

Ellison and Lottie Hildreth Papers

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**From: Brooks Clark, Alice Edgar, Marguerite Everham, Marlin D. Farnum
(of American Baptist Foreign Mission Society)**

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Circular

Seen by

Adams n.a. Ltd.
Bojens R.C. H.M.C.
Mr & Mrs Row
Stewart B
McGlashan & Co
Bakers
Carmichael

Please return to Hillbells

Campbell

Mr J.
Bojens
Lewis, H.M.C.
J.H.P.

Dear Brooks,

You probably have found out somehow or other that I have not stood with my Mission in opposition to the Board. It would hardly be worth while to tell the history of my thoughts in regard to Central China, but perhaps I might say that while I have not at any time presumed to say that I knew the facts about Hanyang, I have felt that I could weigh the evidence, and the evidence produced by Speicher et al. didn't seem to me as convincing as it evidently did to them.

Very likely you have seen a letter written to Huntley recently by some members of our Mission asking him for an account of what had been done in Hanyang recently. I am writing in a different strain, to ask you as a friend whether certain things that I have heard are true, and if not, what apparent basis of truth gave rise to them; and if they give wrong ideas, how these ideas can best be corrected.

The letter which Mr. Gould sent down and asked to have circulated in our mission, thereby, as I understand making it a public document, says certain things about you and Huntley, chief of which are 1. that you denied the native churches the right to hold a council; 2. that when it was already determined by the churches to hold a council you endeavored to induce certain churches to commit themselves in advance to a course contrary to what the council would be expected to follow; 3. that after the council you attempted to override its decision; 4. that you, Brooks, preached a sermon on "Jesus tempted of the Devil" and distinctly accused the members of the church of being in league with the devil because they attempted to frustrate the wishes of the missionaries that the churches should give independent decision of the question of transfer, without respect to the wishes of the other churches; 5. that instead of conserving the initiative and independence of the churches you and H. came before a church, preach a sermon of "call no man common or unclean" and say "After this Sunday this place will be closed", and then present them with three (3) alternatives for immediate decision.

Now that is an amazing thing for two Christian gentlemen such as I knew on the Yango Maru to be doing, and I find great difficulty in believing it to be true as stated. And as I am not enough of a guesser to read through the lines, I thought I would write to you and ask you to tell me the facts about that council business, and what policy you are following with the Hanyang churches.

Mr. Gould also makes some statements about dismissing preachers and closing chapels, and I should be interested to know how much of this you found it advisable to do, and if there were any special reasons for special cases.

Mr. Gould also makes some rhetorical statements about how you are preaching about the non-essentials of the Baptist faith, and minimizing the differences for which Baptists stand. These things depend so largely on the personal equation that I give very little weight to any such statements, but I would be glad to have you tell

me if you care to what sort of views you may have expressed to give Mr. Gould a chance to say this with an appearance of truth.

Our conference meets on Dec. 29, and the Hanyang question is likely to be discussed quite freely at that time in private, whether it is mentioned in the Conference sessions or not. If I could know just what the facts about these matters are, I might be in a position to put in an occasional word which would explain what is going on in Hanyang in a different point of view from that of Mr. Gould. As one of the youngest members I don't have a very loud voice in the discussions of conference, but I might be able to do something if I had the facts. So if you feel like answering these questions of mine, I should be glad if you would do it before Conference.

.....

Sincerely yours,

(signed) E.S.Hildreth.

Dear Hildreth: - *to be published in the Year Book of the Chinese*

In reply to your letter of the 5th, first of all let me say that we have no personal quarrel with Mr. Gould or with others mentioned in this letter. Before reading this please read our letter to Messrs Foster Ashmore and Baker. I will not repeat.

1. We did not deny the native churches the right to hold a council. We urged them to wait until we had first visited the local churches. This was the request of the Board as per letter of July 27. "We suggest that the meetings be held with the local churches...." "Arrange a tour...." "A conference with each congregation is far better than a meeting with a few representatives. "After the local churches have been visited a general meeting of delegates from all the churches may be advisable". These were our instructions on this point and we simply announced them to the Chinese.

In this connection, however, it ought to be said that we told the Chinese that we expected to call a representative meeting later as suggested by the Board. The Board did not want a few to decide for the many.

