.

Dr. J. B. Hutton, pastor of Jackson First Church (1896–1940), was a close friend from seminary days. He and his gracious wife were greatly loved by his people. He was thoroughly logical and conservative in his views and was truly a tower of strength to us. Dr. and Mrs. Hutton’s cordiality and kindness, with that of the strong and busy members of the congregation, will ever remain a shining memory.



The Tinkling Spring Presbyterian Church (picture from ca. 1890)

FINALLY, THANKSGIVING FOR THE SUPPORT OF TINKLING SPRING

As to Tinkling Spring, what shall I say beyond the words, “constant strength and joy.” It is my home, and for thirty-eight years my mother wrote by every foreign mail, telling me all the congregational news. It was my home from childhood, and I have seen three generations of greatly esteemed men and women gathering there. It sent me out to China, in 1891, and paid my whole salary for the first few years. And in 1939 it welcomed Mrs. Patterson and me back with gifts and gracious kindness, all of which binds

our hearts to them in gratitude and love.

In the first few years after our return, it was my privilege to teach and preach as occasion offered. And when Dr. [John C.] Siler¹¹ went to Shepherdstown [1945] I did much of the pastoral work. With the session I received members and baptized the precious little ones of friends and relatives. I also conducted, or assisted, in the last rites of fifteen or more persons, many of them friends from childhood. Mrs. Patterson likewise enjoyed her work with the women, teaching a Sunday class and visiting among them for seven or eight years.

Our children, when they were young, claimed Tinkling Spring as their home church. William, grown today, still rejoices in it as his home church. The other four are scattered in the world's service. Paul is teaching; Houston, missionary to China and pastor at Bluefield and other churches; Norman, doing surgical work in China and Virginia; and Margaret, with her husband, teaching the Bible to Siamese, Roman Catholics, and Filipinos at Dumaguete [*in the Philippines*] — all look back to “the church in the grove” as their home.

To further note my esteem for and deep indebtedness to Tinkling Spring, its pastors, officers, teachers, not to mention in addition my esteem and great appreciation for physicians, friends, and relatives to be found among its members, would go beyond the limits of these notes.

B. C. Patterson
March, 1952¹²

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Craig died on September 18, 1953, and was buried in the Tinkling Spring cemetery. Annie died on February 9, 1954, and was laid to rest at his side.

¹¹ Pastor, Tinkling Spring and Hermitage churches, beginning in 1924.

¹² This date is seven months later than the date given in the preface (p. iii). Probably Craig intended it to refer to the fifteen pages of “Addenda” that he eventually included as the final section of the original edition.

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