At the first meeting with the Banyang Central Church 34 men attended. Five out of the eight who spoke (and all spoke who desired) favored cooperation with another society. The other three speakers that that would be disloyal to Mr. Adams, but did not say they thought independence or self-support possible.

At the second meeting 41 men attended. Each had been met outside the gate and told that if he voted in favor of cooperation he would be regarded as a traitor. The opposition to cooperation had been manifested itself because after the first meeting a messenger from Kuling from a former missionary of our society had announced, as reported, to a select few at a secret meeting that: Huntley was chiefly responsible for the withdrawal, the Board was divided on the question, well-to-do church members in the U.S.A. did not wish the withdrawal, that the Board said their decision was final, if the churches would hold off their decision, funds would be provided, former missionaries would be returned and new missionaries sent here.

members of our eight churches

It is doubtful if two members in the whole 580, believe real self-support is possible within any reasonable number of years. The members frankly do not want that. Many of them would like support from Gould because they believe that then funds would be flush and control

and discipline law.

At this second meeting six speakers as arranged at the secret meeting above referred to, spoke favoring delay and opposing cooperation. After then two members spoke strongly favoring cooperation. The meeting was asked to appoint a committee to work out a plan of self-support. After much wrangling a committee of five were appointed, four of whom were preachers in mission employ and dared not refuse to act.

At the third and last meeting with this church 18 men attended. They unanimously declared their unwillingness to cooperate with another mission, rather strange after so many had publicly spoken in favor of it ("there's a reason"). They also voted unanimously that they could not be independent and self-supporting. At this meeting it was hinted more than once that funds were expected from other sources. We stated that diverted from churches in the U.S.A. could not be considered as real self-support by our Board.

At this meeting Miss Crowl advised their writing a letter and sending it to each member of the Board. She advised their calling a meeting of delegates against the wishes of the Board. She also counseled delay and that they should meet without the presence of Huntley and myself, and that their letter should not be shown to us. In all this she was doubtless doing as Gould advised.

As we urged that the committee should have lay members and be larger it was increased to ten, the additions being all of those opposed to cooperation. It was part, not all, of this committee of the Central Church that called the "Council". It is hard to trace it, but evidence indicates that Gould paid the "delegates" expenses.

2. We left for the outstations and the meeting was called in our absence, and unknown to us until after our return. This answers charge #2. We were really taken by surprise when we learned that the meeting of delegates had been called.

Dr. Huntley and I attended the "Council" at their invitation, who before attending we stated that we did so only as visitors, as we did not recognize the council as regular. One of the delegates from our other church in Hanyang city stated publicly in the meetings that he came at the request of the preacher, not chosen by the church. At Sia Yu there was not only no business meeting to appoint delegates, but the church as such did not even know about it, nor have they received any report from their "delegates". The "delegates" from at least two other churches were not properly chosen.

to get introduced to some of the leaders in the various churches and mostly with those who could be induced to follow him. He was present in Hanyang during the "Council" and lived in the same building where the "delegates" were accommodated. He was pointed out as the "Good Samaritan" who would furnish the cash. This meeting was also apparently intended to bring intimidation and threats against any church or members who might favor cooperation. It did nothing constructive in way of self-support. It wrote one letter (chinese style) to Boston asking them to reconsider. It sent a second letter prepared after Gould's arrival (in abrupt foreign style) and of which he was probably the leading composer. This letter was full of abuse, distrust, and bitterness vs Huntley and myself. The "Council" discussed and passed the first letter in the forenoon of their second day, and the second letter in the afternoon of the same day. And this the the letters are entirely different in spirit.

Regarding the "council" it should be remembered that we had communicated to our churches early in August that the Board's decision to leave this center was final, and that the churches would soon be called upon to decide whether they desired to prepare for independence and self-support or whether ^{they} would join another society. Before any foreigner arrived they had a meeting of delegates from all the churches. But they got nowhere.

In Nov. 1913 the eight churches promised \$320 for a year, and an increasing amount each year after. They have not raised \$100 of this amount and give as their excuse that they were counting on most of it coming from the foreigners, but many of these have gone elsewhere. They do not even promise \$200 for this new year.

Mr. Gould does not confine himself to facts. Last summer he prepared a lengthy document purporting to come from our Hanyang missionaries. It was preposterous in its plans and statements and among other things recommended that the Board accept the large piece of land offered by the gentry of Hanyang, and also the valuable piece of property adjoining cngs offered by the Iron Works. I asked him when these properties had been offered and to whom. He said, "Ahem!" They have not been "exactly" offered, but that is no reason why we should not ask them to do so. Later when he had a letter of mine from Boston to which he ^{never} had no right, he denied having it. I insisted that Mrs. Adams said he had it when I had asked her to return it, and then he pulled it out of his pocket.

plans opposed to the Board. Bennett wrote that he could not see that would be dishonest. The most charitable view I can take is that he is a hypocrite.

3. Since the "Council" we have taken no advanced step in the negotiations. We only did at Chia Ioo our place on the Hanow side, what we had already announced we would do before the "Council" met.

4. As to not conserving the initiative and independence of the local church, it is the Gould clique, not Bentley and myself who fail to do this. We have sought to get spiritual results by spiritual means. They have used intimidation, threats, secret meetings, physical violence and the hope of plenty of foreign filthy lucre as their methods of thwarting independence.

At Chia Ioo I preached from Acts 10:34-11:18, urging the members to follow the leading of the Spirit even tho He led them as He did Peter to courses different from what we would have chosen. I called attention to the fact that the gift of the Spirit to these gentiles was proof enough to Peter and those at Jerusalem who at first opposed him, that these uncircumcised "outsiders" should be welcomed into church membership and fellowship. I stated that God converted us just as thoroughly in the Wesleyan as in the Baptist Church. Was this not proof that they also are members of the church of our Lord? I urged them to do that which would be most acceptable to their Lord and to have greater interest and love for the lost for whom Jesus died than for their own "face". If this be preaching about the non-essentials of the Baptist faith make the most of it.

Alternatives to the Chia Ioo Church. We had made no recommendation to the Board re Chia Ioo but had felt all the year that the Board having decided to leave we should not long continue there, where we were within two blocks of the Wesleyan Church. Last Dec. 8, and I visited Chia Ioo. Tho we were renting a building for \$28.70 per month had a preacher there drawing \$18 a month and a "colporteur" who was drawing \$12 per month, there were only 8 members present at the regular Sunday service. We were told that sometimes over 10 members came, and that the church had a total membership of over 20.

Later when we got it the church still we found 22 persons received to it. Of this number 10 had died or were expelled. After careful work we found that 8 were entirely unknown and 8 more very distant non residents. That leaves 40. But less than ten of these usually attend services. Remember we had not sent any recommendation to Boston re all this.

But under date of June 25 Dr. Franklin writes: "I am of the opinion that the Board will make some recommendation with reference to centralizing the church work on the field, and also with reference to appropriations for native workers, which will be on a sliding scale with a view to the Chinese assuming full responsibility in the near future." On July 8 the Board reduced the appropriations for evangelistic educational work etc. from \$8809 to \$8250, altho I had sent in a request for appropriations on the scale of the preceding year. The covering letter stated: "the reduction in the item for evangelistic work is made in the expectation that there will be some ^{concentration} ~~contraction~~ of work, and also that the Chinese will provide for a larger proportion of the expense than in the past." In the letter of July 27: "the churches will be asked to contribute more largely for their own support. Beginning at once they will be expected to contribute more largely, and still more largely another year. It will be necessary to concentrate at a few central points and give the central churches responsibility for the pastoral care of those in some of the small nearby outstations."

Some months ago we removed the colporteur from Chiao Tso. We put another preacher there thinking he might be able to make a better start. We removed to the home of one of the members where in previous years the church had met, and there was a convenient room. This greatly reduced the rent. But now we felt that we should carry out the suggestions from Boston, especially as the attendance had not increased, and the books showed that they had not contributed a cash for some years to any part of their support.

We gave three alternatives. 1. Join with the Central Church. It only costs a ten cash piece to cross the river and the walk they would have is not long to the Central Church. 2. Continue their worship there provided they would become responsible for the rent. In that case we offered to send our theological student from the Griffiths John institution to conduct their service each Sunday, till he graduates. 3. Join with the Wesleyans.

They stated that they had attended communion and other services at the Wesleyan Church and had been well received, that the church was

difficulty, but that they wished to wait and that they desired the student preacher above mentioned. We agreed and said "after this month get this meeting we assume no further responsibility for your rent. The 15th Nov. 5th.

Mr. G. was present at this meeting escorted by a former cook of Mrs. Adams just returned from Hanking. G. knows very little and got his information from his escort reports given by his escort to Miss Crowl. who was not present. Reports passing thru prejudiced media are naturally inaccurate.

We have closed down no work, not even Chiao Iao where we are still furnishing the preacher, tho Mr. G. is reported to be paying the rent.

Dismissal of Workers. On our return in Sept. our helpers were all told of the cut in the appropriations, and that the Board expected the churches to greatly increase their contributions. That unless this was speedily done or cooperation with some other society was soon in prospect, we should have to dismiss some of our men. The middle of Sept. we told some of our leaders that we felt the time had come when we must begin dismissals, and proposed dismissing the "colporteurs" first. These "colporteurs" by the way have not sold a \$1 worth of books for over a year and claimed that it was not possible to do so. We were advised to wait till we returned from the outstation trip. The latter part of Oct. we dismissed the two "colporteurs". As they were poor and had dependant families we gave them rent thru Nov. and part of Dec. and full salary for both Nov. and Dec.

We also dismissed one preacher. He had graduated in June and with the change of plan for Chiao Iao there was no place for him. His father is well to do so we only paid him half salary for Nov. We told all these men that if they desired we should be glad to help them secure places with other societies. In the case of the preacher we offered to write to Honan and Chensiang in case he preferred a Baptist Church. Exclusive of the salaries and rent of these men we exceeded our appropriations considerably in both Oct. and Nov. and will again in Dec.

Mr. G. showed his "loving heart" by taking these men into his employ, and the preacher at an increase of \$2 per month. They claim that he has paid them for Nov. In that case they have received double.

Let us give another instance of the way G. is "preserving the initiative and independence of the native church". At my last outstation

trip in Dec. at one place where we rent an ancestral hall for a chapel the preacher wanted us to put 100000 cash into fixing it all up fine. I asked him how much they expected to give toward the expense. He said "We are all poor here and cannot give anything". Now this place though small is a very busy place and has the reputation of being a place where all the men in business make good money. We have no agreement that should we put that money into the hall the class would continue to rent to us. They could turn us out. They would have their place renovated at our expense and we should have no redress. I pointed out to the preacher that with the reduced appropriations and in view of withdrawal we could not go in for luxuries. He replied "very well, all I have to do is to write a letter and at once I will have 200000 cash. (referring to money expected from Gould as per "Liu Shao Tang" . See our previous letter to E. China.)

Sermon by Clark. Of course I did not accuse the members of being in league with the devil etc. That is all untrue. I did preach a sermon on the Temptations of the Jesus. It was after the threats, physical violence, etc. had been used by the few to coerce the many. It was after the telegraph mentioned in our other letter had been sent unlawfully using the name "Baptist Mission". The Committee had admitted that they had no right to do this, but one member of the com. had excused it on the plea "we did not want the churches to fall into the hands of the Devil". My sermon was in outline as follows.

Introduction. God tests us to reveal to us our weakness or to prepare us for greater work, as we test machinery, or as the recruiting office tests volunteers.

1. The temptation to change stones into bread was to use his power to do that which showed lack of trust in God, and refusal to follow His will. Let us not use our power to do that which is displeasing to God or shows lack of faith in His. Ex. 3. To cast himself from the temple before the Jewish leaders seemed a shortcut to the salvation of the world. It proved a manifestation of faith, but it was really a lack of faith in God's vision and in His plan of world salvation.

Illustration. Saul. "Obedience is better than sacrifice". 8. Not a temptation to actual ^{physical} bowing down, but to use worldly means for spiritual ends. Acceptance of Satan's "help" in establishing the Kingdom of Heaven.

Application. We are being tempted now. Let Satan's "help" will not help us in serving God.

The doctrine "do evil that good may come" and "to do a great right do a little wrong" are of the devil.

In conclusion let me say that it is not a matter of conscientious scruples vs a pedobaptist society with our members here. Lit Shao Tang, I am glad to say claims that he has repented, ~~he has sent~~ a second letter trying to undo the wrong in his first. (Quoted in our previous letter). He has said if only our Board had announced to the churches that they were leaving and turning over their work to the Wesleyans, and that they hoped that the members would support them as they leave our society, and increasingly in the future, that not a member would have objected. The preacher at the Shuang Kiat, our other Church in Nanjang city, has also said practically the same thing. Our preacher at the Central Church is a very timid man and has said that he is willing whichever the church decides, tho he has told us privately that they must cooperate with another society unless foreign support continues. Three other preachers have publicly announced that self-support is impossible, and that independence is bound to wreck the work of over 20 years, and that they would resign at once should their church so vote. The remaining two preachers led their churches in the unanimous vote favoring cooperation with the Wesleyans.

In the December number of the Chinese Recorder, Dr. Sewell urges native church independence and self-support, and rightly. But we should slowly and carefully withdraw the props and support, and above all first properly teach and train our church members. Very little teaching and training of church members has been done here in recent years. The only apparent way of "Conserving the work of over 20 years" as urged by our Board is for the churches here to receive this teaching and training from another strong society. It is not a thing to be wrought in one year or two.

Pray for us that we and our church members here may be led to know His will and knowing it to do it.

Sincerely yours,

J. B. Clark

J. Appan

Choye Ardinsky



THE
ART
OF
THE
CHILD

My dear Sottie, All of your
friends are very sad at the
thought that your dear daugh-
ter, Ellen, has had to re-
turn to the hospital.

After the high hopes for her
recovery after the first opera-
tion it is a shock to realize
that you and your husband
are again going through the
worry and suspense we
had thought were over.

May the New Year bring
you clearer prospects of joy
and lighter hearts.

Faithfully yours
Ellen T. Wagon

Feeding . . . designed and donated by Mei-Tzu in her gift account, United Nations Children's Fund. Financed by voluntary contributions, it now helps millions of children everywhere. *Proposé de cadeau, United Nations, New York.*

Exercice d'écriture . . . dédié offert par Mei-Tzu à l'encontre (Fonds des Nations Unies pour l'enfance), à l'encontre vient en aide à des millions d'enfants dans le monde entier. *Cadeau au bénéfice de l'enfance.*

Alimentación . . . diseñada y donada por Mei-Tzu a demanda al receptor (Fondo de las Naciones Unidas para la Infancia), que ayuda a millones de niños en todo el mundo. El producto de su venta es para caridad a demanda al receptor.

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Mr. & Mrs. C. S. Willard
76 High Street
Rockport, Mass.
U.S.A.

DR. H. E. EVERHAM
SWATOW
CHINA

SWATOW, CHINA, Nov. 25, 1927.

My dear friends,

How glad I am to be sending you my Christmas Greetings from China, and to tell you that the Chinese Christians are carrying on in a splendid way and need your love and prayers more than ever before.

In spite of the fact that Swatow has had four mayors and large armies going and coming this past year, the work of this hospital has gone on without interruption. The buildings have been cleaned throughout and rearranged.

We have taken in a new class of seven nurses. They are adopting a pretty uniform of light blue trimmed in white this week. Frothing services are held twice a day and many other kinds of Christian work done. There has been no opposition to us. I beg of you to pray that if ever there is an anti-Christian movement against the hospitals as there was against the school last year that we may "take up the whole armor of God, that we may be able to stand in the evil day".

Just now there is a former official and his wife in the hospital. They are lovely young people, well educated, whom you would be pleased to know. They are learning to pray and are reading the Bible. Please pray that they may become earnest Christians. Pray that after they leave here they will have Christian friends who will help them.

All our work is increasing except that we have fewer outcalls to the country villages. This is partly because there are more Chinese doctors, but more because the people are afraid of robbers. The other night a large group of men and boys were bringing us home from a case each one carrying a farm implement. As we started walking a narrow path over a lonely hill somebody said he was afraid.

We were led by a half grown boy carrying a bamboo torch. "Afraid" said he, "afraid" of what? The robbers will think we are officials come to catch them! And when we came home to our own village they said the people were afraid of us because they saw this outlandish torch and thought we were a band of robbers!

China desperately needs more prayer and more Christian work. One fourth part of the world's population coming into a knowledge of civilization without a saving knowledge of Christ is not safe for the rest of the world. Please pray that this year in China there may be great revivals so that the people may truly give "Glory to God in the highest", and have "Peace on earth, good will to men".

Ever sincerely your missionary,

Margaret Carlson

725 Drexler Avenue
Chicago, August 5, 1931

My dear friend:

During the past month the plans for my return to China have been changed. For awhile it seemed that I must delay, and it was difficult for me to write because I didn't have anything definite to say. I thought this delay was a trial of faith, and can thank the Lord that in this testing time I have had no anxiety, and that prayer has been answered and difficulties removed.

My passage has been changed to the S. S. President Hoover, sailing from Seattle September 16th, in order to accompany Dr. Xiao Chang, the young Chinese doctor who is going to our work in South China. In the same cabin will also be Miss Ada Larson, of West China, and another young Christian Chinese woman. I shall leave Chicago in about two weeks, spend perhaps a week in Long Beach, California, and then go up to Seattle for my sailing.

Traveling at the same time on the S. S. President Hoover from San Francisco will be Dr. Marion Stephens, Miss Dorothy Campbell and Miss Evelyn Stephens, the latter two both nurses. These five doctors and nurses will soon arrive for work in our South China Mission. Some will work at Swatow and myself and probably Dr. Chang will go to that closed hospital in Kiping. Please pray that the coming of all these medical missionaries will be the means of opening hearts and homes now closed to the Gospel of our Lord Jesus Christ. May they hear the Master say "I stand at the door and knock." May they open their doors and accept what He says "I am the door; by me they that enter in he shall be saved."

Miss Enid Johnson of our mission will also be with those on the S. S. President Hoover. We five missionaries are all traveling this way "Special Class" which permits enough saving to the extent to pay for the passage of the Chinese doctor. Please especially pray for this young Chinese woman that she will be a blessing to the work of the Kingdom in South China.

Though I will miss these very dear friends, of course I am happy to be returning to my dear friends and people in China. I wish I could just move with my many friends, but I can't be in two places at one time and I believe God will be over there. My address will be Kiping via Swatow, South China.

Ever sincerely your missionary,

Marguerite Evenden

AMERICAN BAPTIST FOREIGN MISSION SOCIETY

WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY

EDWARD E. WILKINSON
General Secretary
768-2100

Mrs. PHILIP S. CORTO
Associate General Secretary
768-2100

VALLEY Forge • PENNSYLVANIA • AREA CODE 215
CABLE ADDRESS: AMBAPT, ROBERTSTOWN, PENNSYLVANIA

February 8, 1963

*Shirley & Mrs. Pigeon
of the church at
Save for*

OVERSEAS DEPARTMENT

Secretary for Overseas
MARLIN D. FARNUM
768-2101

Regional Representatives
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768-2100

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Burma

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768-2100

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768-2101

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(New York Office)
W. DAVID VARNSEY
768-2100

FOREST SMITH
Treasurer
768-2101

New York Office
415 Riverside Drive
Room 1749
New York 21, New York
Riverside 9-1200

Mrs. E. S. Hildreth
Brooklyn, Connecticut

Dear Mrs. Hildreth:

I am writing to acknowledge receipt of the extremely interesting and valuable material you have recently forwarded to the American Baptist Foreign Mission Society. How thoughtful of you to send it to us. It is a remarkable testimony to the high regard in which your husband was held by the Chinese community. As I read the translation of the inscription on the monument I was both moved and inspired. The young Chinese living in Holyoke who made the translation has made an unusual contribution in having written down the characters in order and placing along side the English equivalent. Personally I find this extremely interesting because due to my residence in Japan for thirteen years I am fairly familiar with the Chinese characters. Although as you know the characters are read differently in Japanese from Chinese, nevertheless in so many cases the meanings are quite similar.

Then to have copies of the inscription as it appeared on the monument is a very valuable item for our collections here. It now appears probable that in due course we will have a Mission House at Green Lake. Undoubtedly this material which you have thoughtfully sent in will occupy a prominent place. Having the photograph of the group gathered around the monument is a very wonderful thing for the record.

We do appreciate your forwarding this material to us. I am calling it to the attention of other members of the staff so that they will be familiar with it and also receive the same inspiration as has come to me.

Sincerely yours,

Marlin D. Farnum
Marlin D. Farnum
Secretary for Overseas

